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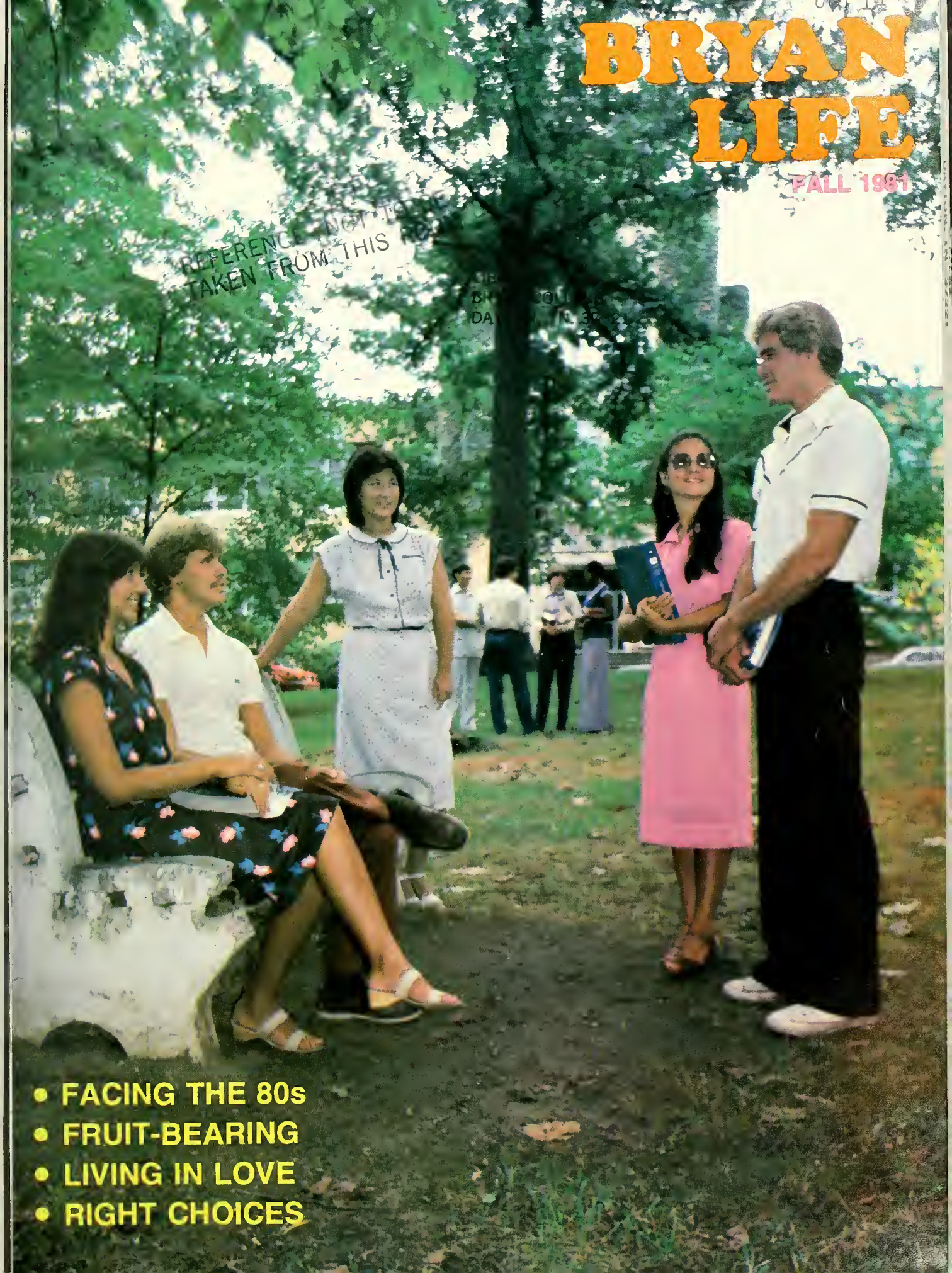
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BRYAN LIFE

FALL 1981

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- FACING THE 80s
- FRUIT-BEARING
- LIVING IN LOVE
- RIGHT CHOICES

BRYAN LIFE

MAGAZINE

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The cover photo was taken by Mark Garrett '80. Shown left to right are Nadine Lightner, Lyman Welton, Tina and Monique Pierce, and Jeff Nyberg in the wooded campus setting in front of the administration building. In the background are John Ang, Mike Work, Sandy Ross, and Miriam Daniel.

Volume 7

THIRD QUARTER 1981

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EDITORIAL



The articles in this issue of **BRYAN LIFE** combine to reflect the happy excitement of a new school year—in the reunion and sharing of summer experiences by faculty and continuing students; in the anticipation by entering freshmen at the prospect of college life and the interesting stories relevant to the choice of Bryan; in the suspense, felt especially by the Admissions Office personnel, as each "qualified prospect" arrives to become a new Bryan student; in the challenge to Bryan faculty, staff, and administrators not only to provide a quality education but also to promote "fruit-bearing"; in the hope for success in the future as judged by results of the past.

We are grateful to the Lord that we begin this fifty-second year of the college with a balanced budget and a steady enrollment. We thank our friends for their support and ask for their continued prayers and good wishes.

Theodore C. Mercer



The returning students featured on the cover photo were on hand to greet the 240 new students in August.

FACING the DECADE of the 80s

Enrollment Outlook



Dean Liebig and Registrar Howard assist freshmen Troy Brown and Nancy Liddawi.



Jeff Pinder and Lori Trebing attend the formal President's Reception.



Sara and Kara Benedict and John Dale Garlow welcome the daily mail call.

As Bryan College launches into a new academic year early in the decade of the 80s with renewed dedication and purpose, we recognize on one hand the conflicts and pressures but on the other hand the power of God to lead and provide for us.

We agree that the economic pressures today make Bryan's balanced budget for 1980-81 a real miracle. We praise God for the Christian standards of conduct which Bryan students support while strengthening their own good habits, reinforcing moral values in areas where they might be weak, and resisting the pressures to conform to the standards of this world.

We salute the Bible colleges and Christian liberal arts colleges across the land that serve the young people who desire to be trained for the Lord's service. Bryan takes its place in the southeastern region as an accredited interdenominational evangelical Christian college of arts and sciences seeking to live out in daily experience its motto, "Christ Above All."

The fall enrollment report at press time revealed a total registration of 628. Of these, 567 are full-time students and 61 are part-time. A significant factor in this year's student body is the record number of boarding students—518 living in college housing and eating in the cafeteria. The slight increase in residential students is nearly offset by a small decline in married students, holding the overall increase in enrollment to 1 percent.

Tennessee continues its tenuous hold on the number one place in enrollment with a total of 130, counting 55 part-time students. Florida, however, continues as number one in full-time enrollment with 111. Georgia is in third place. Other states among the top ten are, in order, Ohio, North Carolina, Illinois, Virginia, Michigan, Texas, New Jersey and Pennsylvania.

The student body continues to have a strong international flavor with its 48 representatives from 19 countries. Of these, 13 are foreign nationals and the remaining are Americans who have spent much of their lives in the country where their parents have served in missionary or other professional service.

The 22 children of alumni who returned to the campus this year were joined by 12 freshmen and transfer students whose parents attended Bryan to make a total of 34 second-generation students. It is significant that two of these alumni children, Naomi and Cindy Williamson, daughters of Richard '60 and Faith '70 (Allem) Williamson, are also third-generation students since their grandfather, Dr. Warren Allem, is a Bryan graduate of the class of 1957.

There was an unusual surge of interest in the college choir this fall with well over a hundred students trying out for its 60 positions. Other extracurricular activities, such as Christian service opportunities, intramural and intercollegiate sports, and the drama club are finding a hearty response as the Bryan family spirit is communicated to a new class and the Bryan Lion is paraded in a new sports season.

To provide for this steady growth and to improve existing facilities, the Advancement Department of the college is continuing its promotion to raise \$2,000,000 to build a new men's dormitory. The immediate goal is to raise \$200,000 by December 31, 1981, to qualify for a challenge grant of like amount from a Chattanooga foundation. By September, \$90,000 had been raised toward the challenge, and \$700,000 overall toward the \$2,000,000. The extended plans for the 80s include a new library-learning center, the expansion of the gymnasium, and a new student center for a total of \$10,000,000.

Indeed, we are facing the 80s with sincere enthusiasm, with great hope, but with humble trust in God, who leads His children to share their means to promote His work.

OVERCOMING BARRENNESS

Final Message at the 1981 Summer Bible Conference

by Ollie Goad, D.D.

"Lord, let there arise a man in me, that the man I am may cease to be." God has made us new creatures in Christ; old things have passed away and all things have become new. But sometimes they aren't really new, are they? Sometimes the things that we see and the things that we hear in ourselves, we can hardly believe, and we say, "Did that come out of me? Do you mean I said that? I don't want to talk like that." Have you ever found yourself saying that?

Sometimes we say, "Oh, that's the old nature" or "Well, the devil made me do it." By such expressions we are trying to avoid the responsibility of living like Christ. He is our example. "Christ has also left us this example that we should follow in His steps."

"He that saith he abideth in Him ought himself also so to walk, even as He walked." "For to me to live is Christ, and to die is gain." We are supposed to live like the Lord Jesus in this life. To do that, we must be an overcomer. We must overcome our enemies—Satan, the flesh, temptation, the world—all those enemies that lurk to sidetrack us and cause us to fall from the steadfastness that we have in Christ. We have to learn to deal with situations, obstacles, and challenges right where they are and in the nature that we find them.

Now I am concerned with overcoming barrenness—overcoming the danger of living an entire life and not fulfilling the purpose of Christ for our lives. What is the goal of Christ for us? It is found in Ephesians 2:10: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

The problem is that so many people never get around to finding God's purpose. They are misplaced pedestrians, wandering from pillar to post, wondering what they are supposed to be doing. We don't have to live like that.

"Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." "Forgetting those things that are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

If we want to know the will of God, we shall know the will of God. That's what it takes—whole-hearted seeking of the will of God. "Ye shall seek me and ye shall find me, when ye shall seek me with all your heart."

John 15 is our passage. We will address ourselves to the matter of fruit-bearing in the Christian life. "These things have I spoken unto you" (verse 11). Why, Lord? Why did you speak these specific things to your disciples and ultimately to many others who would hear of them and read of them? "That my joy might remain in you, and that your joy might be full." Full! Not partial,

Dr. Ollie V. Goad is pastor of Colonial Hills Baptist Church, East Point, Georgia. He is a graduate of Moody Bible Institute and has served churches such as Madison Avenue Baptist Church, Paterson, New Jersey, and Wealthy Street Baptist Church, Grand Rapids, Michigan. His honorary doctor of divinity degree was conferred in recognition of his twenty-five years of pastoral ministry. He and his wife are the parents of four sons.

not well-tasted, but full. The full joy of the Lord is to be known only in the full accomplishment of the will of the Lord for us.

This chapter addresses itself to fruit-bearing, which is the antithesis of barrenness. Many Christians have never won a soul to Christ not because they are limited physically, psychologically, or by opportunity but because they have never prepared themselves and anticipated the opportunity so that when the door opened they could walk through it. But verse 16 says: "Ye have not chosen me, but I have chosen you, and ordained you, that you should bring forth fruit, and that your fruit should remain."

Secret of Life in Christ

Jesus is in the business of bringing forth fruit through His people. That is the only way He does it. What is the secret of life in Christ? Jesus said in John 10:10, "I am come that they might have life, and that they might have it more abundantly." We know Christians like that, don't we? Christians that always seem to have an abundant life. Their life is full to overflowing. It is fruitful; it is joyful; it is effective; it is influential; it is an inspiration; and they are a benediction to our own lives. What makes them that way?

The secret of life in Christ is fruit-bearing. If the secret of life in Christ is fruit-bearing, what is the secret of fruit-bearing? The secret of fruit-bearing is abiding; and if the secret of life in Christ is fruit-bearing and the secret of fruit-bearing is abiding, what is the secret of abiding? The secret of abiding is obeying. And what is the secret of obeying? The secret of obeying is loving. That is my outline for this message.

Now let's work our way through this secret of life in Christ. We are not talking about mere existence. We are not talking about being "saved as though by fire." We are not talking about walking the thin line of compromise and disaster. We are talking about abundant life in Christ. What is the secret of that life? It is fruit-bearing. When we are bearing fruit, we are enjoying the fullness of the life in Christ. Look at verse 2: "Every branch in me that beareth not fruit, he taketh away, and every branch that beareth fruit, he purgeth it [or washeth it], that it may bring forth more fruit." And again in verse 6: "If a man abide not in me, he is cast forth as a branch and is withered; and men gather them and cast them into the fire, and they are burned."

In Matthew 13, there is a parable of the sower sowing the seed. The sower goes forth to sow. The seed falls on



Mr. and Mrs. Goad

four kinds of earth. It falls on the hard ground, on stony ground, on thorny ground, and on good ground. Now which of those four represents the receptive and fruitful heart? The good ground. How do we know? All the others are erroneous. Only one of the four represents a genuine heart, a receptive heart, a new heart, a fruitful heart. How do we know? Because the seed sprang up and brought forth fruit, some hundredfold, some sixtyfold, some thirtyfold; but it all brought forth fruit. The other three brought forth no fruit; so they were spurious, they were erroneous, fakes, phonies. Only the one kind of heart was genuine and receptive. So the secret of life in Christ is fruit-bearing!

What kind of fruit is the Christian life supposed to bear? I have listed seven of the kinds of fruit that every Christian life can bear. There are other fruits dependent upon your particular spiritual gift. The talent, the endowment that God has given you may enable you to bring forth to the glory of Christ other forms of fruit that not all Christians can bring forth, but these you can.

Fruit of the Spirit

My list of seven begins with the fruit of the Spirit. Someone says, "Isn't it more important to bear the fruit of soul-winning?" Absolutely not. It is more important to know that there is fruit within your own heart before you try to bring fruit into somebody else's life. And the fruit of the Spirit in Galatians 5:22, 23—"love, joy, peace, longsuffering, goodness, gentleness, faith, meekness, temperance"—is the fruit of the inner heart. God wants you to blossom, to bring forth fruit that spills out of your heart through your personality into the lives of others to become a benediction to them. If you are filled with the Spirit, yielded to the Spirit, not grieving the Spirit nor quenching the Spirit, then there ought to be fruit in your life. And others will know it.

God has given us a wonderful apparatus within our psyche that is ever so mysterious, called the subconscious mind. After meeting the Lord and realizing the potential of the indwelling Holy Spirit, we are subconsciously made aware by God that these fruits can be borne.

Let me illustrate that very briefly. Just as a person doesn't have to remind himself all day that he has on a suit that feels and looks good or that it is a rainy, dreary day or even that he is married, just so can he know the possibility of fruit-bearing. He does so through the witness of the Spirit—"The Spirit Himself witnesses with our spirit." That is a great truth—the fruit of the Spirit.

Righteousness

The second fruit is the fruit of righteousness. Philipians 1:11 says: "Being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God." Now if he had just said, "Being filled with righteousness," we might have thought that meant positional righteousness, for we are positionally righteous in Him. "Of Him are ye in Christ Jesus who of God is made unto us wisdom, righteousness, sanctification, and redemption." I think there is probably no greater theological verse in all the Bible than that verse, 1 Corinthians 1:30. But we are talking about the fruits of positional righteousness, and that makes it an external thing. If the fruit of the Spirit is internal fruit, then the fruits of righteousness are external fruit; and it is so important that we bear external fruits of righteousness for Jesus Christ.

God doesn't expect us to be instantly sanctified externally, but He does expect us to grow into that position or appearance of sanctification. We have a one-acre lot that our home sits on, and we have many beautiful trees—far too many when the fall of the year comes and I have to rake the leaves! But when the leaves all turn brown, representing last year's life, and they fall off and get in my yard, there is one tree that retains its leaves. That is my pin oak tree. The leaves hang on. They turn brown, they're dead; but they will hang on to the tree. But if I just wait until next spring, new life will come up in the trunk of that tree and make its way out into the branches. That new life will push the old leaves off, and new blooms will come out. That is the way it ought to be in the Christian life. As the new life in Jesus Christ comes up through our hearts, it ought to work out to the extremities and push off all those old habits and mannerisms and thoughts and words and deeds that represent the old life. And suddenly we are bearing fruit, the fruits of righteousness.

Giving

Another fruit is the fruit of generous giving. In Philipians 4:17, Paul says, "Not that I desire a gift, but I desire that fruit may abound to your account." Isn't it wonderful to know that every time you give to Bryan College you are bearing fruit for the Lord? You give large gifts, you bear big fruit; you give small gifts, you still bear fruit. But Dr. Mercer would prefer that it be a large gift! If you don't believe it, ask him! But it is bearing fruit when you give to the Lord.

A lady called me the other day and said, "Pastor, I would like to come down to the church and let you help me make out my will." I said, "I will be glad to come immediately and get you." She said, "No, I will take the bus, and I'll be down there early in the afternoon." So she took the bus to conserve money. She said, "You can't drive down to get me as cheap as I can ride the bus." And I had to concede that point. And she came out, and we talked about her possessions and her will and what it might do. If I know anything about values, the amount is approaching a million dollars. We telephoned a lawyer, and she talked to him over the phone; and I talked to him. So then we closed our session and I said, "I will take you back." She said, "No, I will go up to the bus stop. You can't drive downtown as cheap as I

can ride the bus. I don't want to spend money that can go to the Lord's work." You know, this lady's great concern that Jesus Christ get the glory for whatever fruit she might have in the form of possessions was a rebuke to me.

Holiness

Then we have the fruit of holiness. Romans 6:22 says: "But now being made free from sin, and become servants to God, you have your fruit unto holiness, and the end everlasting life." Holiness is bearing fruit, holy living, pious living—the antithesis of the world, the flesh, and devilish living. Holy living is bearing fruit for Jesus Christ. II Corinthians 7:1 reads: "Therefore, seeing we have these promises, dearly beloved, let us cleanse ourselves [or purge ourselves] from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Why? Because that holiness is fruit-bearing for the glory of Christ.

A friend of mine in Grand Rapids has a small farm. Right adjacent to his farm is a vineyard filled with vines, beautiful grapevines. Every year it bears a plentiful crop of grapes, but you can't eat them. You know why? Because they are all wormy. You don't see them until you squeeze the grape out of the skin, and there are the little white worms. And they can't get rid of them. They tried treating the ground and treating the vines; but they can't get rid of them in any way. So the grapes are no good. That is the way some of us are. We are wormy with unholiness—little things, little sins, little unholy things about our character and our manners that ruin us on the inside; and although we may look normal, we are no good to God for holiness because we are wormy.

Thanksgiving

The fruit of thanksgiving—this is the fruit of our lips. Hebrews 13:15 reads: "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." Every time we praise God, every time we give thanks, we are bearing fruit for our Lord Jesus. "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God." Be thankful for everything. That is bearing fruit.

A family was gathered together at Thanksgiving time; and the Dad, sitting at the table, said, "Now we will just go around the table and each one will thank the Lord for something." A little boy was sitting at the end and by the time they got to him, somebody had already thanked God for the family, the church, salvation, their home, and the food, and the little boy couldn't think of anything to thank the Lord for; so he said, "Heavenly Father, I thank you that I am not this turkey." Thanksgiving is fruit-bearing.

Labor

Then there is the fruit of our labors, the fruit of our hands. Colossians 1:10 states: "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." In 1956 my wife and I went to southern Maryland, and there the Lord let us organize the First Baptist Church of Calvary County, Maryland. It was a wonderful experience. We bought a little piece of land from the

local Methodist conference, and with members of the congregation we went out and actually built that church with our own hands. That was a precious building—the fruit of our hands.

Soul-winning

Then there is the fruit of soul-winning. In John 15:16 we read: "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain." I had the privilege of going up to Appalachian Bible College to preach at the graduation last month. I got up at 4:30 a.m. at home and got down to the airport to catch a 6:00 a.m. flight up there, and I was thinking what I was going to preach about. I had been teaching the Evangelism Explosion program in our church, and it's a wonderful program. It's designed to take people from where they are and enable them to intelligently and Scripturally lead a person to saving faith in Christ. I said, "Lord, wouldn't it be wonderful if I could sit by someone that needed the Lord?" You know, he put me by a young man about twenty-seven years old who had been a manager of a health spa there on the north side of town and was on the way to Fayetteville. I had just time enough to go through this program, and it was a textbook experience—his secular life, his church life, my testimony, my church's testimony, the key question, the plan of salvation, and then the qualifying question. I said, "Does this make sense to you?" And he said, "It certainly does. I have been religious all my life, but it has never made sense to me; but this does." And I went on to lead him to Christ. I said, "Lord, you have given me this experience at the beginning of the day just so that I could feel great and maybe have a testimony to the students up there."

And then I changed planes in Roanoke, and I said, "Lord, wouldn't it be wonderful if I could do that another time before we get to the mountain top at Beckley?" And so I got on the next plane for the flight of eighteen minutes from Roanoke to Beckley, and there he was, right by my seat. I said, "Oh, this is it," and I am thinking to myself, "Brother, he doesn't know it, but he has had it!" I threw him a big smile and, reaching over with a handshake, introduced myself to him and told him who I was, and he said, "Oh, wonderful, I am a Christian too!" And I was so disappointed, for all we could have had was good Christian fellowship from there to Beckley! But it was so great, and God wants everyone to have that kind of fruit in his life.

Secret of Fruit-bearing

The whole secret of life in Christ is fruit-bearing. If the secret of life is fruit-bearing, what is the secret of fruit-bearing? That is abiding. Verse 4 in our text reads: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Now God has three means of keeping us abiding in Christ. They are affliction, communion, and learning.

God keeps us abiding in His own providential ways. Sometimes those ways take a turn and twist of affliction. David said in Psalm 119:67, "Before I was afflicted, I went astray." Did he ever! "But now have I

kept thy word." "Where would Fannie Crosby ever have been had it not been for her blindness? She might never have been close enough to the Lord to write one hymn, but many of the hymns that bless our souls were written by Fannie Crosby. Where would little Joni Eareckson be had she never had that accident and been paralyzed from the waist down? Nobody would ever have heard of Joni; but now, in every home and circle, the name of Joni is known. What about Merrill Womack and Don Jennings, as well as so many other people that you and I know to whom God has given great affliction? Why? To make them great Christians and fruit-bearing Christians.

God uses affliction to keep us abiding; He also uses communion. Verse 7 of our chapter says: "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." You abiding in me and my words abiding in you is communion. Did you know that God always answers our prayers—always? Sometimes the answers are direct, sometimes they are different, sometimes they are delayed, and sometimes they are denied; but we always get an answer.

Sometimes God answers immediately. Why? Because He has to. Remember that when Peter, after jumping over the side of the boat and starting toward the Lord, suddenly said, "What am I doing here?" he started to sink. He prayed the shortest prayer in the Bible, "Lord, save me!" and the Lord answered his prayer directly.

But sometimes answers to prayers are delayed. The answers don't come because we are not ready for them yet. Why, for two thousand years we have been praying, "Thy kingdom come," haven't we? "Even so, come, Lord Jesus." The answer to that prayer is going to come, but it is delayed. It hasn't come yet.

Sometimes prayers are answered differently. God delights in answering our prayers and sometimes differently. Paul said, "Lord, heal me." The Lord said, "I will answer that prayer differently—more grace."

And sometimes our prayers are denied. What mother is there that hasn't seen her daughter come in with a big old pair of scissors that look like hedge shears in comparison to her size and says, "Mommy, can I play with these?" That is a request, but what does Mommy say? "No." "Please, Mommy?" "No." "No" is just as much an answer as "yes" is. Now doesn't God have the right to say "no" to us? What do you call a child that gets everything he asks for? A brat! And God doesn't want His children to be brats, and so He answers "no."

Secret of Abiding

And then God keeps us abiding by learning. As the secret of fruit-bearing is abiding, the secret of abiding is obeying. Look at verses 8 and 10: "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love."

There is in Matthew 7 a parable about two builders. The wise man built his house upon the rock; the foolish man built his house upon the sand—that's the lost man. I taught that and I believed that for years, until one day I read it again. And that isn't what it says at all. It says, "He that heareth these sayings of mine and doeth them.

... It is not talking about salvation; it is talking about building your life on obedience to Christ. And for the foolish man it says, "He that heareth these sayings of mine and doeth them not. . . ." It is talking about the contrast between the man who hears the Lord and knows the Lord's truth and obeys and the man, though knowing what God is saying to him, disobeys Him and doesn't do what He says. "Be ye doers of the Word and not hearers only." "He that knoweth to do good and doeth it not, to him it is sin." Our lives are constructed by either doing or not doing the words of God. And when we build lives that are solid and obedient to the Word of God, they stand the rain, the flood, the wind, and the tests. They fall not. But when we build lives of lethargy and disobedience and violation to the teachings of God, then the rains come, the winds blow, the floods hit the house, and it folds up. That's the story of the Christian who does not obey the Lord.

Secret of Obeying

The secret of life is fruit-bearing, the secret of fruit-bearing is abiding, and the secret of abiding is obeying. What then is the secret of obeying? The secret of obeying is loving. That is the whole secret. Verses 9, 12, 13, and the whole chapter are full of it. "As my Father hath loved me, so have I loved you. Continue ye in my love." It is easy to obey the Lord when we love Him.

Did you know that after twenty-eight years and one month of married life my wife still obeys me? Do you know why? Because she loves me. When you love someone, it's easy to obey him. And when we love the Lord Jesus, we abide in Him and we bear fruit.

You know, the strongest force in all the world is not the atomic or nuclear forces, it is the love of God. His main attribute is love. All the other attributes—mercy, compassion, omnipotence—are subordinate to that one. God is love. "We love Him because He first loved us." God initiated love that brought redemption.

In II Corinthians 5:14, Paul says, "The love of God constraineth us." God is constraining us to fulfill the purpose of Christ for our lives. He has given us the secret of life in Christ. It is fruit-bearing—the fruit of the Spirit, the fruit of righteousness, of giving, of holiness, of thanksgiving, of labor, and of soul-winning. The secret of fruit-bearing is abiding, the secret of abiding is obeying, and the secret of obeying is loving. I pray that God's constraining love will overcome any barrenness in our lives and make us the fruit-bearing Christians He planned for us to be.

At the conclusion of the Summer Bible Conference, Dr. and Mrs. Ted Mercer were presented with a large anniversary card and honored at a reception in recognition of the twenty-five years of service which they completed in July at Bryan College.



FRUIT-BEARING FROM BRYAN ROOTS

A Testimonial in a Message at the 1981 Summer Bible Conference

by Kenneth Hanna, Th.D.

I want to take this opportunity of sharing some of the things that God has done in my own life and some of the values that I attach to the ministry of Bryan College.

As my wife and I drove from Chattanooga, we could not help remembering our first arrival in Dayton in 1954, twenty-seven years ago. We came in less than two weeks after we were married, driving an old 1947 business coupe. We had everything that we possessed in this world stored inside that business coupe.

The next morning after we arrived on campus, we went downtown to buy groceries. We had nine dollars and twenty cents. We bought nine dollars and sixteen cents' worth of groceries, pocketed the four cents, and thought we were starting three years of college education.

Because I had attended a Canadian high school, I was given credit for a year of college work; so I had only three years to take for graduation. But if I had realized that this was to be the beginning of ten years of full-time studies, I would have been sorely tempted to take that nine dollars and twenty cents and buy another tank full of gas and keep driving! But this is a cause for gratitude to God that we don't always know what is ahead of us.

I want to share some of the blessings and benefits that I have received here at Bryan College. First, I want to express appreciation for the benefits that God has given to me through Dr. Jensen's ministry. You know him from the books he has written; and since going to Moody Bible Institute, I have discovered that they are seriously considering renaming Moody Press, Jensen Press. Because he has a corner on the publishing market with his fifty-five titles, it really seems a little strange to call it Moody Press.

I remember Dr. Jensen best for his classroom requirement to come to class every day without fail with an analytical chart prepared on a Bible passage. That was a start for me of a deep love for the Word of God and a practice of always looking for the central thought and then the development of the thought and idea of that passage.

In addition to gaining a love for the Word of God, another benefit I received at Bryan was a love for nature. I learned to be attracted to God's creation and to be appreciative of it. Now we are living in the city of Chicago, and it is great to come back to Bryan College, where there is a beautiful setting for observing God's handiwork.

I also learned to appreciate culture at Bryan. Students used to go to some of the concerts in Chattanooga; but as I told you, my wife and I didn't have much money. So there was a benefit to being married because, when the single students went to a concert in Chattanooga, they needed a chaperon; and that meant



Dr. and Mrs. Hanna

that my wife and I would get to go along. I learned to appreciate music and art, things that a country boy from Canada wouldn't ordinarily be exposed to. I think that such an accomplishment is a tribute to Bryan College as a liberal arts college.

But I learned something during my years at Bryan that has been even more foundational and important to me. I learned to have a love and a vision for missions. Along with other Bryan students, my wife and I attended a foreign missions retreat at Toccoa Falls, Georgia, just after the five young men had been martyred by the Auca Indians. I recall very vividly how we together so committed our lives to Jesus Christ that, if it meant God's will for us was to serve as missionaries, we were prepared to do so. Through all these past years, God has seen fit to place us in a ministry of preparing young people as missionaries. On a couple of occasions, the Lord has been gracious to let us have more than just a secondhand experience. He let us get a little taste of missionary work.

I took a sabbatical leave from being a college president back in 1973-74; and Mary and I and our son went to Manila, where I taught for about six or seven months at the Asian Theological Seminary. Next to Bryan College and to that farm in Canada, the Philippines has to be the best place. We had a great time there ministering the Word of God. Because my classes were arranged to meet on Tuesdays through Thursdays, we were able to spend the long weekends visiting churches pastored by students of the Seminary and visiting missionary work. We were able to get into the undeveloped areas where Wycliffe Bible translators work and to have a variety of opportunities to see firsthand what God was doing. That was a thrill.

This summer the Lord provided the opportunity for Mary and me to accompany twenty-five students from Moody to the country of Irian Jaya in Indonesia. We were able to stay with them only about the first three weeks to provide some field orientation, including three meetings a day during the first week in Jakarta. We look forward to getting their reports.

I am indeed grateful for what God has done in my life through the ministry of Bryan College. It is the starting place for many of these interests and commitments which have been bearing fruit all of these years in my ministry. I do want to take this opportunity to acknowledge my indebtedness to God and to Bryan College.

Dr. Kenneth Hanna '57 is dean of education at Moody Bible Institute, Chicago. After graduating from Bryan with a major in English, he earned the Th.M. and the Th.D. from Dallas Theological Seminary. He served as registrar and instructor at Winnipeg Bible College and Theological Seminary from 1963 to 1966 and as president from 1966 to 1979. He and his wife, Mary, have two children.

A lawyer asked Jesus, "Which is the great commandment in the law?" To this question Jesus replied, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and foremost commandment. And a second is like it, You shall love your neighbor as yourself" (Matthew 22:36-39).

It should be noted that we are to have three objects for our love: the Lord our God, our neighbor, and ourselves.

Because Bryan offers a Christ-centered education based on the Word of God, one of its top priorities is the development of Christian love and character in the lives of its students. To help accomplish this in our present age with its conflicting philosophies and pressures, the college has developed some basic standards and codes of conduct. These guidelines and regulations are reminders and aids to wholesome living in the college community. When approximately six hundred students live and study together on one hilltop campus, it is obvious that some stipulations are needed to insure a degree of uniformity and harmony.

The rules and regulations in the student handbook deal with three areas: 1) Practices that are contrary to Biblical absolutes and college standards—drunkenness, theft, lying, dishonesty, cheating (including plagiarism), profanity, insubordination, and sexual sins. 2) Practices that offend or endanger fellow-students, such as theft, slander, immodest dress, dating irregularities, destructive acts, and campus speeding. 3) Practices pertaining to the individual student, including possession or use of tobacco, alcoholic beverages, illegal narcotic or hallucinogenic drugs (including marijuana), gambling, possession of pornographic material, social dancing, and failure to attend chapel and other required meetings.

Violations are dealt with in various ways. In the case of a minor offense, the resident assistant or the resident director will counsel the student and perhaps give a warning. In some cases, points are issued, which in turn may lead to a restriction of privileges. More serious infractions come to the attention of the student personnel deans,

who, through consultation with the student (or students), determine the exact nature of the offense and prescribe corrective measures through counseling or discipline.

The student handbook lists offenses which may lead to the dismissal of a student. Such cases usually come before the Citizenship Committee of the college, a committee comprised of eight voting members: four students, two administrators, and two faculty members. Possible penalties meted out by this committee are restrictive disciplinary probation, suspension, or dismissal.

In all disciplinary cases, the student may appeal to a higher body if he believes he did not receive a fair hearing or if he deems the penalty to be unjust or too harsh in relation to the offense.

Very few students appear before the Citizenship Committee, because before citizenship irregularities become serious they are dealt with through prayer and counseling on the part of fellow students, resident assistants, resident directors, student personnel deans, or members of the faculty.

Anyone in the college community may suggest revisions for the student handbook. In April of each school year, the proposed changes are considered and voted on by the twelve members of the Student Life Council, six student leaders and six members of the administration and faculty. All actions of this council are channeled to the Administrative Council for final consideration and decision. A copy of the revised student handbook is mailed in June to all new and continuing students so that they may become familiar with it during the summer months.

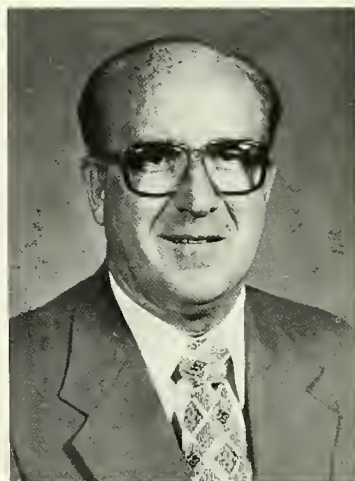
Approximately fifty student leaders returned to school early this fall to attend a three-day workshop entitled "Am I My Brother's Keeper?" They learned how to confront in love and in meekness students who are having some spiritual or social

problem and to lead them back to a life that is victorious over sin and is well-pleasing to the Lord.

Chapel messages also provide Biblical solutions to many of the problem areas that beset our students.

In the final analysis, rules and regulations at Bryan are not to be considered as an end in themselves. They are but reminders and aids toward harmonious and wholesome living on the part of the individual student and the college community as a whole. They also teach us discipline which we need now and in later life. They call attention to what is worthwhile and what is to be avoided in order to walk worthy of the Lord, to edify our neighbor, and to benefit self through being spiritually "transformed" instead of being "conformed to this world" (Romans 12:2).

Students who have a close walk with the Lord have little or no difficulty with Bryan's rules, for they testify that the demands of Christ upon their lives are far more exacting than any college regulations.



Kermit Zopfi x'50, dean of students was a student at Bryan for two years. At Wheaton College he received the B.A. and M.A. degrees in Christian Education; at Azusa Pacific College, the M.A. degree in psychology and counseling. He has completed thirteen years on the teaching and personnel staff at Bryan.

Living in Love

A Look at Bryan's Rules by the Dean of Students

by Kermit Zopfi

QUALIFYING THE PROSPECTS

A Visit with Ginny Seguire

by Charles Robinson

The first contact that most prospective students have with Bryan is in the person of our genial director of admissions, Miss Virginia (Ginny) Seguire. Each inquiry about enrollment and each request for an application comes to her. Her response—mostly by letter, sometimes by phone—is the first introduction to Bryan for some college hopeful. It is she who translates that unknown name into a familiar personality. It can be truthfully said that at Bryan one is more than a name.

Ginny's warm, friendly approach to inquirers is a little bit of Bryan itself, for she is a product of Bryan. In fact, Ginny says, "Bryan has been my whole life."

Born in Chicago while her father, Rev. Melvin Seguire, was a radio announcer at WMBI, Ginny had a varied and interesting childhood as her father became a pastor, serving in turn five churches in as many states. Ginny had attended six schools by the time she was graduated from Park High School in Racine, Wisconsin, in 1950.

When Ginny was seven years old, her father, who was pastor of Winnetka (Ill.) Bible Church, was given a year's leave of absence to do graduate study at Dallas Theological Seminary. It was there, in a child evangelism home Bible club taught by her mother, that Ginny received Christ as her Saviour. At age fourteen she dedicated her life for Christian service under the ministry of Peter Deyneka.

In the summer of 1950 a concerned Bryan alumna, Mrs. Ann Wildern Morgan, led Ginny to consider Bryan as her choice of a college. She enrolled that fall and was graduated in 1954 with a B.A. in English. After serving as a teacher in two Christian schools, two schools for the deaf, and a Bible institute, Ginny came on the Bryan staff in 1964 as librarian, having earned the M.A. in library science from Western Michigan University. She became in turn director of library services, admissions counselor, and director of admissions.

Ginny's superb musical expression in voice and piano gave her opportunity to serve the Lord in various other ways. She traveled with the Gospel Messengers, a Bryan summer tour group, as a student and later as a staff member. This ministry helped her acquire early a

wide acquaintance with many of Bryan's friends around the country.

For two years Ginny traveled with an evangelistic team made up of two of her Bryan classmates, Ken Campbell and Jim Reese, using her musical talent in evangelistic campaigns. She also served one summer as a counselor at Gull Lake Bible Conference. All of these varied ministries served ideally to prepare her for her service as director of admissions.

In her present position, Ginny works with some 3,000 names which have come to her through responses to magazine advertisements, alumni, touring musical groups, and college recruiters. She writes personal letters, sends appropriate literature, and in the process attempts to maintain a monthly contact with each prospect. She endeavors to cultivate each individual until he or she makes application and is accepted as a student or indicates no continuing interest in Bryan. When prospects visit the campus, Ginny is the one they are most likely to meet, and she seeks to answer all questions.

The processing of the more than five hundred applications this year involved writing letters of acknowledgment, starting personal files, completing check sheets, evaluating the high school transcripts, recommending appropriate actions to the admissions committee, and writing letters of acceptance as well as following up with financial-aid forms.

"I enjoy contact with the students," Ginny says. "I want to be available to them and to pray for their needs."

By the time a student arrives at Bryan, he or she already has at least one friend on campus, and her name is Ginny Seguire.



Ginny Seguire checks off three freshman students as they complete the registration process.

Sitting in the comfort of my mid-Pacific home on Palau Island, where the ocean breezes give us year-round temperatures between 65° and 90°F, I was eagerly searching the pages of a *Campus Life* magazine to select a Christian college in the United States.

How could I tell by the pictures and advertisements which one I should choose? Several factors were uppermost in my mind—a Bible-based Christian college, an eastern U.S. location, a moderate climate, a rural atmosphere, a small student body, and several other minor considerations which gave me a basis for choosing seven possibilities. Checking those names on the card provided, I returned my request to the magazine and then began to watch the mail for the replies.

As I accumulated literature from the various schools, I began sorting out the information that would guide me in my choice: Do they have any dark-skinned students? What is the emphasis on Bible teaching? What standards of conduct are expected of students? Is there an accounting major? How big is the student body? Do they have a family atmosphere? Can I get financial aid?

I observed one magazine from Bryan College that had on its cover a picture including a student with skin even darker than mine. Also I read that students were required to take at least one Bible course each semester at Bryan. Then as one by one the answers were supplied to my questions, I sent my application to Bryan College and two other schools.

Little did I know that my name was added to a pool of nearly 3,000 names on the mailing list of prospects when my inquiry arrived at Bryan. But when I sent in my application, I became one of 350 students who applied that year. I continued to receive information, including my health form, a publicity sheet, acknowledgment of my references and transcript, and then finally my acceptance as a member of the student body for that fall.

With my decision made as to where I would go, there came the reality of taking that big step of leaving my comfortable and quiet island world with its entire population of only about 15,000. Here I had lived all my life and had received my education in a small public elementary school and a private Christian high school. After my graduation, I had assisted in a local kindergarten for two years. Although I had traveled the forty-mile length and the seven-mile width of our island many times, I had been away only once to stay for a few weeks with a sister on another island.

Would I be homesick in a far-off land away from my own family and friends? How would I cope in a family of over 600 college students and faculty members? With my knowledge of English as a second language, would I

Choosing the Right College

by Ruth Subris, Class of 1982
(as told to Rebecca Peck)

be able to compete with American students? Would they laugh at my accent?

With the encouragement and help of my parents and other Christian friends, I bought my plane ticket and prepared for that eventful trip to the other side of the world. The farewells were a bit tearful, but I was excited about the new life ahead of me.

A stopover in Honolulu, Hawaii, to visit my sister for a week gave an introduction to city life and paved the way for further culture shock in the United States. I had been warned not to talk to people at the airports; so when I was confronted by two "Moonies" in Los Angeles, I quickly gave them a dollar bill so they would go on their way and I could go mine. My last plane ride brought me to Chattanooga, Tennessee, to complete a distance of about 10,000 miles and nearly 25 hours of flying time from Palau in the Marshall Islands.

When I finally got off the plane in Chattanooga, how I welcomed the greeting, "Are you going to Bryan College?" Some friendly students helped me collect my baggage and find a seat in the Bryan station wagon for the final lap of my long journey.

When I arrived on the campus I was tired and apprehensive about my new situation, with a sense of loneliness from not knowing anyone. And the English they spoke sounded quite different from mine! Somehow I couldn't get the courage to go to meet a whole sea of faces in the dining room; I had rather go hungry. But a loving housemother called me in to her apartment to have a bowl of soup and just to talk about my home and my trip. It took a couple of visits with her to give me courage to get into the stream of college life.

Finally I found myself adjusting as a member of the new class of freshmen at Bryan, where I was now an individual with a roommate who was very helpful and friendly to me. And I even had my own post office box! I stood in wonder as the returning students greeted one another with shouts of excitement, and I realized that I had become part of a loving Christian family.

Now with three years behind me and my senior year ahead, I am beginning to realize how much I will miss my friends at Bryan when I leave—either to return to my tiny island home to assist my younger brothers and sisters to go on to college or to serve the Lord in some other place as He leads.

I continue to be thankful that He led me to Bryan College to pursue a major in accounting. Three of my sisters have been educated in other colleges in the States—two in Christian colleges and one in a state school. I am sure that the Lord knew just what I needed when He guided me to Tennessee, and I will be forever grateful to those who have helped to shape my thinking and to challenge me to do my best for the Lord.



CAMPUS REVIEW

FACULTY ACTIVITIES

Dr. Merlin Grieser, since 1974 associate professor of chemistry, has been granted a one-year leave of absence to participate in research projects with the A. E. Staley Manufacturing Co., Decatur, Illinois.

Mrs. Betty W. Gieseemann, instructor in chemistry and physics, who has taught either full time or part time since 1968, will teach full time this year as Dr. Grieser's replacement.

Dr. Robert D. Andrews, dean of men and assistant professor of Bible and Greek, will be heard over WMBW, a Christian radio station in Chattanooga, beginning in early October, in a weekly broadcast entitled "Class in Session."

The programs are taped recordings of Dr. Andrews' actual classroom teaching of his Christian Theology courses. Recording began with the first class session at the opening of school.

Dr. Robert W. Spoele, chairman of the division of history, business, and social science, has been promoted from the rank of associate professor to full professor of history and social sciences. He was appointed to the faculty in 1973.

Dr. Brian Richardson, professor of Christian education, was awarded a silver medal for placing second in a long-distance swim in Lake Huron on August 1. His time was thirty-seven minutes for completing the 1¼-mile event which was part of the Canadian Regatta held at Oliphant, Ontario.

Dr. Carlos Pereira, associate professor of mathematics since 1978, and **Dr. Phillip Lestmann**, assistant professor of mathematics since 1977, attended a conference for Christian mathematicians at Wheaton College, June 3-6, where each was a discussion leader.

Dr. Pereira's topic was "The Role of the Computer in the Curriculum and Society," in which the use of microcomputers in the teaching of mathematics and science was discussed.



Grieser



Gieseemann



Andrews



Spoele



Richardson



Pereira



Lestmann



Thom

Dr. Lestmann's topic was "Approaches to Remedial Instruction and Competency in Mathematics." This was a brief survey of the remedial math courses and competency-based graduation requirements at Bryan College.

Dr. Charles Thomas, associate professor of education since 1980, taught a graduate reading course for Tennessee Technical University and attended the second annual Small College Institute for Data Processing at the University of Evansville, Evansville, Indiana.

STAFF ADVANCEMENT

Delura Kindsfather '79, head resident at Huston Hall, received the Master of Arts, cum laude, from Tennessee Technological University in Cookeville at the August 22 graduation. Her degree emphasis was in educational psychology with specialization in student personnel services and counseling.

STAFF APPOINTMENTS AND CHANGES

Replacement of several staff members includes the following appointments:

Miss Becky Ross and **Mrs. Pamela Williams** are new clerical assistants in the library, replacing **Mrs. Carol Miller** and **Mrs. Harriet Anderson**.

Mrs. Betty Sapp replaces **Mrs. Jo Boyd** as secretary in the Records Office.

Miss Joyce Aurand has replaced **Mrs. Susan Broersma** at the cashier's position in the Business Office, and **Mrs. Louise Emmott** succeeds **Mrs. Wilma Harrow** as accounts payable clerk.

Mrs. Carolyn Ward serves part time as secretary and processor in the Admissions Office.

Several recent alumni are continuing their association at Bryan as they serve in various capacities:

Allen W. Kadlec '81 serves as director of Practical Christian Involvement, replacing **Bill Bauer '78**. Kadlec and his wife, Melody, will also continue as resident directors of Cedar Hill dormitory.

Mark Garrett '80 is continuing for the second year as an admissions counselor.

Joel Steele '81 coordinates the internal processes of the Admissions Office as the admissions systems manager.

Joe Runyon '78 is director of maintenance, having served for over two years on the maintenance staff.

Sandy Swed '80 is loan clerk in the Business Office for the second year and is also resident director of Maranatha, an auxiliary dormitory for women.

Mrs. Shirley Holmes, wife of alumnus Raymond Holmes, has become director of advancement services while continuing to supervise the college support services area.

CHRISTIAN LIFE SPEAKER

Rev. Fred Nader, associate minister of Calvary Church, Charlotte, North Carolina, was the featured speaker for the Christian Life Conference, which provided spiritual emphasis for the opening of the first semester. Mr. Nader, who spoke four times, holds the B.A. degree from Wheaton College and the M.R.E. in Christian education from Biblical Seminary, Manhattan, New York. He was formerly senior minister of the Bethel Baptist Church in Jackson, Michigan.

FUTURE EVENTS

SPIRITUAL LIFE CONFERENCE

January 6-8, 1982

Speaker: Dr. Richard Seume

FIFTH ANNUAL PASTORS' CONFERENCE

May 11-13, 1982

Speakers: Dr. Warren Wiersbe
Dr. Irving Jensen

SUMMER BIBLE CONFERENCE

July 19-23, 1982

THE 1982 WORLD'S FAIR™

MAY-OCTOBER, 1982 KNOXVILLE, TENNESSEE

(Write to Bryan for housing rates.)

**ARTICLES BY DR. CORNELIUS
PUBLISHED IN TWO MAGAZINES**

The summer 1981 issue of the *Tennessee Historical Quarterly* featured as its lead article an essay on the Scopes Evolution Trial by Bryan English professor Dr. Richard M. Cornelius, entitled "Their Stage Drew All the World: A New Look at the Scopes Evolution Trial." A color photograph of Rhea County's famous courthouse where the Trial took place in 1925, taken by Dr. Cornelius, was used on the cover.

Using the theme of the Scopes Trial as a drama in real life, Dr. Cornelius's article attempts to correct misrepresentations of the trial by the media, connect some breaks in the historical record, and consider the consequences of the famous event. This study is based on a number of diverse sources, including Bryan alumnus Dr. Warren Altem's ('57) pioneer study on the economic background of the Scopes Trial, personal interviews with trial eyewitnesses, John T. Scopes's writings, and publications of such William Jennings Bryan scholars as Paolo E. Coletta, Louis W. Koenig, and Willard H. Smith (all of whom have been guest lecturers at Bryan College). The article discloses the promotion of the trial as a public relations scheme by the mass media and some Dayton developers, and it cites such little-known facts about the trial as Bryan's belief that it was permissible to teach evolution as a theory and Scopes's admission that



he probably had never taught evolution. In discussing the aftermath of what has been called "The world's most famous court trial," Dr. Cornelius refers to the influence of the controversy on science textbooks, the Nashville Fugitive poets, and the founding of Bryan College.

Since the *Tennessee Historical Quarterly* is neither a religious nor a pedagogical publication, a section was omitted which examined the philosophical issues and current practices of the teaching of evolution and creationism in the public schools today. Part of this material formed the basis of a short article entitled "Science at Scopes' School Today," published in the June 1981 issue of *Eternity* (p. 17).

Anyone desiring a copy of Dr. Cornelius's article in the *Tennessee Historical Quarterly* may secure one by sending \$1.00 for postage and handling to BRYAN LIFE, Bryan College, Dayton, TN 37321.

SUMMER MISSIONS REPORT

FACULTY ASSISTANT SERVES WITH TEAM IN JAPAN

This summer I traveled with sixteen other workers to Japan under TEAM (The Evangelical Alliance Mission). Our group gathered from all parts of America on June 8 in Los Angeles to spend a few days at Biola College for orientation and spiritual preparation.

Then we traveled to Tokyo to be introduced to a bit of Japanese culture—squeezing into unbelievably crowded trains, eating raw fish with chopsticks and a "smile," struggling to speak the bare essentials of the language, learning about

the spiritual atmosphere where less than 1 percent of the people are Christians, and even eating a McDonald's cheeseburger.

From Tokyo we split up into various groups. I was assigned to work with Ralph and Stella Cox in Takamatsu, a "country" city of about 350,000, located on the island of Shikoku. The fact that this was also the city in which my Aunt Libby Johnson had been located was an extra little blessing for me as I met individuals with whom she had worked.

My ministry throughout the summer was teaching English con-

versation to all age groups under the concept of friendship evangelism. In our classes we taught a fifty-minute English lesson and a fifteen-minute Bible lesson; the classes helped us to make contacts and build friendships through which we could share Christ on a more personal basis. Although many of our adult students understood English well, one of our main objectives was to interest them in attending a Bible study, church service, or camp where they could hear the Gospel in their own language.

On Sundays I attended a small church on the east side of town. The services met in the pastor's home and averaged about fifteen children, two teenagers, and one couple. Although small, our fellowship was rich as we worshiped together, ate lunch together, and later passed out tracts.

My summer in Japan was one of the most fulfilling and rewarding summers I have experienced. God continually proved His faithfulness to me in providing for my needs in every area. One example of God's preparatory work this summer was in one of my specific teaching assignments. On Wednesdays and Saturdays I was sent to teach classes at an agriculture college where all my students either taught or studied in a lab. Being a lab assistant myself, I was delighted. Because of our common interests, I found it was easier to build rapport and I had greater freedom in sharing Christ with the students in these classes than in any other.

I thank God for the opportunity He gave me to go to Japan to share with others; I am thankful for the lessons He taught me and for His Word which encouraged me.

— Dorothy Johnson



Decade of the 80s — \$10,000,000 for Bryan

An Interview with Mrs. Clifford Norman

Mrs. Clifford Norman, a member of Bryan's board of trustees, makes her home in Clemmons, North Carolina. Among her many interests are golfing, gardening, and interior decorating. She recently accepted the chairmanship of Bryan's \$10,000,000 capital funds campaign.

Question: What will the Decade of the 80s campaign mean to Bryan?

Answer: The program of the Decade of the 80s is planned especially to provide funds to build some much-needed buildings. It is in three phases. The first phase is for a men's dormitory. The second phase calls for expansion of the gymnasium and a new library-learning center. The third phase includes a new dining room and student center. These buildings are needed to accommodate more adequately our present student body and also to provide for modest expansion.

About two years ago we enjoyed the highest enrollment that we have ever had at the college, and I think if we had had this new men's dormitory, we might have enjoyed the return of some of these students who chose not to come back because of overcrowded living conditions. In the area of our athletic facilities, we need the expansion of our gymnasium to accommodate more students interested in both intramural and intercollegiate athletics and to offer a major in the field of physical education. At Bryan we have excellent food and food service, but our kitchen and dining hall facilities are very crowded, a fact which limits our enrollment growth plans. We also need a new library because our shelves in the present library are full, and we need to expand the number of books for the various academic departments. In order to remain a quality institution, we have to build a good library and maintain our accreditation status.

Why is faculty development included in the advancement plans?

We are concerned with faculty development because we are a quality institution and want to maintain that quality and even make it better. We certainly want our faculty to continue earning doctorates and advancing in whatever ways they can. We can never stand still. We either go forward or we regress. We also need additional faculty members because there are majors that we would like to add to our curriculum as soon as funds are available.

The \$10,000,000 campaign appears to be an ambitious undertaking. How does Bryan's leadership expect to achieve this goal?

We feel that since we are a Christian institution everything belongs to God and that there are people to whom God has entrusted success and who really want to be stewards of what God has given to them. It is only a matter of our seeking them out and showing them the need and giving them the opportunity to give back to God some of the blessings that He has given to them. They are not really giving to us alone; they are giving back to God. I feel this very strongly.

What are your personal feelings about Christian education?

I feel that education except in a Christian context is really incomplete. Only as we see truth in the light of God's truth are we truly educated or do we really obtain knowledge. I feel that a college education in a Christian



institution is very important also because so many of my own lasting friendships were made when I attended a Christian college. I met my husband there and my life has been greatly enriched by the enjoyable social relationships with other people that I had in a Christian environment.

How did you become interested in Bryan?

I personally became interested in Bryan through a series of events that seemed to me strikingly providential. My husband died in 1973; and in making a new will, I went to see my lawyer to identify some specific bequests I wanted to make for several religious organizations. He said that he would like the names and addresses of those organizations, and I told him I would get them for him. On my way home I went to the village mail box to get my mail, and in that box was mail from each one of the organizations that I had named in my will, and in addition there was only one other piece of mail and that was from Bryan College. It was such a blessing to me to know God was putting His stamp of approval on what I had just done that I looked from that time to see how He was going to fit this college, about which I knew very little, into the scheme of my life.

Shortly after that I was in my church on Sunday morning and heard Dr. and Mrs. John Bartlett from Bryan sing in our worship service. We were old friends but had lost contact; and so I talked with them a few minutes but I didn't divulge what had happened in my mail box. Soon after that I received a letter from Bryan College inviting me to become a member of their new advisory council. I wrote back immediately and said I would love to accept that invitation, because I knew in my own mind that God had some plans for my life in this area.

After I served on the advisory council for four years, I was elected to the board of trustees in 1978, and I sincerely say that I have never enjoyed any relationship in my life any more than I have this one.

Why were you willing to accept the chairmanship of the campaign?

I was willing to accept the chairmanship of this Decade of the 80s Campaign because I feel that this is a worthy endeavor, which very much needs to be done. God's work is done by people who are willing to spend the time and effort.

YOUR WILL —

A bridge of love reaching into the future!

Planning your will is one of the most important things you will ever do. Your last will and testament represents your plan for all that you care most about—your family, friends, and God.

By carefully planning your will with the help of legal counsel, you can save unnecessary settlement costs and taxes and save your loved ones many headaches. A friend wrote me to say she needed to get her estate in order so that she could avoid the problems her sister left behind. "My sister died three years ago and her estate is still being probated because she didn't have a will. This has been very costly."

If you don't have a will, the state will distribute your estate according to the laws of descent and distribution. This will result in unnecessary costs and will probably not be done as you would have chosen to do. The choices you would have made regarding your executor, a guardian for minor children, beneficiaries, and bequests for charities will not be considered by the probate judge if you don't have a legal will; and, if you plan to leave a bequest to Bryan College, you must include us specifically in your will. You may name Bryan to receive a certain sum, a percentage, or the residue after other bequests and legacies are fulfilled.

For more information on how to prepare your will, write to:

Fred L. Stansberry
Director of Planned Giving
Bryan College
Dayton, TN 37321

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June 1, 1981 to September 7, 1981

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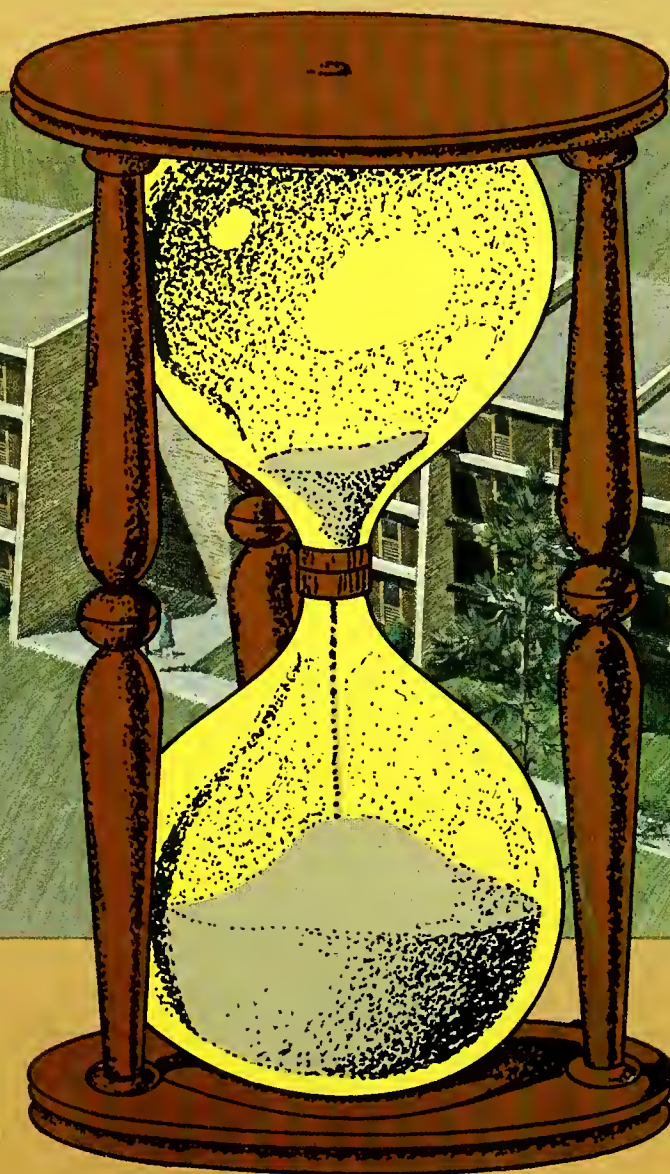
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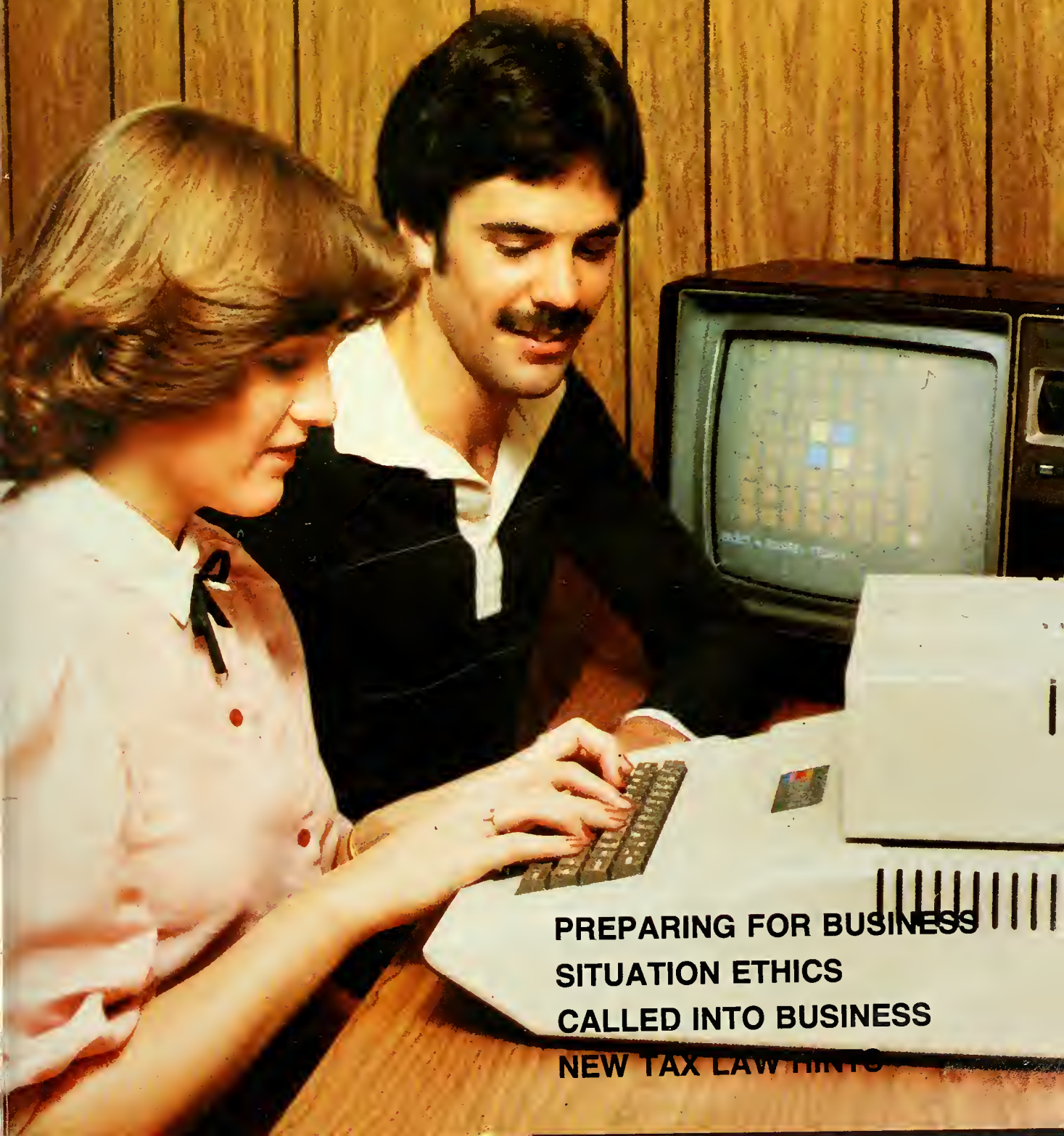
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BRYAN LIFE

WINTER 1981



**PREPARING FOR BUSINESS
SITUATION ETHICS
CALLED INTO BUSINESS
NEW TAX LAW HINTS**

BRYAN LIFE

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EDITORIAL



This issue of our magazine intends to provide an understanding of the foundations underlying a business department in a Christian college and to give an insight into the teaching-learning process which aims to integrate Biblical principles with the modern discipline of business. The testimonies of the three businessmen outside the college and the interview report of business faculty and students on campus provide a view of

experience both in the workaday world and in the classroom. This process of integration is very much alive in this department, one of three top academic departments at Bryan as measured by the number of graduates. Undergirding the total educational program is the teaching that God first calls each of his children to be a full-time Christian and then that, as His sons and daughters trust Him, He guides each one into an area of work and service according to His plan.

Theodore C. Mercer
President

Preparing Students for the

"BUSINESS OF AMERICA"

by Tom Davis

Editor, *The Dayton Herald* (Tennessee)



Photographer Bob Harris appears with his cover subjects, Linda Ross and Mark Lloret.

If Calvin Coolidge was right when he said, "The business of America is business," one of the "businesses" of Bryan's business administration department is preparing Christian men and women to take their places in the "business of America."

And it is the emphasis on a Christian foundation for the business world which seems to attract students to the college. "I was impressed with the way the faculty integrated Christianity with the particular field of study, such as business administration," said Charlie Edgerton, a senior from Burlington, North Carolina, whose major is business administration.

"When we are working within the framework of a liberal arts education, we want to turn out an individual who has a broad-based education through the general education courses he has taken, who is established biblically, and who is prepared for work in a technical area," said Bob Wykstra, chairman of the department. "Such an education is the goal of the college and meets the needs of the student who wants a Christ-centered education which will prepare him for work in the business world."

Wykstra's reference to the purpose of the department is detailed in the college catalogue's introduction to the business curriculum:

The program of the Department of Business

Administration is designed to produce graduates who are well-rounded citizens and intelligent Christian business leaders; are well-grounded in their chosen business areas and possess the necessary broad management philosophy so that they will be able to make a positive contribution in their business efforts; will be both able and motivated to make worthwhile contributions toward the preservation of our dynamic economic system; will be adequately equipped to pursue higher degrees at the graduate level; and will be able to integrate creatively their business careers into their personal goals for effective Christian service.

Wykstra added: "Many people wonder if business and Christianity can mix. I think that we need more Christians in business as we do in politics and every other area." He believes that students are attracted to business administration courses because there is a demand for B.A. graduates and because the business training prepares them for a broad range of Christian service opportunities. These opportunities would include business management of local churches and opportunities for service in any number of community activities such as United Way.

Julie Holmes, a senior accounting major from Mason, Michigan, sees a need for business-trained individuals in Christian work as well as in the secular world. "One of the areas I'm considering in the long term is mission work," she said. "There is a real need for those with business experience because most people in a mission are Bible-trained. Many times there is a need for someone familiar with business procedures to help operate a mission in a more efficient manner. And there's a need in churches for more businesslike practices. Often persons with business knowledge can go into a church, see what's happening, and recommend ways to make things work better," she said.

Several recent business graduates have gone to work in business offices of mission organizations. Others who did not choose what is considered full-time Christian service have been able to maintain a Christian testimony in banking, insurance, public accounting, and industry management training.

Preparation for on-the-job training is one aspect of the curriculum which attracted Edgerton to Bryan. "I think with the general education I have received here that I could learn the specifics I need for a business job.



Wykstra

Holmes



Hill

Edgerton

Right now, I'm looking at a job in Greensboro, North Carolina, where trainees are wanted. Because I've been exposed to many different areas, I believe I could become proficient on the job."

Miss Holmes said she recognizes the need for additional training in a job situation. "Any time a college graduate goes to a firm, he must receive some training on the job. There's no way you can learn everything in books. But I believe that I am prepared to walk into an entry-level job and learn to do what's expected of me."

The business faculty attempts to meet this goal of trainability in its students by exposing them to many different topics without going into great depth on any one topic. In addition, these students have a basic general education and required Bible courses each year.

But that approach, judged by nationally normed tests, appears to be working at Bryan. For the past several years business majors taking the Graduate Record Exam in business have been scoring in the 50th percentile; that is, their scores rank in the middle of all business students taking the test. Wykstra, an accounting professor, pointed out that accounting majors over the past three years have averaged above the 70th percentile on the test. "We're not an elitist college, but we're definitely above average in what we're putting out," he said.

Richard Hill, assistant professor of business, said that the courses offered for business administration majors are comparable to those offered at state schools. "We just don't offer as many different majors," he said. "I think we do equip students to function adequately in the business world. I think we give them precisely what they need except for the computer courses, and we're working on that."

The majors offered by the business department are accounting, business administration, and business education, with the greatest number of students choosing business administration. Accounting is the next most popular area, with a few students in business education.

All students must meet the general education re-

quirements of the liberal arts core and take a seven-course "business core," which includes topics ranging from introduction to business to business law and marketing management.

Accounting majors take 24 additional hours of course work including business statistics, auditing, corporate finance, and quantitative analysis. Business administration majors take 15 additional hours in subjects ranging from business statistics to digital computer processing and data processing. Business education majors take two business courses in addition to the core curriculum plus 24 hours of professional education subjects required of education majors.

Courses are taught by two full-time and three part-time professors. Bob Wykstra, who holds an M.B.A. degree from Western Michigan University, teaches accounting. He is a Certified Public Accountant licensed in Michigan, where he spent two and a half years with an accounting firm. He has been at Bryan since 1977.

"I took a pay cut when I came here, but God shapes our desires and interests. I did have a desire to teach in the context of a Christian college," Wykstra said. "I believe it was the Lord's leading for me because I applied so late. I was hired in the summer to begin teaching that fall. Normally the staff is hired in the spring. From my perspective, teaching yields a greater potential for service than what I was doing before. The fact that I enjoy what I do makes this job even more rewarding. The benefit is not in the salary, but you can't beat the 'fringe benefits' of working in a Christian college environment and being in the Lord's will."

Richard Hill joined the faculty in 1981 and teaches business administration and management courses. Hill, who holds an M.B.A. from the University of Chicago, recently completed his M.A. in theology at Western Conservative Baptist Theological Seminary in Oregon.

Hill worked two years with Shell Oil Company in Louisiana after obtaining a bachelor's degree in chemical engineering. In 1969 he returned to Chicago, working for Union Carbide in management. While there, he

obtained his M.B.A. In all, he spent eight years with the company, including one year in Arkansas, where he taught a management-training program. "I left Union Carbide because I knew I wasn't supposed to be there," he explained.

The Lord led him to Oregon, where he taught for two years at Marylhurst College before attending seminary to gain the biblical training he felt he needed; and then he was accepted for a position at Bryan.

"His background fits nicely into the program for integrating Christian principles into the business environment," Wykstra said. One of his courses is the senior seminar, which is geared toward developing a philosophy of business on a Christian foundation.

Part-time faculty members include attorney Joel Pearman, a 1971 Bryan graduate of Harriman, Tennessee, and holder of a J.D. degree from the University of Tennessee, who teaches business law; Mike Stephens, a C.P.A. with a Chattanooga public accounting firm, who teaches auditing; and Bill Ketchersid, a Dayton insurance and investment broker, who teaches a specialized marketing analysis course. Ketchersid, who also teaches history part time, holds a Ph.D. from the University of Georgia. In addition, the mathematics faculty teaches business statistics, quantitative analysis, and computer courses.

Computers are becoming increasingly important in the business education field. As of this fall, beginning courses are offered in computer science with the possibility of offering advanced courses in this area in the near future. Already the college has six microcomputers, including three Apple computers and three PET Commodore computers with 48K memories. Wykstra said they are ideally suited for the program offered at Bryan as they have the memory capacity to handle almost every problem presented. "I've never had a student yet who after loading a program has come back to me and said that the computer can't handle what he needs," he said.

The computers are also being seen as a tool to in-

Wykstra



Hill

crease the outreach of the college to the business community in Rhea County. Members of Bryan's business club are preparing programs for short-range tasks which could help local businessmen who do not have computer access. Because of the nature of college life—with students here nine months and gone three—the club will steer away from long-term involvements but will offer services such as preparing loan amortization schedules at a fee designed to cover just the expenses of running the computer. Programs are available for statistical analysis, word processing, budget forecasting, and information management.

This outreach into the community is one more training ground for business majors in what Hill sees as the primary mission of the department: "To encourage business students to be the best Christians they can be and to train them to function as well as they can in the business world." His senior seminar course is designed to confront students with some of the real problems faced by businessmen and to have the students develop a biblically based foundation for business ethics.

"The whole thrust of the seminar is to bring Christian principles and ethics into the business world and to bring good business practices to the church and Christian schools," he said. "We spend a good bit of time on church management. The idea is that these men and women are potential lay leaders in local churches where they can use their management skills. I think the Lord gave gifts for use in the church; therefore the church, as well as business, should benefit from them."

The senior class also has spent time on ethics, reviewing different problems Hill encountered during his years in management and discussing issues raised in a visit with Dayton's City Manager, Jim Smith. "I've tried to get them to think from a biblical perspective what they would do with these problems," explained Mr. Hill.

This biblical perspective, coupled with the demanding academic standards, is making Bryan's business department a training ground not only for tomorrow's business leaders but also for individuals who are equipped to carry the college motto of "Christ Above All" into "the business of America."

"SITUATION ETHICS"

NOT ETHICAL HERE

This article, based on an interview with Marbie J. Hensley by Robert Tamasy, editor of *CBMC Contact*, is reprinted with permission from the 1981 summer issue of that magazine.

Ethics in business is like the weather; although nearly everyone talks about it, few try to do anything about it. Many books attempt to deal with the subject, but there is no accepted "final word" on business ethics, because there is no consensus. What one businessman sees as "right," another views as "taboo." Complicating matters even further is the concept of "situation ethics," meaning that actions and decisions are not always right or always wrong but are dependent on the situation.

Having spent the last eighteen years heading up his own engineering consulting firm based in Chattanooga and the fourteen years before that in local government positions in Atlanta, Marbie J. Hensley, Sr., has been involved in many ethical situations but has tried to avoid situation ethics.

Although he concedes that there is no pat answer for every ethical dilemma, Hensley has found that taking a solid stance at times when propriety is clearly black and white is a step in the right direction. For instance, requests for "kickbacks" in exchange for lucrative contracts sometimes occur in his business. Although he says he has never confronted such a situation in Chattanooga or Atlanta, Hensley says it has occurred in other areas, and the standard answer is a simple "no." In each case, his ethical stance has cost him a potential contract.

There are other times when obtaining a contract might be enhanced by submitting a lower proposal based on the use of cheaper, inferior materials. Again, Hensley says such a practice is against his firm's policies. "We try to do the best we can to determine the expected life of a project through use of the right kind of materials and the selection of a proper location. There are times when our project costs are higher than those of our competitors because of their use of lesser-grade materials and times when we might suggest an unpopular site for a project, if it is the best site."

Many times, however, ethical considerations turn from black and white to varying shades of gray. For example, it would be easy to estimate a completion date that is unrealistic but attractive for bidding purposes. Or, if a project already under way will clearly exceed the targeted date, engineering "double-talk" could be implemented to favorably misrepresent the truth.

Even in such cases, Hensley feels a clear obligation to be straightforward and factual. He says, "I'm not saying that we always fully accomplish our goal; but if we find we can't stay within the specified budget or if a project can't be completed in time, we don't try to put off the inevitable or sweep it under the rug. We try to keep our clients informed and share with them all important facts, painful though they sometimes may be. It's the only way to do things."

Who says so? We live in a world in which truth is

becoming a scarce commodity, a world in which the Golden Rule has been recast in fool's gold to read: "Do unto others, before they do unto you." Why, in a profession as technical as civil engineering, should such a high premium be placed on ethics and honesty?

Hensley replies: "It's the way the Lord tells us we should conduct our business. We are told, 'All things work together for good to those who love God,' and I believe if I conduct my business in the manner God wants me to, He'll take care of the rest.

"God's way of doing business is the best way not only for today but also for tomorrow, next year, and ten years from now. Sometimes we can't always see it that way, but that's where faith and trust enter in," Hensley admits. "There's a pressure in the business, a feeling of expedience, that you have to make a profit today, perhaps by taking shortcuts, reducing the quality of materials, or not doing what you're obligated to do. But these practices are not only wrong but also detrimental to developing a business for long-range success."

This philosophy is the product of many years of experience and practical application. Guided by a very devout mother, Hensley made the decision at the tender age of twelve to ask Jesus Christ into his life in the privacy of the barn loft.

Although he admits stumbling many times, Hensley has managed to remain true to that early commitment by growing gradually (even sometimes painfully) — by learning and applying biblical principles for living.

He was born the oldest of five children in 1922, in Ball Ground, Georgia. The colorful town name is derived from the fact that at one time it was a recreational area for the Cherokee Indian nation. Hensley's first name, Marbie, is just as colorful, but its source is not as certain. He said it is a long-time family name and was his grandfather's first name. No longer a novelty, the name *Marble* is now taken for "granite."

Another Marbie has since been added to the collection. Hensley's son had been known by his middle name, John, all his life until the first day of college. "Then his friends found out his first name was Marble, and it was too much to resist," the father relates.

In his early childhood, Hensley's family moved to Smyrna, Georgia, now an Atlanta suburb but then an independent town of 1,500 people. His father was a capable engineer, but he was an alcoholic who did not master his problem until the last five years of his life.

Hensley says he had great respect for his father and enjoyed a good relationship with him, but the experiences in having a drinking parent left indelible memories.

Today, Hensley extends his nondrinking philosophy into his business. He does not require that his employees abstain in their homes, but drinking is forbidden while on the job; and the two- or three-martini



Marble J. Hensley is chairman of the board and president of the engineering planning and management firm of Hensley-Schmidt, Inc., of Chattanooga, Tennessee. This is one of the largest engineering firms in the Southeast, with offices also in Atlanta. Coincidentally, Miss Christine Page '71, whose father's article also appears in this issue, is an employee of Hensley-Schmidt as is Mrs. Julie Marler Dragoo, daughter of another Bryan trustee, Earl Marler, of Chattanooga.

lunch does not exist at Hensley-Schmidt, Inc. He says: "I try not to judge people by what they do, but I do know that drinking has terrible effects upon some people. No one really knows in advance whether he might become an alcoholic or not. Alcohol is a drug, after all, and it surely has torn up families and wrecked individual lives. In my business, I tell everyone who works for me that drinking is not necessary as part of our business life."

After high school, Hensley's education at Georgia Institute of Technology was interrupted by a tour with the Navy and two years with Bell Aircraft, where he was involved in the design of the B-29 bomber. He returned to Georgia Tech in 1947 and graduated with a degree in civil engineering in 1949.

During that period, he renewed a relationship with a childhood friend, Ruth Collins. Friendship blossomed into romance, and they were married in 1948. In 1949 twin daughters Carol and Sandra were born, followed by daughter Kathlyn in 1952 and Marble, Jr., in 1962.

After working for the Georgia Highway Department and the Atlanta Traffic Engineering Department and after becoming Chattanooga's first traffic engineer (in 1954) and then city coordinator, Hensley and his brother, Sam, consolidated their Georgia engineering firm of Hensley & Associates with the Chattanooga firm of Schmidt Engineering, headed by Louis Schmidt, now deceased.

From the beginning, Hensley said he has been concerned with the example he presented as a Christian and as an employer. "I have never conducted a board meeting without first having a devotional and prayer, asking for the Lord's guidance and His will in our decisions. I haven't asked Him to be my partner; I want Him to be in charge and have us do what He wants us to do."

Hensley said that concentrating on Christ "puts a totally different perspective in business, how you deal with people and the pressure to accomplish things. You have to ask: How does He want you to approach a situation? What is His reaction? You have to get into that type of framework if you want Him to rule in your business, as well as in your life."

In spite of his almost lifelong orientation to basic Christian precepts, Hensley has only in recent years implemented two significant changes into his life and business. One has been a shifting in priorities. The Bible teaches that a man's priorities should be God first, wife and family second, and job third. God has been on top, but often Hensley's family has taken third place after the business.

Hensley sheepishly admits that his family sometimes became the brunt of events that had occurred at work. "But the Lord has been teaching me a lot about that. I think I understand my priorities better than I once did. The Lord has tried to teach me that, if He is in charge of the company, I had better let other people know about it. Poor communications can cause all kinds of misunderstandings."

A second notable change in Hensley's business and life has been a more aggressive attitude toward meeting his employees' spiritual needs. He has established weekly devotionals for his employees, with attendance optional, and also, in conjunction with Christian Business Men's Committee, has instituted formal Bible studies during office hours.

Just as applying Christian ethics helps to build a good business reputation, just so employing Christian workers helps to build a good business.

"I wouldn't say that one's being a Christian is a determining factor in whether we hire or promote someone, but without a doubt that could have a bearing in such decisions. It just makes sense, for I've found that most Christians are efficient workers, are effective in relating with others, and desire to be responsible members of the organization," Hensley contends.

Hensley now is chairman of the board and chief executive officer of Hensley-Schmidt; and his brother, who is also strongly committed to Christ, is president of the company.

"From where I sit today, I realize it is much, much more important to really look for spiritual maturity in the top management of our firm than I did ten or fifteen years ago," Marble Hensley states.

For Hensley, there is no escaping the scriptural mandate he has been given as a Christian in the marketplace. He concludes: "In the end, you're really responsible. Your actions, not just the words you are saying, show whether you're growing in your relationship with God. The Bible tells us our bodies are the temple of God and that His Spirit dwells within us. We have an obligation to reflect that fact in our daily lives."

CALLED OUT OF BUSINESS

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"
— Micah 6:8

I am privileged to have completed just recently forty years with the IBM Corporation, having served in personnel and administrative positions in various locations throughout the country. The last twenty-five years of my IBM career were spent in senior management positions.

Through the IBM Corporation, it was also my privilege to be involved with the United States space program since 1964. With this involvement, I witnessed the greatest surge and development of man's power that has ever been made in this history of our world—the launching and control of the space vehicles.

It was necessary that I be present at Cape Kennedy for each launch of the Apollo/Saturn space vehicles starting in 1967. The first shuttle vehicle launch in April of this year was my final responsibility.

It was also very exciting to be part of a corporation that has been producing the greatest technological power development this world has ever known—the computer. The first computer was a scientific marvel, weighing 30 tons, sprawling over 15,000 square feet of space. It was a physical monster, using some 19,000 vacuum tubes, performing 5,000 additions in one second. Although we felt that we had really arrived with this kind of technological breakthrough, we soon found that this computing speed was considered slow compared to that of the newer technological process.

Being a part of this outer and lunar space development and the computer progression, I could only marvel at the power that man had developed. Such an awareness brought to me the realization of how much greater our God is. God's program in the universe is almost unbelievable with the millions of stars in our universe, the millions of other known universes, and the fact that we can know with mathematical exactness the position of any given star at any moment of time—past, present, or future. Can you conceive of the power God exercised when He called this universe into existence?

I believe that an even greater power is demonstrated by our God in His ability to change men's lives. Matthew 9:6 states: "But that ye may know that the Son of man hath power on earth to forgive sins." When one asks Jesus Christ to come into his life, a supernatural power transforms him from darkness into light. Many examples of this can be told down through the history of our world.

In his early years, Paul the Apostle persecuted Christians because of their faith in Christ. But then he encountered Jesus Christ, who changed his life and gave him a new direction. Jesus Christ changed the hated and despised man to a man of great love and compassion, whose ministry is recorded in our Bible to a greater extent than that of any other individual. Captain Mitsuo Fuchida, the Japanese squadron leader who trained the pilots and led the surprise attack on Pearl Harbor to inflict death and destruction, later had an encounter with Jesus Christ, who changed his life. The "hatchet

by Albert J. Page



Albert J. Page has been involved with Christian Business Men's Committee (CBMC) since 1956 and has served at all levels of leadership in that organization, from local committee chairman to chairman of the international board. He has been a trustee of Bryan since 1970. Mr. and Mrs. Page are regular visitors to Bryan and their daughter, Christine, was graduated in 1971.

man" for the White House, Charles Colson, met Jesus Christ, who brought about a change in him, making him a man of great love and compassion in prison ministries throughout our nation.

I, too, have experienced this transforming power in my life. When I was ten years old, a woman who had witnessed to my mother in the marketplace later led me to a decision to accept Jesus Christ as my personal Saviour. She used John 3:16: "For God so loved the world that he gave his only begotten Son, that **Al Page**, who believes on him should not perish, but have everlasting life." There came a change in my life, which brought new joy and peace and gave hope to a life that could have had just the opposite.

With the management decisions that I had to make in my business career, I do not know how I could have succeeded without asking God for direction and wisdom to make these decisions. And then what a delight it was to see Him miraculously work out the details. Thank God that He is with us every step of our way.

Now that I have finished my IBM career and have retired, I thank God for the opportunity He has given me to work full time as a National Director of Metro Development for Christian Business Men's Committee of USA. My life was changed because of a witness in the marketplace. CBMC's ministry is to the men in the marketplace; thus it seems only right that my efforts for the Lord should be in that direction. It is my desire to be a part of this ministry to develop our outreach to the concentrated population in the business centers of the United States.

There are over 119 million people in the top eighty metro areas, including an estimated 8 million business and professional men—our CBMC target!

What a challenge and potential we have to reach men for Jesus Christ, who has the power to change their lives and give them direction in their professional endeavors, for in Him "are hidden all the treasures of wisdom and knowledge" (Colossians 2:3).

CALLED INTO BUSINESS

by Robert E. (Tex) Williams '52

A young man came to my office about two years ago soliciting business for a new courier service he had started. At the time I was the legal administrator for a law firm in Dallas. Part of his sales pitch was that all his employees were college graduates (intelligence), would wear coat and tie (neat appearance), and were in fact attending seminary (honesty). Upon questioning from me, the young man revealed he had dropped out of seminary to start this business. At that point I told him I was a graduate of Dallas Seminary myself. He immediately asked, "What are you doing here?" I told him that I was there because I believed that is where God wanted me. Then I asked him why he had dropped out of seminary. He said he had done so because he believed that God wanted him to start that business.

It is refreshing to hear of a businessman being "called into the ministry." However, there is something in our evangelical, spiritual make-up that largely rejects the concept of a person in the ministry being "called into business."

There were about six Texans at Bryan College in the fall of 1947. Lavana Fuller and I met at that time but really had no special interest in each other until the fall of 1949. Our friendship began to grow, however, and we were married after she graduated in 1950. Dean Alma Rader would say, "That marriage was made in heaven." We returned to Bryan, where we lived until I graduated in 1952. We then spent four years at Dallas Seminary.

Upon graduation from Dallas Seminary, we were on the associate staff of Young Life for three years. This simply meant we continued to support ourselves while devoting every minute we could to the Young Life ministry with kids. In 1959, when we became full-time staff members, we moved to Indianapolis. Thus began seven fantastic years of presenting the gospel to needy kids, nurturing new Christians, and attempting to develop leadership among college students and to gain support from adults. Though our faith was put to the test time after time, Christ proved himself to be sufficient in our lives.

After I served seven years as the area director in Indianapolis, we returned to the Dallas area, where I became the southwest regional business manager for Young Life. Although I continued my ministry with kids, this position had a new twist to it; and I liked it.

During the fall of 1969, I began to experience a restlessness that I could not explain. I was forty years old, and the ministry with kids just wasn't as rewarding as it had been. There were other things also taking place, and it has taken us years to sort these out. After much agonizing, we decided to leave Young Life. We simply followed the Lord's leading as best as we knew how.

In God's economy things are always happening! While we were struggling with our life-changing decision, two local Young Life committeemen were planning for a large resort development in East Texas. I became the first Dallas employee in 1970. It was my privilege to help set up the Dallas office, hire and train

employees, initiate systems for maintaining property owner records, and play a role in the financial and fiscal areas. It was exciting because we knew God was in it. Eventually I served in six different entities connected with the development.

Informal worship services were held at the development from the very beginning. The owners were Christian men who had a vision of doing something more than just develop a resort property and sell lots. Because property owners responded to the services, an outdoor chapel was built in 1972. It wasn't unusual to have 150 in a service. It was my responsibility to head up this part of the venture, and it was gratifying to experience God's blessing on the effort. The chapel was chartered in 1974, and a full-time chaplain was called. The chapel ministry continues to prosper, being now on its own property and in a building which has needed two expansions.

Lavana and I built our dream house at the development in 1974 and kept it until 1977. In the meantime, however, I resigned my position and tried selling real estate during the recession of 1974-75. There was no income for eight months. It was a disaster. But there were lessons to be learned, and it was a time to reassess priorities. Lots of good things came out of that experience.

In early 1975 Lavana took a job as secretary for a cardiovascular surgeon with whom she still enjoys a good working relationship. I took a position as a legal administrator in a large law firm. There were several Christian lawyers and administrative staff in the firm, and they had a strong witness for Christ. It was another growing experience for me as I learned to apply my gifts in a more formal professional atmosphere.

My present position is as an administrative manager for a petrochemical consulting engineering company. Lavana and I enjoy our work and feel comfortable with what we are doing. We both worked while attending Bryan and paid the major portion of our school expenses. We believe in a strong work ethic and have tried to pass this on to our two daughters, who helped work their way through college. The older daughter is now an accountant and married to an architect. The younger is a kindergarten teacher and is married to a high-school basketball coach. Our family is very close, and we truly enjoy one another's company.

We sincerely believe that God has a plan for us. That plan is basically doing what we understand to be God's will for our lives. Abraham sent his servant on a mission. Specifically, the mission was to find a wife for his son Isaac. At the end of the journey, the servant was able to say, "I, being in the way, the Lord led me." We too believe that God is leading us in the way.



Tex
and
Lavana

CAMPUS REVIEW



Fox

NEW TRUSTEE APPOINTMENT

Mrs. Charles C. Fox, of Jeffersonville, Indiana, was elected to the Board of Trustees at the fall meeting of the board in October. Previously Mrs. Fox had served four years on the National Advisory Council.

A widow and the mother of four sons, Mrs. Fox has been active in affairs of her local community. For twelve years she served on the board of the Jeffersonville Public Library and is now secretary of the Friends of the Library. She is a graduate of Indiana University.

STAFF APPOINTMENTS AND CHANGES

Mrs. Elizabeth Wynsema, secretary to Dr. Mercer since 1968 and a member of the secretarial staff since 1964, has reduced her workload to part-time for reasons of health.

Miss Elsa Raab '81, of Johnstown, Pennsylvania, has joined the staff as associate secretary to the president.



Wynsema



Raab

DAY OF PRAYER

Rev. Tom Bennett, pastor of the First Baptist Church, of New Port Richey, Florida, was the featured speaker for the first-semester Day of Prayer, October 19-20. His son, Kip, is a freshman. Linda and Sandy Ross and Cathy Myers are members of his church.



Ryrie

STALEY LECTURES

Using "No Greater Heritage" as his theme, Dr. Charles C. Ryrie was the guest lecturer October 12-14 for the twelfth annual Staley Distinguished Christian Scholar Lectures. The series dealt with the history of the Bible in English. Professor of systematic theology at Dallas Theological Seminary and editor/compiler of the Ryrie Study Bible, Dr. Ryrie is the author of more than twenty books. He received his Ph.D. from the University of Edinburgh.

This lecture series was endowed in 1976 with a gift of stock from the Staley Foundation established by the late Thomas F. Staley, a native of Bristol, Tennessee, who was a founding partner of Reynolds Securities. Bryan was one of eight colleges initially selected on the basis of lecture-series performance to receive a permanent endowment rather than an annual grant to support this program.

The series is designed under the Staley Foundation charter "to further the evangelical witness of the Christian church, and with a particular concern for college students. Deeming the cause worthy and the need great, the trustees of this Foundation will support men and women who truly believe, cordially love, and effectively propagate the Gospel of Jesus Christ in its historical and scriptural fullness."

The lecture program operates annually in more than two hundred institutions.

FALL LECTURES

Dr. Charles Taber '51, professor of missions at Emmanuel School of Religion, Johnson City, Tennessee, was guest lecturer for a series of three chapel messages, October 26-28, on the theme of World Mission. His daily topics were "The World's Predicament," "God's Good News," and "The Mission of the Church."

Dr. Taber holds the M.A. and the



Taber

Ph.D. degrees, specializing in linguistics and anthropology from Hartford Seminary Foundation.

The son of medical missionary parents, Dr. Taber was born in France and later lived in Africa both before and after his college days. On completing his advanced degrees, he returned to Africa to work with the United Bible Societies in West Africa before going in 1973 to Milligan College, where he taught six years before assuming his present post.

Dr. Taber's two sisters, Marguerite '54 (Mrs. Conrad Spearman of Anderson, Indiana) and Lois '63 (Mrs. Dwight Baker, Lafayette, Indiana) are also graduates of Bryan as is his wife, the former Betty Hanna '51.

DRAMA

The Hilltop Players, under the direction of Mrs. Rachel Morgan, assistant professor of speech, presented John Patrick's hit comedy, *The Curious Savage*, as its fall production. The play portrays the "Curious" Ethel Savage, a kindly woman with \$10 million and a sudden decision to gratify all the whims she has suppressed throughout her life. She triumphantly outwits the foxy relatives and would-be heirs with the help of generous fellow-guests at the sanitarium to which she has been confined.

Natalie Huesmann, a junior from Powell, Ohio, was starred in the role of Mrs. Savage. Others in the cast were the following: Bill Haney of Seminole, Florida; Alicia Hutcheson of Dinwiddie, Virginia; Kevin Floyd of Altamonte, Florida; Carin Chapman of Fort Lauderdale, Florida; Dottie Frensley of Franklin, Tennessee; Teresa Westcott of Largo, Florida; Bill Barrows of Greenville, South Carolina; Scott Buffenbarger of Hollywood, Florida; Bobby DuVall of Jacksonville, Florida; and Carylee Gilmer of Roanoke, Virginia. Student director was Walter Thomas of Jacksonville, Florida.

MERCER CLEMENTSON SCHOLARSHIP

The 1981-82 Mercer Clementson Business Scholarship was awarded on November 6 to Martin B. Meznar of Rio de Janeiro, Brazil, a senior and the son of missionary parents, Rev. and Mrs. Leonard Meznar, who are alumni of Bryan College. Young Meznar, who maintains a 4.0 academic average, is earning double majors in business and history. The award is a \$500 grant above other grants and awards he may have received. After graduation next May, he plans to work a year and then enter law school.

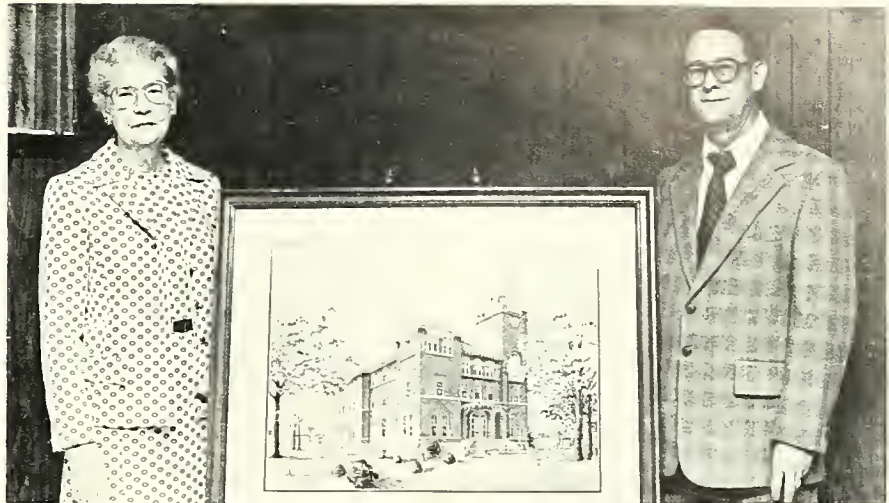
The Mercer Clementson Scholarship was established in 1978 by John Bass of Colorado Springs, Colorado, executive director of the Christian Booksellers Association, in honor of his former professor, Mr. Clementson, of Chattanooga. After retirement, the Clementsons built a home in 1972 on the Bryan campus in Dayton. Mr. Clementson died in December 1980 at the age of 85. His widow, Mrs. Bernyce Clementson, was present at the award ceremony.

The endowment for this scholarship, including the memorial gifts received at the time of Mr. Clementson's death, is invested through the endowment fund of the college. The award is administered through the college office of financial aid to students.

Previous winners of this scholarship were Dean Atkinson of Arvada, Colorado, who held it for three semesters in 1978 and 1979, and James Hairston, of Fort Lauderdale, Florida, who held it for three semesters in 1980 and 1981.



Pictured on the occasion of the awarding of the 1981-82 Mercer Clementson Business Scholarship are Mrs. Bernyce Clementson; President Mercer; Mrs. Joyce Hollin, Student Financial Aid Officer; and Martin Meznar.



Mrs. Woodlee is pictured with Artist Long and his painting of the Rhea County Courthouse.

ART EXHIBITION

An exhibition of twenty-five paintings by Paul J. Long, artist from Lenoir City, Tennessee, opened October 25 in Hayden Lounge and continued through November 7.

The exhibit reflected the development of the artist from his earliest work, a homemade comic book at twelve and a painting done on oilcloth at seventeen, to his later works in oil and water color depicting the landscape and flora of East Tennessee.

In 1977-78 at the time of the restoration of Rhea County's historic courthouse, Mr. Long did a watercolor painting of this building, famous as the scene of the Scopes Evolution Trial. In 1980 this original painting was purchased by Mrs. Sarah Ewing Woodlee of Dayton, a Bryan founder, who donated it to the college as a memorial to her late

husband, Judge Glenn W. Woodlee, a trustee of the college from 1950 and chairman of the board at the time of his death in 1969. Mrs. Woodlee's father, the late E. B. Ewing, also served in this courthouse three terms as circuit court clerk, holding this position in 1925 at the time of the Scopes Trial.

Mr. Long gave fifty signed and numbered prints of the limited edition of the courthouse and a group of two other paintings to the college to be sold and the proceeds used for establishing the Paul J. Long Scholarship in Art.

Although he won an art course in national competition while in college and has also taken a course with the Famous Artists School in Westport, Connecticut, Mr. Long is largely self-taught. His interest in drawing and art was apparent by the time he was seven; and he has been painting in tempera, oil, and water colors since about twelve. Entering the air force at eighteen in World War II with only two years of high school, he returned home to enter college on a GED diploma and completed the B.S. degree in physics with a minor in mathematics in only thirty months. He subsequently earned a master's degree.

Mr. Long has carried on his extensive artistic work while following a professional career as an engineer at Oak Ridge, Tennessee, where he is a department head at the Union Carbide Nuclear Division of Y12 Plant. An active Christian, Mr. Long is a member of the First Baptist Church of Lenoir City.



**Frazier and Holdorf
OLDEST FOUNDER
CELEBRATES 95th BIRTHDAY**

Mrs. J. S. Frazier of Dayton, oldest of the four founders of the college still living, marked her 95th birthday anniversary on November 25. For this celebration, Mrs. Frazier was guest of the college on November 14 for the Thanksgiving Banquet and on November 20 for chapel, when she was presented a large and colorful birthday greeting created by sophomore art student Charlene Holdorf of Seattle, Washington. The artistic card designed with three sections was inscribed with the signatures of several hundred members of the college community. The student body greeted Mrs. Frazier with sustained

**\$200,000 Challenge Grant
Met**

You did it!

On December 2, (29 days before deadline), the \$200,000 Challenge Grant was reached!

Gifts came from friends, alumni, parents, faculty, staff, corporations, foundations and bequests. Praise God for His faithfulness.

The new dormitory total (gifts and pledges) stands at \$1,000,000. Still needed is \$1,000,000 during 1982.

Please see the next issue of BRYAN LIFE for details.

applause and sang "Happy Birthday" to her.

Mrs. Frazier's husband was prominent in the organization of the Bryan Memorial University Association in 1925 and continued active in the interests of the college until his death in 1937. Mrs. Frazier herself served as a trustee from 1947 to 1962.

After her retirement as a teacher of a women's Sunday school class in Dayton's First United Methodist Church for more than forty years, the name of the class was changed to the Ellen Frazier Class in her honor. She also taught a community Bible class for several years. Although a Christian from her early years, Mrs. Frazier attributes her deepened interest in spiritual things and her full commitment to Christ to the teaching she received through association with the college in its early years.

"A woman that feareth the Lord, she shall be praised" (Proverbs 31:30b).

**RICHARDSON ADDRESSES
CONVENTION SESSIONS**

Dr. Brian Richardson, professor of Christian Education, accompanied by his wife and two fellow staff members, Craig Williford, assistant professor of Christian Education, and Allen Kadlec, director of Practical Christian Involvement, led an entourage of thirty-five Bryan students who participated in the International Sunday School Convention in Detroit, October 22-24.

Dr. Richardson spoke three times, and the Bryan students introduced all of the more than two hundred workshops, taped the various sessions, and worked in other capacities during the three-day convention. Clate Raymond, president of ISSC, said, "We have worked with other college groups before, but the Bryan College students are the best disciplined and most cooperative group we have ever worked with. Your school is to be congratulated for producing such a fine group of students. We want Bryan College to return."

On November 10 Dr. Richardson addressed the annual convention of



Richardson

the Evangelical Teacher Training Association in Chicago.

As president of the National Association of Professors of Christian Education, Dr. Richardson presided over the annual meeting of that body at Nordic Hills, near Chicago, on November 11-13. Fifty-six professors of Christian Education were among the 130 participants in this convention, including Craig Williford, of the Bryan faculty.

The 1982 convention of NAPCE is scheduled for Los Angeles. In the meantime plans are under way to publish a *Journal of Christian Education* with cash awards of from \$100 to \$1,000 for both professors and students in Christian Education for the best articles on selected themes chosen for publication.

Dr. Richardson also attended the International Conference of Religious Education at Michigan State University on November 22-24 to present a paper. More than five hundred Catholic, Protestant, Jewish, and other educators attended the three-day event. Other speakers included Dr. Bruce Metzger, of Princeton Theological Seminary; Dr. Harry Orlinsky, of Hebrew Union College; and Dr. Thomas Groome, of Boston College.

TWO 17-DAY TOURS

Fine Arts Tour

Departing May 17, visiting major cities in the heart of Europe (3 hours credit for students)

Bible Lands Tour

Departing June 14, visiting Israel, Egypt, and Greece

For complete information write to:

John Bartlett
Bryan College
Dayton, TN 37321



MUSIC

The **Concert Choir and Chamber Singers** combined with singers from the University of Tennessee at Chattanooga to form a 155-voice choir in two performances of *A German Requiem* by Johannes Brahms at the First Cumberland Presbyterian Church of Chattanooga on October 25 and in Rudd Chapel auditorium on October 27.

Dr. Karl Keefer, vice president for academic affairs, and **Mrs. Sigrid Luther**, assistant professor of music, accompanied at the pianos with **David Friberg**, assistant pro-

fessor of music, at the organ. **David Luther**, assistant professor of music, was a featured soloist. The group was directed by Glen Draper, choral director at UTC. Both performances were attended by large and enthusiastic audiences.

This musical work, composed in 1868, is often described as a Protestant requiem because its treatment of the transitory nature of life and the theme of death are presented in the words of Scripture which also celebrate the sure and certain hope of the future triumph of the believer.

VOLLEYBALL TEAM WINS STATE CHAMPIONSHIP

The 1981 Bryan volleyball team concluded its season as the AIAW Division III Tennessee state champs. Finishing second to Maryville College in the state last year, the squad advanced to the region tournament this year but was eliminated in the early rounds.

This year's squad included the following: three seniors—Kathy

Kindberg, of Bogota, Colombia; Linda Menees, of Pompano Beach, Florida; and Barbara Pratt, of Hollywood, Florida; two juniors—Martha Ardelean, of Brasilia, Brazil, and Judith Ashley, of Manila, Philippines; two sophomores—Colley Wood, of Cleveland, Tennessee, and Kari Zetterberg, of Dixon, Illinois; and two freshmen—Jeanne Howard, of Leslie, Michigan, and Florence Israel, of East Point, Georgia.



Front row—Israel, Ardelean, Ashley, Howard; Back row—Manager Courtright, Zetterberg, Pratt, Kindberg, Menees, Wood, and Coach Tayloe.

1981 SOCCER SUMMARY

The 1981 Bryan Lions soccer squad compiled a 7-9 record this fall. Of the nine losses suffered this year, six were by a one-goal margin.

Sophomore **Jon Hurlbert**, of St. Louis, Missouri, led the Lions in scoring for a second consecutive year. Hurlbert tallied nine goals and three assists. He has scored nineteen goals and nine assists in his first two years at Bryan. That total places Hurlbert eighth on the all-time career scoring list.

Eleven players contributed to the Lions' total of thirty goals to demonstrate balanced scoring attack. Coach John Reeser will be losing four players through graduation: goalie Rick Werner and fullbacks Randall Southard, Walt Jackson, and Bill Cave.



Cave

Senior **Bill Cave**, of Augusta, Georgia, has been selected to the 1981 NAIA Academic All-American soccer team. Bill played fullback for Bryan and has a 3.1 grade point average in business administration. He has been president of the class of 1982 all four years.

1981 CROSS-COUNTRY SUMMARY

The 1981 Bryan College cross-country team finished its dual meet season with a 4-0 record. This is the first winning season for the harriers since 1976. This year's squad won the NCCAA District 5 championships and placed 10th at the NCCAA national meet in Cedarville, Ohio. Bryan's 10th-place finish is the best finish for the Lions since 1977.

In only two years as the head coach of the Lions cross-country team, Coach Bill Collman has seen the squad double in size (from five to ten runners) and win two consecutive NCCAA district championships.

New Tax Laws

Influence Charitable Giving

The tax changes passed by the Congress this summer are welcome news for most Americans and will make possible more giving to charitable causes. Most of the changes will take effect beginning January 1, 1982, and some will be phased in over the next few years. The tax law changes discussed here affect only Federal taxes and do not apply to state tax laws. Each state has a different set of laws for estates. Generally speaking, the Federal tax laws apply to the right to give possessions away, whereas the state laws apply to the right to inherit possessions.

A. Income Tax Provisions

1. There will be a 23 per cent reduction in *individual* income tax rates over the next three years, a fact which means that you will have more income to spend, save, or give to your favorite Christian cause.
2. For *married couples* who file a joint return, there is a new deduction if both spouses are employed. In 1982 the deduction amounts to 5 per cent of the earned income of the lower earning spouse or \$1,500, whichever is less. In 1983 this deduction will increase to 10 per cent or \$3,000, whichever is less.
3. For *those in the higher income brackets*, there are some special advantages: 1) The maximum tax will be reduced from 70 per cent to 50 per cent, beginning in 1982. 2) The maximum tax on long-term capital gains will be reduced from 28 per cent to 20 per cent. 3) Charitable gifts in 1981, while the tax rates are higher, are more valuable as a deduction than in following years. 4) Income that can be deferred to future years will receive a more favorable tax treatment.

B. Estate and Gift Tax Provisions Beginning in 1982

1. A tax credit is allowed to each individual who gives possessions away either during life or at death. This credit has the effect of exempting from tax the first \$175,625 under present tax law and will be increased gradually to \$600,000 over the next six years beginning in 1982.

Year	Amount of Credit	Equivalent Exemption
1982	\$ 62,800	\$225,000
1983	79,300	275,000
1984	96,300	325,000
1985	121,800	400,000
1986	155,800	500,000
1987	192,800	600,000

For example, if you died in 1982 without a surviving spouse and had a taxable estate of \$225,000, the new estate tax credit would completely wipe out your tax.

2. An unlimited marital deduction will be available to married couples when the first spouse dies. Thus no federal estate tax will be applied to an estate that is passed to a surviving spouse. This is a very important change and makes it *important for married couples to review their wills* if a maximum marital deduction formula clause is included in a will written before September 12, 1981.
3. The amount that an individual can give tax free to another individual, other than a spouse, in a given year will be increased from \$3,000 to \$10,000 in 1982. This amount may be given to any number of individuals. A married couple may give up to \$20,000 to another person by combining their gift without paying a gift tax.
4. The new law provides more incentives for charitable gifts by allowing a charitable deduction for those who use the short income tax report form (1040A) and do not itemize deductions. The new provision will be phased in over a five-year period beginning in 1982 with a very small allowance and increasing gradually to include all deductible charitable gifts by 1986. Of course, those who are now using the long form to itemize their deductions are generally able to deduct all their charitable gifts up to 50 per cent of their adjusted gross income.
5. Corporations will be allowed to give more of their corporate profit for charitable causes. The amount will be increased from 5 per cent to 10 per cent of net income beginning in 1982.

Note: This report is intended as a general summary of some of the new tax laws passed by the Congress in 1981. For the application of these laws to your personal tax situation, you should secure professional legal counsel.

For more detailed information on these and other tax changes which may affect your estate plan or for investment opportunities at Bryan, please return the coupon below.

To: Fred L. Stansberry
Director of Planned Giving
Bryan College
Dayton, TN 37321

Please send information on

☐ tax changes ☐ trusts
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Name

Address

CHRISTIAN LIFE CONFERENCE

January 6-8, 1982

Speakers:

Dr. Richard Seume
and
Mrs. Mary Seume
Dallas, Texas



Mission Films:

Wycliffe Bible Translators —
Videotape of Cameron Townsend's
Golden Jubilee, May 9, 1981

World Vision —
"Crisis in the Horn of Africa"

Conference Calendar

Memorial Gifts

September 8, 1981 to December 7, 1981

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Misses Emma Kate and Eleanor Jones	
Spring City Women's Club	Mrs. Ruth Brock
Mr. and Mrs. Robert Dawson	Jane Dawson Custer '69
Mrs. Pat Orton and Michelle	T. G. "Buddy" Orton
Mrs. David Wisthoff	David Wisthoff '53

FIFTH ANNUAL

PASTORS' CONFERENCE

May 11-13, 1982

Speakers:

Dr. Warren Wiersbe
Back-to-the-Bible
Radio Broadcaster
Lincoln, Nebraska



Dr. Irving L. Jensen
Bryan Bible Professor
and Author



If you plan to attend

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Bryan dorms will be available between
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Free rooms are offered to conference guests who wish
to remain after Pastors' Conference or come early be-
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Bryan College, Dayton, TN 37321

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July 19-23, 1982

Speakers:

Rev. Elwood McQuaid
Conference speaker/writer
Moody Bible Institute
Formerly with Friends
of Israel



Colonel Jim Irwin
Astronaut
High Flight Foundation
Colorado Springs, Colorado



Musicians:

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Dayton, TN 37321

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City _____ State _____ Zip _____

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BRYAN LIFE

SPRING 1982



SCIENCE —

Christian World View
Alumni Testimonials
Museum
Creationism

BRYAN LIFE

MAGAZINE

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FRONT COVER Photo:

Shown examining the results of an experiment in Bryan's chemistry laboratory are junior Mark Hamilton, of Marietta, Georgia; freshman Rebecca Holdorf, of Seattle, Washington; and sophomore Beth Butler, of Spring City, Tennessee. Photo was taken by sophomore Bob Harris, of St. Louis, Missouri.

Volume 7

FIRST QUARTER 1982

Number 3

SCIENCE WITH A CHRISTIAN WORLD VIEW: An interview with the science professors who point out the academic emphases, the Biblical correlation, and the practical outreach of the math and science courses at Bryan.

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TESTIMONIALS OF SCIENCE DIVISION GRADUATES: Experiences of Natural Science Division graduates, showing the potential for professional development and service.

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WILLARD L. HENNING SCIENCE MUSEUM: A description of the natural science museum collected and organized by the man for whom it is named. By Dr. Willard L. Henning

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THE PARAMETERS OF CREATIONISM: A restatement of Bryan's commitment to an unalterable Biblical stance on creationism, encompassing also the issues on which evangelicals hold varying views. By Dr. Karl E. Keefer, Jr.

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CAMPUS REVIEW: News notes on faculty activities, spiritual life and missions conferences, and student programs and activities.

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EDITORIAL



In presenting the Division of Natural Science as it functions today in the eighties, I find it interesting to recall the fact that Bryan's science department got its start in 1930 by using the same facilities in the old Rhea County High School building where a young mathematics teacher and athletic coach, John T. Scopes, did his brief stint as a substitute biology teacher, a fact which led to his being by agreement the defendant in the famous trial of 1925. Bryan University opened in

1930 in this old Rhea High building and continued to hold classes there until 1935, when it moved to the present hilltop campus. I remember learning from Dr. Judson Rudd that the desks in the old chemistry lab, which used to occupy the ground-floor area now used for library stacks, came from the old Rhea High building.

As we rejoice in the development of the natural science program as presented here, we cannot overlook those hardy teachers who pioneered the work in science during the first three decades. A. P. Bjerregaard, who was the first science teacher in the early thirties, was followed by Russell H. Austin and Roy McMurry. Dr. McMurry remained into the forties and was followed by Glenn G. Cole and Leslie J. Dixon. The fifties saw the coming of Lou Rouch Woughter, who continued until the early sixties, with shorter periods of service in the fifties by Roger W. Walkwitz and Frank J. and Carol Halloin Zeller. Dr. Willard Henning joined the faculty in 1956 and has just now retired from teaching.

Fascinating stories can be told about each of these persons and of their solid contribution in teaching under less than adequate conditions but with demonstrably good results. To these and to others who followed them in the sixties, we acknowledge a debt of gratitude for their laying such a sturdy foundation for today's program in natural science.

Theodore C. Mercer
President



Dr. Lestmann

With one out of every twelve students at Bryan majoring in some aspect of natural science and nearly all of the six hundred students taking two or more science or mathematics courses during their career, the one part-time and five full-time professors are rising to the challenge of a growing division.

Dr. Phillip Lestmann, head of the Natural Science Division, observes that "all of the science professors are concerned not just with teaching science majors but with giving all Bryan students a good foundation in mathematics and basic science because we are living in a technological age. Students need to be able to handle the problems of day-to-day living."

In the five years of Dr. Lestmann's association with Bryan, he has helped to make extensive changes in the mathematics curriculum. The service aspect of the mathematics department is being strengthened by offering such courses as Real World Arithmetic, Finite Mathematics, Elementary Statistics, and Precalculus and by teaching more about the use of computers. This year two introductory courses in computer science serve the mathematics and science majors as well as students in the business department.

Dr. Carlos Pereira, associate professor of mathematics, points out that one of the strong points in the mathematics department is the diversity between Dr. Lestmann, who is an algebraist and an abstract mathematician, and himself, whose specialty is the practical application of mathematics with an emphasis on statistics, quantitative analysis, and methods.

High Academic Standards

Evidence of success in maintaining the high academic standards for which all of the professors continually strive is the acceptance of Bryan science majors into graduate schools. One of last year's graduates, Blaine Bishop, was accepted by two medical schools and chose to enter Vanderbilt School of Medicine; and this year a pre-med major, Terry Puckett, has been accepted for medical training at the University of Tennessee Center for the Health Sciences, Memphis. At least three graduates of recent years have gone into medical technology by taking one year of technological training after their bachelor's degree at Bryan. These medical technologists are Becky Jensen '80, Chattanooga, Tennessee; Christa Henry '79, Barnesville, Georgia; and Sheila Barber Stanbrough '80, Huntsville, Alabama.

Concerning the determination to achieve a high quality of academic excellence both in major programs and

SCIENCE WITH A CHRISTIAN WORLD VIEW

in general education, Dr. Lestmann says, "All the professors in our division are interested in teaching students not only how to excel in science but also how to relate science and mathematics to a Christian world view. In science one is liable to get into areas of controversy about origins and evolution. In view of our incomplete knowledge, there may not be just one evangelical view on a problem. We are concerned that we expose students to the various opinions, both the secular ones and those held by the evangelical community, and not just that we lay down a certain orthodox line to which all students should conform. We are encouraging students to explore and come to their own conclusions based upon Biblical revelation and scientific evidence."

Integration of Bible and Science

To strengthen this Biblical understanding, Dr. Martin Hartzell, assistant professor of biology, explains that he invites Gary Phillips, assistant professor of Bible, to team teach with him the subject of origins in order to integrate Biblical interpretation with scientific thought.

Dr. Ralph Paisley, professor of biology, comments on the privilege he finds in teaching in a Christian college: "My discipline, being in the field of science, is an area of apparent conflict between what the Scriptures say and what some scientists are saying; so I am able to bring to the students my own Christian perspective on creation and my model of scientific explanation without fear of repercussions, as I would expect in a state institution."

In relating Christian faith to mathematics, Dr. Lestmann states his philosophy: "We seek to critique secular philosophy and determine why its proponents have unanswered questions; and then we make an initial attempt to formulate a Christian philosophy of mathematics. There is a Christian basis for mathematics, and one can take Biblical teachings and ideas and work them out in detail to see what the implications are."

In teaching statistics, Dr. Pereira finds that in a Christian school he is able to integrate Christian convictions with subject matter to train students who can exemplify Christian values in a society that so badly needs to have its values elevated. He says, "In statistics there are applied problems that always involve elements of chance and manipulation. It is possible to distort statistics, but it is important to teach students how to maintain the principle of honesty in handling statistics. In



Dr. Pereira

business procedures, students can learn how to avoid manipulation and take the path of honesty by declaring the truth."

In a further observation, Dr. Pereira states: "Mathematics itself was created by God, and man has been discovering its principles through the ages. We find in mathematics an order which is so complex and unique that only a divine revelation from God could really give man such comprehensive power in abstract thinking and then enable him to transfer abstract principles into practical application."

Teaching Assistants

Another strong point of the science and mathematics program at Bryan is the use of student helpers to assist in teaching the lower level science and mathematics courses and in holding special problem sessions for students in courses taught by the regular professors. It gives additional training to majors in the division and is received most favorably by the students who need help in mathematics, chemistry, and other difficult subjects.

Encouragement for Research

As for the department of chemistry, Mrs. Betty Geisemann, instructor in chemistry, has guided a number of students in extracurricular research projects, encouraging them to do original research and present papers annually at meetings of the Collegiate Division of the Tennessee Academy of Science.

Strength in Diversity

The diversity of backgrounds of the staff is a special strength since different geographical areas, different educational backgrounds, and different Christian communions are represented. Several of the professors had their undergraduate work at Christian colleges. All of them have pursued graduate studies at secular universities, and all of the regular full-time professors have doctorates. This breadth of academic preparation is enhanced by the close personal and social relationship among members of the division who often eat lunch together and discuss their professional concerns in informal sessions as well as in the scheduled division meetings. As Dr. Paisley puts it, "We are friends as well as colleagues."

Popularity of Computer Training

Considerable interest has been aroused among students by the developing computer science curriculum,

which serves both mathematics and business students. This year two courses have been offered, with two faculty members sharing the instruction. Dr. Pereira explains, "We have two study options available now. The foundation option is for majors in mathematics who want to pursue graduate studies or a career in mathematics. The second option is for those who intend to teach math in secondary schools. Additional courses will be offered for those intending to go into computer science."

Trainees have the use of four Commodore PET, three APPLE II microcomputers, and, the latest addition, the superPET microcomputer, which handles five computer languages—BASIC (Beginners All-purpose Symbolic Instruction Code), which is designed for mathematics, science, and business; APL, which is an algebra-oriented language; PASCAL, which combines business and science; FORTRAN, which aids math and science; and COBOL, which is designed for business only. As students learn these computer languages, they will be equipped to secure positions as programmers in government, industry, business, health careers, and education.

In addition, the college has two Northstar microcomputers and an IBM Office Systems 6 in operation in the administrative offices.

Future Possibilities

In looking toward the future, Dr. Hartzell, along with the other science teachers, expresses the desire to begin a nursing program in view of student interest in this area. He says, "Last fall we had several students who said they were interested in a nursing program, and we know that some students have transferred and others will be transferring to get nursing elsewhere."

Dr. Paisley also comments about the value of a nursing program as a way of attracting additional students to Bryan. He adds, "Many come now for pre-nursing and would like to complete their baccalaureate degree, along with nursing qualifications, at Bryan. We feel that this program would also be a community service to strengthen the level of health care in Rhea County."

Thinking of the missionary emphasis at Bryan, Dr. Hartzell comments that the "nursing program would be a means of providing training for increased service opportunities for graduates who can get into other countries through nursing, medical technology, or computer



Dr. Hartzell



Dr. Paisley

science and have a Christian witness where missionaries are not allowed to enter."

Dr. Paisley comments, "We don't feel that a nursing program would detract from the tradition of the college as being a liberal arts college, for we must adapt to the needs of today's students. Those who come now have different needs from those who came ten or twenty years ago. Bryan must continue to change and expand in order to continue to grow as an educational institution."

The faculty, administration, and board of trustees have approved in principle the establishment of a nursing program, subject to additional funds being found so as not to take support away from existing programs. Investigation has been made of a number of other Christian colleges which have well-established programs as well as of several which have decided not to institute such a program because of the added cost and special facilities needed. In order to be successful, this new program would likely require substantial outside funding on a continuing basis. An additional important factor is the availability of satisfactory clinical facilities within reasonable distance to supplement those which are available in Dayton.

The administration and the board of trustees, while heartily agreeing on the value of the nursing program as a potential means of increased enrollment and expanded Christian outreach for its participants, are also facing the economic realities as they relate to the total curriculum. While planting the "mustard seed" of faith for a nursing program, the curriculum builders are "counting the cost of the tower" with cautious optimism.

"Another area we need to strengthen," Dr. Paisley explains, "is our physical science offerings. We are searching for a physical scientist, who can teach earth science, geology, and physics, so that we can meet the needs of elementary education and general education. We need to provide additional courses in the physical sciences that can increase the awareness among all our students of the problems of conservation of energy and natural resources. I believe that the Christian community should take the initiative in the area of conserva-

tion. God created the earth and taught us to supervise and tend it. To subdue the earth does not mean to destroy or abuse natural resources. A physical science professor could do much to make the whole Christian college community aware of the value of natural resources and of how to conserve them."

Testimonials from graduates of the science and mathematics departments are given in the following pages to illustrate the practical accomplishments of the Natural Science Division.

Reinforcing Mr. Bryan's Final Stand

If William Jennings Bryan were able today to visit the college bearing his name, he would see and hear the espousal of the same philosophy which he expressed during his visit in Dayton more than fifty-five years ago. In an undelivered speech that was published after his death, Mr. Bryan made the following observations about the relation of science and Christianity:

Science needs religion to direct its energies and to inspire with lofty purpose those who employ the forces that are unloosed by science. Evolution is at war with religion because religion is supernatural; it is therefore the relentless foe of Christianity, which is a revealed religion.

Let us, then, hear the conclusion of the whole matter. Science is a magnificent material force, but it is not a teacher of morals. It can perfect machinery, but it adds no moral restraints to protect society from the misuse of the machine. It can also build gigantic intellectual ships, but it constructs no moral rudders for the control of storm-tossed human vessels. It not only fails to supply the spiritual element needed but some of its unproven hypotheses rob the ship of its compass and endanger its cargo. . . .

If civilization is to be saved from the wreckage threatened by intelligence not consecrated by love, it must be saved by the moral code of the meek and lowly Nazarene. His teachings, and His teachings alone, can solve the problems that vex the heart and perplex the world.

The world needs a Savior more than it ever did before, and there is only "one Name under heaven given among men whereby we must be saved." It is this Name that evolution degrades, for, carried to its logical conclusion it robs Christ of the glory of a virgin birth, of the majesty of His deity and mission, and of the triumph of His resurrection. It also disputes the doctrine of the atonement.

In concluding his statement, Mr. Bryan quoted the first stanza of the hymn which still expresses the commitment of Bryan College:

Faith of our fathers, living still,
In spite of dungeon, fire and sword;
O how our hearts beat high with joy
Whene'er we hear that glorious word—
Faith of our fathers—holy faith;
We will be true to thee till death.

Testimonials of Scie

To provide an overview of the types of service which Bryan graduates of the Division of Natural Science have entered, a number of these graduates over the span of the past fourteen years have been surveyed. The following summaries illustrate the capabilities for graduate study and professional development as well as include testimonials from some of these individuals.

Karl E. Keefer III, '68, chemistry major—continued secondary science education at Memphis State University; was science teacher at Memphis City schools for two years and at Charlotte-Mecklenburg schools in North Carolina since 1970. He says, "Bryan's help for my present position was very good overall. The specific preparation in chemistry was good as far as it was able to go. I had very little difficulty in making adjustment at Memphis State."

David Gerard '69, biology major—completed the Ph.D. in cell biology at the University of Tennessee at Knoxville in August 1980 and immediately began work at the Department of Medical Biology in the Memorial Research Center of the University of Tennessee. He is the senior research electron microscopist in charge of electron microscopy for the Center as well as for clinical diagnostic work in association with UT Hospital. His research is mainly in the area of metastatic cancer and is being recognized by scientists internationally eminent in this field.



Smith

David Smith '72, biology major—earned an M.A. degree in health care administration at Central Michigan University. For the past six years he has been Laboratory Supervisor at the Rhea County Medical Center in Dayton, Tennessee. About his training at Bryan, he says, "My professors at Bryan first interested me in the medical field, and they prepared me well."

F. Jeanine Hutchins '71, math major—received the M.A. in computer science in 1976 from Ball State University in Indiana and has been employed for five years as staff programmer in the Federal Systems Division of International Business Machines Corporation. She works on government contracts for the Department of Defense, involving system design, integration, and test. System test is usually a field test situation, which provides opportunity for considerable travel. She says of her training at Bryan, "I received a well-rounded educational background, especially in mathematics, which helped to prepare me for graduate school and also for my current job. Although I didn't have any computer science at Bryan, the math background is useful in my work. Many things I learned or was exposed to at Bryan have become a very real part of my life."

Cpt. Stephen Johansen '73, biology major—attended the Medical College of Virginia to earn the D.D.S. degree in 1977. He has been employed as a dental officer with the U.S. Army, spent three years in Germany and traveled throughout Europe, and is now stationed at West Point, where he treats cadets and other military personnel in the area. Of his experience at Bryan he says, "I appreciated the relatively small classes at Bryan, which encouraged instructor-student interchange. I found this to be particularly true of the science courses at Bryan, which, of course, laid the foundation for further study in dental school."

Peter Trinh '74, math major—received Data Processing Certificate from Lively Technical School, Florida, in 1976. He worked for Celanese Chemical Corporation as a computer programmer for two years and is now a partner in Dynamic Sources, Inc., a computer consulting firm in Dallas, Texas, that does contract work in computer software and also provides employment service for some companies.

Betty Hodges '74, math major—earned the A.S. in accounting in 1977 at Chattanooga State Technical Community College and for the past four years has been employed with Holland, Knowles, and Peterson, CPAs, in Chattanooga, Tennessee. She became a CPA soon after completing her accounting training.

George B. McLawhon '76, math major—received M.S. in computer science from University of Tennessee in 1978 and was employed with the University of Tennessee Space Institute as a graduate research assistant for two years. During the past three years he has been with Halliburton Services in Duncan, Oklahoma, where he is now a senior programmer. He states, "My math degree provided a solid, essential base upon which the computer science studies rely heavily. I find that the liberal arts curriculum has given me communicative abilities which many of my coworkers from strictly engineering disciplines lack. I will be traveling to Buenos Aires, Argentina, and Lima, Peru, to install computer systems and conduct training sessions. All the software has been developed by my group."

e Division Graduates

Glenn Porcella '77, chemistry major—earned the M.E. degree in engineering from the University of Florida in 1980 and during the past year joined the Ethyl Corporation of Baton Rouge, Louisiana, as a process engineer in the process development section of the Research and Development Department.

Rina Quijada '81, chemistry major—entered the American Graduate School of International Management in Glendale, Arizona, as an international student from Venezuela. About her experience at Bryan she says, "During my years at Bryan I developed an organized and analytical thinking pattern. Because of my chemistry major, I was involved in a lot of independent work, so I had to develop self-discipline. These study habits at Bryan have enabled me to work toward a master's degree in an area totally new to me."

"I am in my second semester at the American Graduate School and hope to graduate in December. Since my home is in Venezuela, I plan to work in the marketing research department of an international company which has headquarters in the U.S.A. and stations in South America."

Blaine Bishop '81, natural science major—entered the Vanderbilt School of Medicine as a member of the Class of 1985. He evaluates his recent experience at Bryan as follows:

"An accredited Christian liberal arts curriculum which offered premedical studies was the original attraction for me as I entered Bryan College in August of 1977. I was looking forward to learning in an environment where the educational institution took a firm stand on the inerrancy of Scripture and at the same time provided the courses required for acceptance into medical school."

"Because medicine was my career goal, I originally planned to attend Bryan for two years and then transfer to the University of Tennessee at Knoxville, from which school I thought I would have the greatest likelihood of acceptance into my home state's University of Tennessee College of Medicine. Thankfully, God used my professors and friends at Bryan to change that original intent to a four-year tenure at Bryan."

"While my friends in Knoxville were taking freshman chemistry or biology from videotaped lectures or from teachers lecturing to twelve hundred or so people, I was receiving instruction in the Natural Science Division from highly qualified Christian professors, nearly all of whom had earned doctorates, who taught, administered labs, and said, 'Come by my office and see me if you have any questions.' In addition, these faculty members showed genuine personal concern for me as an individual (and still do). Therefore I reasoned at the time that so much instruction with such well-qualified teachers ought to pay off in the long run."

"In my senior year, God honored the efforts of my teachers and the prayers of many people by giving me scores on the Medical College Admissions Test which

were well above my hopes and expectations. As a result, I was interviewed at three medical schools, accepted by two, and am currently a member of the Vanderbilt School of Medicine Class of 1985."

"I am very grateful to the Lord and to such science professors as Dr. Merlin Grieser, Dr. Martin Hartzell, Dr. Ralph Paisley, and Mrs. Betty Geisemann for the preparation which enabled me to successfully enter and continue medical school. My thanks also go to faculty members in every department who made my education at Bryan Christ-centered and well-rounded. Having such godly faculty members was one of the greatest highlights of my four years at Bryan."

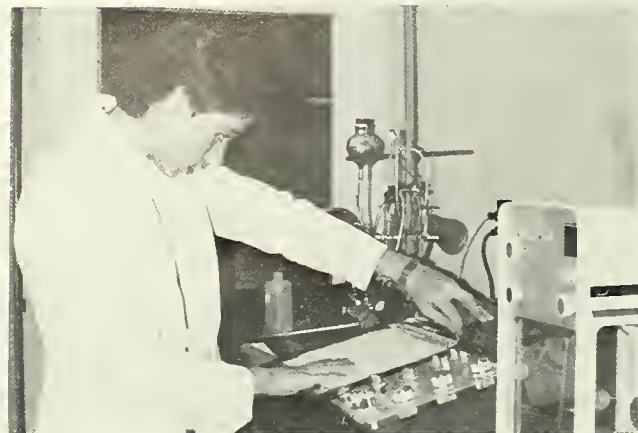
Terry Puckett, a pre-med senior from Gray Station, Tennessee, shares his four-year view of the science program at Bryan as follows:

"Securing an admission into medical school is an enormous task which entails seemingly endless preparation. Much is involved in transforming a college freshman into the mature individual competent to handle the rigorous schedule of a medical student. My studies at Bryan have been most helpful in making these preparations."

"First, the pre-med curriculum at Bryan is extremely competitive with those of the more celebrated institutions. Justifiably so, great emphasis is placed upon understanding the fundamental principles of the biological, chemical, and physical sciences. A noteworthy fact is the superb availability of the laboratories for student use."

"Second, and possibly most important, the professors of the Natural Science Division offer the pre-med student individualized concern for his professional goals, and they make themselves easily accessible to aid the student in attaining those goals."

"Although many factors interplay to assist an individual in gaining admission into a school of medicine, I personally feel that Bryan offers the pre-med candidate a first-rate curriculum in preparing for any medical school."



Puckett



WILLARD L. HENNING

SCIENCE MUSEUM

The Willard L. Henning Science Museum at Bryan, named for its organizer and main collector, has become an important adjunct of the science department.

When Dr. Henning arrived at Bryan in 1956 to teach biology and other natural science courses, he brought with him a substantial collection of insects, corals, marine invertebrates, and stuffed animals. The college already had a large mineral collection, including some fossils and also some pickled specimens.

Through his experience in stuffing, drying, and preserving specimens before he came to Bryan, Dr. Henning was prepared to accept the contributions of animals, birds, bugs, and rocks that people from the area, missionaries, and other friends provided. The students also added their contributions, including animals found inside the administration building before it was completely enclosed, such as flying squirrels, hummingbirds, other birds, bats, young rat snakes, lizards, toads, salamanders, rats, mice, a young opossum, mud daubers, wasps, and black widow spiders.

The collection, which was originally assembled in a storage room, is now housed on the third floor of the administration building. Twenty-six glass cases are now on display in the 440-foot long hall; and four others are in the museum workshop, so that students have an opportunity to view the intriguing collections of minerals and plant and animal artifacts in various stages of development.

Some of the outstanding collections donated by friends in recent years include the following: archaeological materials and fossils by Lee H. Conley, of Lafayette, Georgia; worldwide sea and land shells by Mr. and Mrs. James R. Hood, of Chattanooga, Tennessee; fossils from Florida by Lewis '58 and Charlotte x'59 Schoettle of Miami; pickled vertebrates by Dr. and Mrs. Walter Bauder, Jr., a former professor and his wife, of Clinton, South Carolina; polished gem stones and minerals by Bobbie and Peggy '62 Castle, of Chattanooga, Tennessee; unusual shells from the Philippines by Ron '64 and Diane x'64 Morren, alumni missionaries who were formerly in the Philippines and are now in Guatemala; trophies of African animals by John

de Rosset x'37, missionary in Central African Republic; shell collection from Ecuador by Beatrice Turner '76, Wycliffe missionary daughter now residing in Dayton, Tennessee; and large tropical insects collected by present students Tom Gardner and Kathy Kindberg at their missionary home areas in Colombia.

Most recently an outstanding donation of big game trophies and mounted fish was made by the family of the late Robert Wolfe, an extensive traveler, whose sons, David '73 and Dale '74, are alumni, and daughter Dee Ann Symington is a present student.

The following list identifies some of the most outstanding specimens in the collection:

Birds—bald eagle, sandhill crane, herons, and game birds.

Animals—mountain lion, elephant foot and tail, monkey, antlers of moose, elk, and deer, black bear rug (with head and claws), head trophies of big horn sheep, mountain goats, antelope, deer, bear, and coyote, and mounted bobcat and beaver.

Mounted fish—crappie, dolphin, lake trout, amberjack, snappers, grayling, pirhana, sturgeon, gars, and spoonbills.

Miscellaneous specimens—Alaska king crab, tarantulas, scorpions, armadillos, and pangolion.

Some specimens are still being identified, labeled, repaired, and mounted while awaiting the arrival of additional display cases. As the collection continues to grow, it is obvious that a larger area will soon be needed to house adequately this natural science museum.

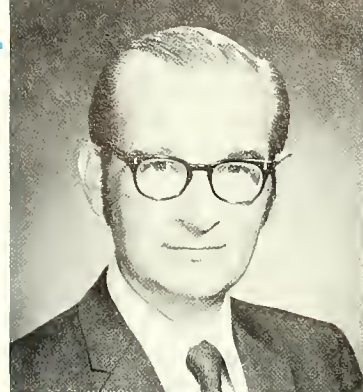
College visitors are often intrigued as they survey this extensive collection, and local school children are brought by their teachers to explore the world of nature as Dr. Henning has captured it and exhibited it through the many specimens he has assembled during his more than twenty-five years of service at Bryan.



THE PARAMETERS OF CREATIONISM

BRYAN COLLEGE CHAPEL MESSAGE

by Karl E. Keefer, Jr.,
Vice President for Academic Affairs



If I were going to preach a sermon this morning, I would use as my text the most basic verse in the entire Bible, "In the beginning God created the heaven and the earth" (Genesis 1:1). But rather than preach from this text, I want to talk with you about creationism. I am doing so because this is one of the Biblical and theological issues which keep cropping up as a point of controversy, both within and outside of evangelical Christian circles. I am doing so because, through the circumstances of history, creationism is indelibly written not only into the charter of Bryan College but into the public's perception of Bryan College. I am doing so because creationism is not a simple, one-dimensional issue, but a complicated subject which demands and deserves attention not just in your science or Bible courses but as part of your general intellectual and spiritual development.

The Bible: Authoritative

Let me begin by quoting two paragraphs from the Bryan College Statement of Belief, which is subscribed to annually by each member of the Board of Trustees and each member of the faculty and administration:

We believe that the holy Bible, composed of the Old and New Testaments, is of final and supreme authority in faith and life, and, being inspired by God, is inerrant in the original writings.

We believe that the origin of man was by *fiat* of God in the act of creation as related in the Book of Genesis; that he was created in the image of God; that he sinned and thereby incurred physical and spiritual death.

The first of these statements is foundational to the second. The second is derived from the first. The Bible is authoritative and accurate in all that it affirms, whether it speaks of religion, history, or science. It is not a textbook in history, psychology, science, or any other modern academic discipline and should not be used as if it were. But to the extent that it addresses these disciplines, it speaks authoritatively and accurately, within the framework of the language and thought patterns of the writers, as they were led along in their writing by the Holy Spirit (2 Peter 1:21).

So when the Bible speaks about the origin of the universe and the origin of mankind, this is not to be written off as a primitive fairy tale, as mythology, or even as poetry, but is to be accepted as a straightforward factual account of what happened, although couched in nonscientific, layman's language. It is on the basis of this understanding of the Bible that the second statement which I quoted a moment ago refers to the

origin of man(kind) by the *fiat*, that is, the command, of God in the act of creation, and says that the human race was specifically created in the image of God, that is, to mirror the nature of God on earth.

Evolution: Unacceptable Theory

This clearly and unequivocally rules out any form of development, evolutionary or otherwise, through which the human race was derived from lower animals or other forms of life. An open-minded reading of the first two chapters of Genesis will show that this statement conveys very well what the Bible describes as it pictures the creation of both male and female human beings through a specific, direct, and definite action on the part of Almighty God.

It is this view of origins for which Bryan College stands and to which every member of its Board of Trustees, faculty, and administration adheres. A board member, a faculty member, or an administrator who deviated from such a position, as reflected in his or her annual subscription to the Statement of Belief, would be asked to resign or, failing to do so, would be dismissed.

But, having said this, have we disposed of the matter of creationism? Clearly, we have not. For when we explore the issue further, we discover that there are many details about human origins, and the origin of the universe, which have not been examined, and many questions which have not been answered. It is these things which sometimes cause us difficulties as we try to sort out our understanding of what the Bible says and of what we observe as we look at the natural world around us.

In the rest of this talk, I am going to try to identify some of the details about creation on which Bryan College takes no official position and regarding which the members of the faculty, administration, and board are free to hold whatever views they choose, so long as these are consonant with their adherence to an inerrant, authoritative Bible. It is these issues which I am calling the "parameters," the variables which go to make up a fully fleshed out view of creation, as you or I may hold it. These are issues on which we may hold differing views, while still being thoroughly Biblical and thoroughly creationist. It is over these issues that we need to exercise Christian tolerance, understanding, and love toward one another, not breaking fellowship if we differ, not accusing one another of heresy or compromise, and not subtly suggesting by our tone of voice or raised eyebrows that "so-and-so" is less orthodox in his belief and less committed to an inerrant Bible because he or she does not agree with us on this or that specific detail.

God: A Communicator

Before continuing, I need to state one presupposition which is implicit in all that I am saying. This presupposition is that there is a real and a personal God and that it is in His very nature to communicate. The Bible tells us that "in the beginning was the Word" (John 1:1), and a word is a means of communication. So God in His essential being is a Communicator. He has communicated with mankind in many ways, but two are primary: (1) through the created world and (2) through the revealed Word, both written and living. We also know from Scripture that God is truth, and truth cannot contradict itself. So it is impossible for God's world and God's Word to contradict each other. If they appear to, the problem lies in our understanding, not in the world or in the Word.

Both the world and the Word have to be perceived in order to communicate. We receive no communication from something which we do not perceive. Perception inescapably involves interpretation. We perceive in terms of our developmental capacity and of our prior experience. So whether we are looking at the world around us or are reading and studying the Bible, we are interpreting the world and the Word. It is the professional task of scientists to interpret the world, and it is the professional task of theologians to interpret the Word; but it is the unavoidable task of all of us to interpret them both and, when there appear to be contradictions between them, to try to reconcile the contradictions.

At the same time, if we accept the view of God as the truthful Communicator, we will recognize that the contradictions are apparent, not real; and if we cannot reconcile them, it is our own human limitations that are standing in the way, and we should humbly wait for more understanding. This will also help us appreciate the fact that someone else, equally committed to a view of God as the truthful Communicator, may resolve apparent contradictions differently than we do, without being a heretic, a compromiser, or an evolutionist.

Now, what are some of the parameters of creationism—variables on which Bible-believing Christians may differ while still being creationists?

Age of the Earth

First, *how old is the earth, and the universe, of which it is a part?* The Bible simply says that "in the beginning" God created the heavens and the earth. When was the "beginning"? The Bible does not give us a definitive answer to this question. So, we must utilize whatever data there are in the Bible, as well as whatever evidence we think we can find in the universe, and try to come up with a satisfactory answer. But in doing so, we find a wide variety of answers ranging from eight or ten thousand years to millions or even billions of years, depending on whether we are talking about only planet earth or about the entire universe (the cosmos) and how we integrate the Biblical evidence with information from geology, astronomy, and other disciplines in the natural sciences.

Every answer to this question solves some problems and raises others. Young earth advocates have to account for fossils, radioactive dating processes, and other things which seem to point to an older earth. Those who believe the cosmos to be millions or billions

of years old have difficulty agreeing on how old is old and how it all started in the first place. The "steady state" theory of the universe, which sees things as really having no beginning but as eternally moving in a cyclical ebb and flow, is currently giving way to the "big bang" theory, which sees everything as starting in one cosmic explosion. The question of the age of the earth, and the universe, is one which I believe Bible-believing Christians may answer in a variety of ways, within a creationist framework.

Nature of Original Creation

A second question is *whether the original creation was from the beginning perfect and complete in every respect, or whether it occurred in stages*, beginning from the formless void of Genesis 1:2 and gradually taking shape in the six creative days of the rest of that chapter. In other words, were the six creative days of Genesis 1 days of original creation, or of re-creation following some kind of catastrophe which caused an originally perfect creation to become "without form and void"? The "gap theory," which hypothesizes a gap between Genesis 1:1 and 1:2, during which Satan and his angels fell from heaven to earth, leading to the devastation of a previously perfect creation was widely held by evangelicals of a past generation and was said to allow for an ancient earth and for the appearance of fossil remains from a pre-Adamic time.

Length of Creation Days

Third, *how long were the days of creation?* Should the "evening" and "morning" of Genesis 1 be taken as precisely the same as the evenings and mornings which we experience, bracketing a twenty-four-hour day, or do these expressions use ordinary terminology to signify the beginning and end of a period of time which may extend well beyond twenty-four hours to include a geological era? Many feel very strongly that the Bible should always be interpreted literally except when there is clear contextual indication otherwise. This seems to be lacking in Genesis 1 and 2, and therefore we should regard these as our familiar twenty-four-hour days. Others point out that the Hebrew word *yom*, which is translated "day," while most often referring to an ordinary twenty-four-hour day, is also used with some frequency to refer to an extended period of time, especially in such expressions as "the day of the Lord" or "in that day."

The issue here cuts both ways: if we insist upon twenty-four-hour days, we have to explain the apparent evidence for long pre-historic ages which comes from geology and paleontology. If we allow the Genesis "day" to be an extended period of time, we have some difficulty finding contextual justification for the interpretation. What I particularly wish to emphasize is that, whichever position one takes on this issue, one can still be a thoroughgoing creationist. The Bible clearly states that God did what He did on the six days of creation. It does not tell us either how He did it or how long He took to do it.

Development Within Species

Another parameter of creationism is *the question of development within "kinds."* Genesis speaks of the plants and animals as reproducing after their "kinds." This seems to mean that ferns remain ferns, that oaks remain oaks, that dogs remain dogs, that cats remain cats, and



Bryan's lion from the Wolfe Collection (see page 8).

so on. It rules out the possibility, over whatever time eras one wishes to postulate, that ferns will become oaks, that dogs will become cats, or that apes will become men. But, it does not rule out the possibility of variation and development within "kinds."

Indeed, we know from everyday observation, as well as from the work of horticulturists and animal breeders, that new varieties and breeds can be and are continually being developed, sometimes by human design and sometimes by natural process. Occasionally this phenomenon is called "microevolution" or simply "evolution," to distinguish it from "macroevolution," which refers to the alleged development of one species from another. Since macroevolution is contrary to clear Biblical teaching and has never been observed to occur except by inference from incomplete and sometimes contradictory fossil remains, creationists unequivocally reject such a hypothesis.

God's Intervention in Natural Order

A fifth parameter is the complex of issues surrounding the terms *uniformitarianism* and *catastrophism*. These multisyllable words identify two opposing views of the origin and development of the universe, and especially of planet earth. The uniformitarian view, which is widely held by scientists, is that everything continues essentially as it always has and always will. In its extreme form, it is currently being stated on the PBS television series *Cosmos* by Dr. Carl Sagan, an astronomer from Cornell University, something like this: "The cosmos is all that there is, all that ever has been, and all that ever will be." This statement, reminiscent of 2 Peter 3:4, clearly rules out a supernatural God of any kind, whether personal or an impersonal force, and enthrones the cosmos, or the man who interprets the cosmos, as God. It is obvious that no creationist could or would embrace this extreme form of uniformitarianism. It is possible, however, to hold that the universe was indeed originally created by God, but that He chose, once this happened, to allow things to go on pretty much according to "natural law," with only occasional intervention in an event such as the flood or in miracles.

On the other hand, catastrophism refers to the view that there have been various earthshaking events throughout geologic, and indeed, cosmic, history, which have shaped the universe and especially planet earth as we know it today. Noah's flood is the prime Biblical example of such a catastrophe. Most creationists tend to be catastrophists, at least to some extent.

These questions have implications for how we under-

stand the fossil remains which have been uncovered. Even granting that some fossils have been wrongly interpreted as older than they are, or incorrectly identified with a particular species, or as evidence upon which vastly inflated hypotheses have been built, there is sufficient evidence of genuine fossil remains to require some explanation. Theoretically, God could have created a "grown up" universe, to use Francis Schaeffer's term, with fossil remains hidden in it, though why He would do so remains a mystery. But unless He did this, the fossils lived at some point and were destroyed in some way. It seems clear that at least some of the fossils were destroyed in some kind of catastrophe, or perhaps in a number of such events.

God has clearly intervened in the so-called "natural" order of things from time to time, including Noah's flood, and will do so again when the earth is dissolved in fire at the return of our Lord (2 Peter 3:6, 7). But at the same time, He generally allows things to proceed in a relatively uniform way according to what we call "natural law," which is simply our way of formulating how things are working as a result of God's creative activity as well as His day-by-day support of the universe which He has created.

In conclusion, I want to stress two basic facts: (1) Bryan College and its faculty stand firmly for a creationist interpretation of Scripture. "By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible" (Hebrews 11:3). (2) At the same time, we allow one another freedom with regard to details of creation on which the Bible is silent or on which it is unclear.

Let me close by paraphrasing a series of statements which Dr. Irving Jensen, Bryan's respected Professor of Bible, has developed, upon which I believe we can all agree:

1. In the beginning was God.
2. God is the voluntary creator of the space/time universe.
3. Creation was *ex nihilo* (out of nothing) by divine fiat (command).
4. The stages of creation reflect an orderly, rational sequence.
5. There are divinely graded levels of life ("kinds").
6. All of God's creation was good.
7. Man was created sinless and was distinguished from animals by a superior origin, dignity, and potential.
8. The whole creation is a providential and purposeful order.

Bryan College stands unequivocally on the Bible as the inerrant, inspired Word of God and for a creationist view of the origin of the universe, the earth, and mankind. We do not insist on a particular view of creationism, while at the same time respecting and appreciating those of our sister institutions which do. We encourage our faculty and students to recognize the possibility of differences of viewpoint in the specific areas to which I have referred, as well as others, and to preserve kind and charitable feelings toward those with whom we may differ in these areas. We try to put into practice the maxim: In essentials, unity; in non-essentials, liberty; in all things, charity.

CAMPUS REVIEW

CHRISTIAN LIFE CONFERENCE AND MISSIONS EMPHASIS

Using for his theme "Shoes for the Road," a term borrowed from John Bunyan's *Pilgrim's Progress*, **Dr. Richard Seume**, chaplain of Dallas Theological Seminary, spoke during the Christian Life Conference which opened the second semester in January. He challenged both students and faculty to "put on the whole armor of God" and especially to have "feet shod with the preparation of the gospel of peace."

Other conference features included two messages by Mrs. Mary Seume and a report by the student delegation that attended the Urbana Missions Conference during the Christmas vacation. The showing of a Wycliffe Bible Translators videotape of Cameron Townsend's Golden Jubilee, May 9, 1981, and the World Vision film "Crisis in the Horn of Africa" provided additional insights into world missions.

Conference music was directed by Dr. Ed Lyman, well-known tenor soloist from Charlotte, North Carolina.

Marilyn Laszlo, a 1959 graduate of Bryan who works with the Sepik Iwam people in Papua New Guinea, under Wycliffe Bible Translators, spoke in chapel recently to review her thirteen years' experience in reducing to writing the language of her tribe and beginning the translation of the New Testament. She also showed a film, "Come By Here," which continues the story of the Sepik Iwam people begun in the film "Mountain of Light," showing how these stone age people have progressed from a state of being illiterate and isolated to having over 200 readers in their village of 425. Some have become teachers and spiritual leaders among their own people and are now concerned for neighboring villages.

During Miss Laszlo's visit, she assisted Dennis Cochrane, of Atlanta, Georgia, southeastern assistant director for Wycliffe, in conducting Transcan, a seminar to

demonstrate the process involved in reducing to writing an unwritten language and establishing a grammar in preparation for Bible translation.

URBANA CONFERENCE 1981

Fourteen Bryan students were among the more than 14,000 who attended Urbana '81 during Christmas vacation. They were accompanied by Richard Hill, assistant professor of business, and Dr. Billy Ray Lewter, associate professor of psychology.

Sponsored by Inter-Varsity Christian Fellowship, the well-known missionary conventions, beginning in 1951, have brought thousands of college students triennially to the campus of the University of Illinois. The purpose of the gatherings is to clarify the students' understanding of a Christian's responsibility to take the gospel of Jesus Christ to the whole world.

Urbana '81 emphasized obedience to the commands of the Lord as motivation for mission service and also stressed the importance of the local church both as a spiritual home for students and as the key in God's plan for world evangelization.

An estimated 1,000 students made professions of faith in Christ in response to an invitation by evangelist Billy Graham, and about 8,000 others indicated their willingness to serve as missionaries.

Bryan student delegates to Urbana were the following: Troy Brown, Bradenton, Florida; Paul Cochrane, Atlanta, Georgia; Dan Craig, Wheaton, Illinois; Jackie Griffin, Bellbrook, Ohio; Dick Hart, Lima, Peru; Ruth Iwan, Ventnor, New Jersey; Gaius Musa, Nigeria; David Reeves, Solon, Ohio; Lyn Sedlak, Blue River, Wisconsin; Wes Schlenker, Lima, Peru; Steve Stewart, Atlanta, Georgia; Jerry Walker, Westerville,

Ohio; Karen Wetherholt, Knoxville, Tennessee; and Naomi Williamson, Ocilla, Georgia.



Fary



Wilhoit

FACULTY ACHIEVEMENTS AND ACTIVITIES

Malcolm I. Fary, assistant professor of education at Bryan since 1977, has completed requirements for the Ed.D. degree at Rutgers University Graduate School of Education. His dissertation examined "The Bible's Contribution to the Instructional Methodology of John Amos Comenius' Classic Work, *The Great Didactic*."

Professor Fary earned the B.A. degree in Bible and theology at Barrington College in Rhode Island and holds the M.S. in elementary education from East Stroudsburg State College in Pennsylvania. He and his wife, Lucia, are the parents of three children, including Karin, who is a sophomore at Bryan.

Melvin Wilhoit, assistant professor of music, successfully defended his doctoral dissertation January 20 at the Southern Baptist University in Louisville, Kentucky. He earned the Doctor of Musical Arts degree emphasizing performance, which he has demonstrated in his trumpet playing and conducting.

From his research on hymnology, Dr. Wilhoit established the basis for his dissertation, "A Guide to the Principal Authors and Composers of Gospel Song of the 19th Century," which he hopes to have published as a practical guide for general use.

Dr. Wilhoit had his undergraduate studies at Bob Jones Uni-



Sedlak, Schlenker, Walker, Reeves, Musa, Williamson, Stewart (back row), Iwan, Wetherholt, Cochrane, Griffin, Brown, Craig, Hart.

versity and earned the master's degree in music at Mankato State University in Minnesota. He and Mrs. Wilhoit, who came to Bryan in 1980, have three children.

Dr. Robert Spoede, professor of history and social science, and Mrs. Spoede accompanied a group of history students in late January to Washington, D.C., to attend the federal seminar sponsored annually by the National Association of Evangelicals.

Recently appointed Supreme Court Justice Sandra Day O'Connor and a variety of other government officials addressed the gathering of Christian college students from across the country. An important purpose of the seminar is to help students determine how Christians can function in government and bring Christian ethics to bear upon politics.

Attending from Bryan were Tom Capps, Lake Park, Florida; Sandy Bennett, Knoxville, Tennessee; Jim Durgin, Newport, Rhode Island; Don and Brian Geiger, Dallas, Texas; Danell Hendry, Solon Springs, Wisconsin; Marty Meznar, Niteroi, Brazil; Linda Ross, New Port Richey, Florida; and Wesley Schlenker, Lima, Peru.

ART SCHOLARSHIP



Rebecca Turner

Rebecca Turner, a sophomore art student, was the recipient of a \$200 art scholarship endowed by Paul J. Long, well-known area artist. Rebecca is the daughter of Dr. and Mrs. Glen Turner, Wycliffe Bible Translators in Quito, Ecuador. Her selection for the award was made by Kent Juillard, assistant professor of art, on the basis of her demonstrated ability.

Mr. Long is well known in the east Tennessee area for his painting of the Rhea County Courthouse and many other subjects depicting local



Front row—Work, Day, Bennett, Benedict, Ross, Holmes, Williamson, Bell, Burgoyne. Back row—Hooker, Cave, Conner, Meznar, Day. Not pictured—Harrison.

landscapes and flora. A native of Tellico Plains, Mr. Long is a graduate of the Famous Artists School and Art Instruction, Inc., although he began painting when he was twelve years old and considers himself to be basically self-taught. He is also a graduate of the University of Tennessee and is currently employed as an engineer at Union Carbide Corporation in Oak Ridge, Tennessee.

PROFESSORS NEEDED

Bryan College needs two new faculty members to begin in the fall of 1982. They, of course, must be committed to Christ and must share the Biblical stance of the college on life and learning. Preference will be given to persons holding the doctorate.

One person is needed in business, holding a D.B.A. (Doctor of Business Administration) or a Ph.D. in some area of business, economics, management, marketing, or the like. Business and teaching experience are also desirable.

Another person is needed in earth science and physics. This person should have a Ph.D. (or an Ed.D. or D.A. with strong emphasis in the subject matter area) in geology, astronomy, physics, or the like (not chemistry or biology). Prior teaching experience is desirable.

Interested individuals should write to Dr. Karl E. Keefer, Vice President for Academic Affairs, Dayton, TN 37321.

WHO'S WHO AMONG STUDENTS

The 1982 edition of *Who's Who Among Students in American Universities and Colleges* will carry the names of fifteen students from Bryan who have been selected as being among the country's most outstanding campus leaders.

Nomination of the students for the honor by the faculty and confirmation by the editors of the annual directory were based upon their academic achievement, service to the community, leadership in extracurricular activities, and future potential.

They join an elite group of students selected from more than 1,300 institutions of higher learning in all 50 states and several foreign countries.

Bryan seniors named this year are the following:

Valeria Bell, Fort Sheridan, Illinois
Kara Benedict, Cedar Rapids, Iowa
Sandra Bennett, Knoxville, Tennessee

Howard Burgoyne, Cranston, Rhode Island

William Cave, Augusta, Georgia
David Conner, Charlotte, North Carolina

Jerry Day, Columbus, Indiana
Kathleen Day, Indianapolis, Indiana
Bruce Harrison, Belem, Para, Brazil
Julie Holmes, Mason, Michigan
Scott Hooker, Clearwater, Florida
Martin Meznar, Niteroi, Brazil
Linda Ross, New Port Richey, Florida

Naomi Williamson, Ocilla, Georgia
Michael Work, Seminole, Florida



Special Report To Bryan's Friends

Stephen Harmon, Jr.

Office of College Advancement
Spring 1982

Hello from Bryan!

I am really thankful to the Lord for you and want to share my joy in the wonderful opportunity I have had to serve Him for nearly two years on Bryan Hill. The excitement I had in my heart about Bryan in July 1980 is still there—praise God!

I would like to share with you some highlights in a sort of personal report from my division covering the past eighteen months.

Possibly the most rewarding experience for me was participation in the thirteen Bryan College banquets held around the country in 1980-81 and attended by more than 3,000 friends and alumni—people who love Bryan and others who want to know more about Bryan. A second important event was the National Phonathon—"Dialing for the 80s," when faculty and students personally talked with more than 6,000 friends. As a result, over \$125,000 was pledged for the dormitory and 2,500 prayer requests were received and prayed for.

A reorganization plan within the College Advancement Office is being implemented—a new Alumni Director, Steve Snyder x'68, is joining the staff in July, freeing Rebecca Peck to join me in the Advancement Office; Fred Stansberry is working full time as Director of Planned Giving. Shirley Holmes heads up the Advancement Services department with a new microcomputer system; and public relations will secure a new Director of Publicity and Publications upon the retirement of Charles Robinson. We are anxious to serve you as a team!

Your gifts and pledges have been a real blessing. During 1980-81, \$816,000 in operating and capital gifts were made to the College, the highest single amount given in one year. This fiscal year has prospects for breaking that record!

You will be happy to know that we are right at \$1,000,000 in pledges and cash (\$600,000 in cash) for the new dormitory. Every group of our college family has responded generously. This drive was given a real boost when we claimed a \$200,000 foundation challenge grant on December 2. As we come nearer the \$2,000,000 goal, the Board will decide when construction can begin. Keep praying with us!

There are lots of interesting programs "in the mill"—a Bryan Blazer for purchase and wear by interested individuals; more Bryan banquets; a Bryan Donor Survey, overnight accommodations in our dorms this summer for World's Fair visitors; a new public relations brochure called "Discover Bryan," which is available now; and a mini-phonathon among alumni. The capital campaign still gets a lot of attention too!

Praise the Lord for this fine progress at Bryan which really has one aim—to unite you and a very special Christian college in providing a Christ-centered higher education for young people directed by the Lord to us.

May our Lord continue to use you in our ministry at Bryan during 1982!

Sincerely in Christ,

Stephen Harmon, Jr.

Stephen Harmon, Jr.
Assistant to the President

SH:rp

P.S. I have 200 copies of the Gospel Messengers album available as gifts for Bryan friends. Please write me if you would like a free album.

Memorial Gifts

December 7, 1981 to February 9, 1982

Donor

In Memory of

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A LIVING MEMORIAL

When You Need to Remember

When you need to remember a departed friend or loved one, why not do it in a meaningful and lasting way—with a memorial gift to Bryan College? A memorial gift to Bryan College helps in two ways. (1) It helps you to care properly for a personal obligation. (2) It helps provide a quality Christian education for young men and women at Bryan who are preparing to serve the Lord.

Families of the departed friend or loved one will be notified promptly by a special acknowledgment. In addition, the memorial acknowledgment will be listed in our quarterly periodical, BRYAN LIFE.

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Name _____

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City _____ State _____ Zip _____

Giving Through Your Will

Your last will and testament is one of the most important documents you will ever sign. Through it you will dispose of most of your lifelong accumulation of possessions and provide for the security of your family members.

As a final statement about what matters most to you, your will should represent your priorities. You may also perpetuate your own life and testimony through gifts to the charitable institutions that best represent your interests. Such charitable bequests should reflect your firm belief in the cause of the charity which you choose to support.

Your bequest to Bryan College would be a confirmation of your commitment to the cause of Christian higher education and your desire to help preserve it for future generations.

In addition to an outright bequest of cash to Bryan, you may establish a testamentary trust which provides regular income

for a loved one and designates the remainder to Bryan after your loved one dies.

For more information on how to include Bryan in your will and how to put your estate records in order, write for the two free booklets, mentioned in the coupon below.

Write to: Fred Stansberry
Director of Planned Giving
Bryan College
Dayton, TN 37321

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() Giving Through Your Will

() Personal Information Record

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BRYAN LIFE

SUMMER 1995

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THE SCOPES TRIAL

re, from July 10 to 21, 1925. John
omas Scopes, a County High School
cher, was tried for teaching that
an descended from a lower order
animals, in violation of a lately
sed state law. William Jennings
yan assisted the prosecution;
rence Darrow, Arthur Garfield
ys and Dudley Field Malone the
ense. Scopes was convicted.

CHRISTIANITY AND LITERATURE
WHY BECOME AN ENGLISH MAJOR?
ENGLISH MAJOR SUCCESS STORIES

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COVER PHOTO:

The cover photo shows Dr. Richard Cornelius, professor of English and senior faculty member in his division, discussing with Amy Shelor, senior English major from Stuart, Virginia, the historic Scopes Trial at the sign in front of the county courthouse in Dayton. The events which transpired in this historic location fifty-two years ago became the seed from which Bryan College grew. Photo by Mauldin Photography of Dayton, Tennessee.

Volume 7

SECOND QUARTER 1982

Number 4

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EDITORIAL



This issue of the magazine focuses principally on the department of English—the achievement of its alumni, the program of study for the current generation of students, and the faculty who lead that program. The information presented, answers for the student this question: What can I do with a major in English? As Dr. McCarron concludes, a major in English prepares a student to do just about anything he wants to do. Having the Conference on Christianity and Literature on the campus definitely enriched the life of the college community. To have had personal exposure to a man like Professor Brooks is an experience to be treasured.

Theodore C. Mercer
President



LITERATURE AS AN ADJUNCT TO RELIGION

by Dr. Cleanth Brooks

Dr. Cleanth Brooks, professor emeritus of rhetoric at Yale University, was the keynote speaker at the Southeastern Regional Conference on Christianity and Literature held at Bryan in April.

An internationally known literary critic and lecturer and former editor of *Southern Review*, Dr. Brooks is the author of such works as *Modern Poetry and the Tradition*, *William Faulkner: The Yoknapatawpha Country*, *A Shaping Joy: Studies in the Writer's Craft*, and *Understanding Poetry* (in collaboration with Robert Penn Warren).

Dr. Brooks has earned degrees from Vanderbilt, Tulane, and Oxford and has received honorary degrees from St. Louis University, Tulane University, and Centenary College. Other honors and awards include being designated a Fellow of the Library of Congress, membership in Phi Beta Kappa, a Rhodes Scholarship, two Guggenheim Fellowships, and appointments to the American Academy of Arts and Sciences and to the National Institute of Arts and Letters.

His first address at the Bryan conference was entitled "Science, Religion, and Literature." His second address, "Literature as an Adjunct to Religion," was presented at chapel for the benefit of students as well as conference guests. The accompanying article is an excerpt from, rather than a condensation of, the latter address.

In my lecture last evening, I quoted part of Allen Tate's poem in which a man, anguished by his sojourn in the abstract, nightmare world described by modern physics, cries out in his despair to the God of Christianity to take him back under his judgment. Here is another poem on the godless modern world. Its tone might be described as one of a sophisticated satirist who is almost good-humoredly mocking the worship of false gods. The passages that I want to quote are from the "Fugal Chorus," which occurs in W. H. Auden's *Christmas Oratorio*.¹ The satire is at the expense of modern man's worship of science—science at least as it is understood or misunderstood by the man in the street.

The Chorus echoes, I take it, two passages from the New Testament. The first is the verse in which Jesus tells the Pharisees to render unto Caesar what is Caesar's and unto God what is God's. But modern man, dazzled by the accomplishments of applied science, credits science with godlike powers. Indeed, in the Chorus, the Caesar to whom his proper due is to be rendered is not an Augustus Caesar or a Tiberius Caesar, but Science itself.

The other passage is from the Gospel according to St. John 3:2. Jesus is thus addressed: "Rabbi, we know that you are a teacher come from God, for no one can do these miracles that you do, unless God is with him."

You will recognize an echo of this passage in the concluding line repeated in each stanza. For modern man, the miracles wrought by science testify that it does indeed possess godlike powers.

The triumphs of science, according to Auden, are its conquest of Seven Kingdoms: those of the Abstract Idea, of Natural Causes, of Infinite Number, of Credit Exchange, of the Inorganic Giants, of the Organic Dwarfs, and of Popular Soul. Time permits me to read no more than two of the stanzas. The first of these has to do with the Inorganic Giants, which are our wonderful machines, everything from automobiles and airplanes to atomic bombs.

Great is Caesar: He has conquered Seven Kingdoms.
The Fifth was the Kingdom of Inorganic Giants;
Last night it was Heave-Ho, tonight it is Whee-Spree;
When we want anything, They make it;
When we dislike anything, They change it;
When we want to go anywhere, They carry us;
When the Barbarian invades us, They raise immovable shields;
When we invade the Barbarian, They brandish irresistible swords;
Fate is no longer a fiat of Matter, but a freedom of Mind.
Great is Caesar: God must be with Him.

The second of these stanzas has to do with the Organic Dwarfs, which are presumably the wonder drugs, everything from penicillin to pep pills and hormones.

Great is Caesar: He has conquered Seven Kingdoms.
The Sixth was the Kingdom of Organic Dwarfs;
Last night it was Ouch-Ouch, tonight it is Yum-Yum;
When diseases waylay us, They strike them dead;
When worries intrude on us, They throw them out;
When Pain accosts us, They save us from embarrassment;
When we feel like sheep, They make us lions;
When we feel like geldings, They make us stallions;
Spirit is no longer under Flesh, but on top.
Great is Caesar: God must be with Him.

I hope you will agree with me that this is high-hearted satire, sharp, pointed, and very much on the target. "These be your gods, O Israel," the poet is saying to our generation. But Auden does not limit his poetry to satire. For example, let me quote a passage spoken a page later by the Narrator of the *Oratorio*. After the mockery of our false gods, this section of the poem leads up to a prayer to the true God.

If we were never alone or always too busy,
Perhaps we might even believe what we know is not true;
But no one is taken in, at least not all of the time;
In our bath, or the subway, or the middle of the night,
We know very well we are not unlucky but evil,
That the dream of a Perfect State or No State at all,
To which we fly for refuge, is a part of our punishment.

Let us therefore be contrite but without anxiety,
For Powers and Times are not gods but mortal gifts from God;
Let us acknowledge our defeats but without despair,
For all societies and epochs are transient details,
Transmitting an everlasting opportunity
That the Kingdom of Heaven may come, not in our present
And not in our future, but in the Fullness of time.

One finds both affirmative poetry and satire in many of the Christian poets of our day. Their faith has been in many cases a hard-won faith, not an easy one, certainly not a blind faith, but a faith attained through a clear recognition of the powers of the forces of doubt.

Thus, T. S. Eliot's early poetry is not a poetry of faith. It is at most a poetry dealing with the difficulties of keeping one's faith in the modern world. His first masterpiece, which in 1922 registered with such enormous impact on England and America, *The Waste Land*, was a poem about modern civilization which had become a spiritual desert, stricken with the drought of unbelief. All around the protagonist, the Christian symbols are still in evidence, but for many people they have been emptied of Christian meaning, and with that emptying, meaning itself—meaning of any kind—has been drained away.

The Waste Land contains powerful scenes evoked from the past alongside realistic presentations of the modern world, and there are poignantly haunting passages of a journey through desert spaces and ruined cities as the traveler, parched for reviving water, sees phantasms through his hallucinating eyes. When the poem ends, the seeker is still waiting for the reviving rains to fall.

A few years later the search ended, at least for the poet himself, for Eliot entered the Church in 1927. In due time there came from his pen devotional poems such as his *Ash Wednesday*. But even this poem faces the difficulties of belief for one living in an unbelieving age, and the further difficulties of attaining, in a world of disorder, a triumphant vision of the divine order. Even in his last long poem, *Four Quartets*, in which the positive note is sounded more powerfully than in any of his earlier poetry, due recognition is paid to the struggles of the wayfaring Christian.

I think there is good reason for such a state of affairs. The best poetry, the most authentic, has to be honest with its reader and honest with itself. For most of us, the Christian road is not wide and easy, but narrow and stony. The reader who is convinced of the author's good faith in acknowledging his trials and failures will be the reader most likely to accept as true the poet's assertions of his successes and his joys.

Let me now be more specific still in discussing what a great contemporary religious poet can do for us. One important thing, as I have already said, is his account of the intellectual climate of the age in which we live. A clear picture of it may lighten our confusion and let us see what we confront.

I have already given examples of this in the quota-



Two students, Ken Stansberry and Vanessa Butler, spend a few moments socializing with Dr. Brooks and Dr. Ruth Kantzer, professor of English.

tions from Auden's *Christmas Oration*. Here is a passage written in a more sober strain from Eliot's play *The Rock*.²

The Eagle soars in the summit of heaven,
The Hunter with his dogs pursues his circuit.
O perpetual revolution of configured stars,
O perpetual recurrence of determined seasons,
O world of spring and autumn, birth and dying.
The endless cycle of idea and action,
Endless invention, endless experiment,
Brings knowledge of motion, but not of stillness;
Knowledge of speech, but not of silence;
Knowledge of words, and ignorance of the Word.
All our knowledge brings us nearer to our ignorance,
All our ignorance brings us nearer to death,
But nearness to death no nearer to God.
Where is the Life we have lost in living?
Where is the wisdom we have lost in knowledge?
Where is the knowledge we have lost in information?
The cycles of Heaven in twenty centuries
Bring us farther from God and nearer to the Dust.

The passage states eloquently the plight of a culture that is obsessed with the whirl of time, its endless cycles, but which has itself unwittingly become locked in its own empty whirl, literally going around in circles, getting nowhere. This is where we are in spite of our belief in our dream of automatic progress toward utopia.

But the Christian poet may—and perhaps this is the greatest help of all—articulate for us some sense of what eternity may be like. Most of us, believers and all, are indeed so locked into the world of time that it is difficult for us to imagine the quality of eternity. Most of us think of eternity, if we think of it at all, not as a realm with its own character, such as the saints and the mystics sometimes glimpse. Eliot, in *Four Quartets*, tried to suggest what it might actually feel like to live in the light of eternity. Since that realm lies outside the domain of finite human experience, the poet must necessarily use metaphors and other figures of speech, for one can only suggest to the reader the experience in question. For example, how would you go about describing the color red to a man who had been blind from birth? You could not do it literally, for color lies totally outside his experience. The task of providing a meaningful account of eternity presents a somewhat similar problem. If we say the experience of eternity has no time factor in it, you have defined it only by saying what it is not.

How, then, does Eliot go about telling us what the experience of eternity might be? By using, as one would expect, terms with a time reference, words such as *spring*, *sundown*, *winter*, *afternoon*, and using the contradictions among them to hint at the quality in question. He also uses a central, controlling image: that of one of those rare days in winter when the snow covers the earth, and yet the sky blazes with an unearthly light. Such a day partakes in a curious way of both summer and winter; yet it is neither. But let me read the passage and you can see just how the poet manages it.

Midwinter spring is its own season
Sempiternal though sodden toward sundown,
Suspended in time, between pole and tropic.
When the short day is brightest, with frost and fire,
The brief sun flames the ice, on pond and ditches,
In windless cold that is the heart's heat,
Reflecting in a watery mirror
A glare that is blindness in the early afternoon
And glow more intense than blaze of branch, or brazier,
Stirs the dumb spirit: no wind, but pentecostal fire
In the dark time of the year. Between melting and
freezing
The soul's sap quivers. There is no earth smell
Or smell of living things. This is the spring time
But not in time's covenant. Now the hedgerow
Is blanched for an hour with transitory blossom
Of snow, a bloom more sudden
Than that of summer, neither budding nor fading,
Not in the scheme of generation.
Where is the summer, the unimaginable
Zero summer?

How important for us is the service that is performed here? Very important, I find. In a world which is thought of usually in positivistic terms, with mechanical models to the fore, and cause and effect considered the basic process, many of us find it hard to deal with the spiritual dimension at all. Some of the key concepts of the Christian faith, such as the doctrine of Original Sin, or of the Holy Trinity—God in Three Persons—or of the Incarnation, or of the concept of grace, come to seem remote and apparently with little or no connection to our ordinary experience. Yet if the central Christian beliefs have no real relation to our day-to-day experience, we are likely to let them slip out of our lives.

What authentic literature can do for us, then, is to make us more fully aware not only of the world around us and its lack of spiritual values, but also the experience of the spiritual itself. If we hope to live our religion—let alone convince others of its truth and its beauty—such literature performs a very valuable function indeed. In performing it, literature does not and certainly need not compete with religion, the role that Matthew Arnold assigned it. But it can prove a very important and even necessary aid to religion. For most of us require, in addition to preaching, exhortation, and catchetrical instruction, realization as well.

¹ Copyright 1944 by W. H. Auden. From W. H. Auden: *THE COLLECTED POEMS*, edited by Edward Mendelson. Reprinted by permission of Random House, Inc.

² Excerpts from "Choruses from 'The Rock'" in *COLLECTED POEMS* 1909-1962 and "Little Gidding" in *FOUR QUARTETS*, both by T. S. Eliot, are reprinted by permission of Harcourt Brace Jovanovich, Inc.; Copyright, 1936, by Harcourt Brace Jovanovich, Inc., Copyright © 1943, 1963, 1964, by T. S. Eliot, Copyright 1971, by Esme Valerie Eliot.

FIRM FOUNDATION

by Andrea Myers

A rising junior whose article was printed in the 1981 *Dandelions*.

I know of two liberal arts colleges that are very much alike. Both are located in relatively small towns and have a warm atmosphere. Both have enrollments of about six hundred and offer many courses in natural and social sciences, humanities, and professional fields. Both have many extracurricular activities and have outstanding sports teams. They have one main difference—one is just a liberal arts college; the other is a Christian liberal arts college.

Does the *Christian* part make much difference? I believe that it does. *Webster's New Collegiate Dictionary* defines liberal arts as "... the studies in a college or university intended to provide chiefly general knowledge and to develop the general intellectual capacities (as reason and judgment). . . ." Therefore, the liberal arts college is simply a college that teaches a broad base of facts and starts the mind in motion to begin forming its own concepts and opinions of the world around it. But without the *Christian* part, the base of a liberal arts education is incomplete. God is the Creator and Sustainer of the universe, and all truth comes from Him (James 1:17). If God is left out of discussions in areas such as philosophy, history, biology, or psychology, the most essential part is missing.

The Christian liberal arts college—like Bryan—seeks to include the Christian perspective in its teaching, and more than that, uses the Bible as the basis for all knowledge. It is more than just adding a required Bible course each semester. Scriptural principles are integrated into every course, from concepts of physical education to philosophy of religion. The secular college has no broad basis for its teaching except humanism. Facts or theories are presented as the professor sees them, either without relating them to any recurring theme or doctrine, or by using the basis of humanism.

In addition to providing a broad base of knowledge, a liberal arts education gives a good world view and helps to formulate ideas of self and direction in life. With Scripture as the foundation, it is easy to gain perspective on the world as God sees it, and then gain insight into reasons for human existence and purpose in life. With no foundation at all, or with humanism as the foundation, it is easy to feel no reason for existing and to have no purpose in life. Without a life-changing message to tell the world—that Jesus loves them and died to save them—life has no purpose or meaning.

Informed decision-making is also a product of a liberal arts education. After learning the facts and statistics in many areas of education, a person finds it easier to see the far-reaching effects of decisions. The mind has gained capabilities through other learning that now help it stretch to understand even more of life. For the Christian liberal arts college student, education opens up new awareness of the Lord and all the facets of the Christian life. In secular college education, the student gains new insight but does not understand how to put it together to give life a purpose. The facts are all there, but in themselves they are not life-changing.

Bryan College, a Christian liberal arts college that provides a broad base of knowledge, a good world perspective, and informed decision-making with a Biblical foundation, is the place for me.

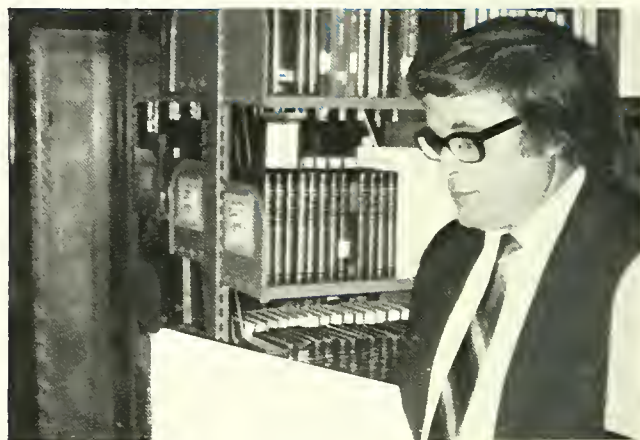
WHAT CAN YOU DO WITH AN ENGLISH MAJOR?

by Dr. Robert L. McCarron

But what can I do with a major in English?" is the question we often hear. We live in a society which today places great emphasis on education that directly *prepares* one for a specific profession, career, or vocation. The professors of the Division of Literature and Modern Languages believe that the study of English helps prepare a person to *be* rather than to *do*. That is not to suggest that the English major sits idly by instead of being involved in the mainstream of life. Rather it means that the English, and in fact the humanities, major in general is equipped to understand better his world, his fellow man, and himself. He is prepared to become a better worker and leader because his horizons have been broadened beyond the specialized knowledge and skills he might learn from a more vocationally oriented course of study. In essence he is better equipped to become the whole person God intended; and this is especially true in a school like Bryan, which places a strong emphasis on relating language and literature to the beliefs and principles for which the college stands.

Diverse areas of occupation are indicated by the positions held by some of our more illustrious English major graduates. For example, Dr. Beatrice Batson '44 served for some years as a faculty member at Bryan and then in 1957 joined the faculty at Wheaton College, where for several years she has been chairman of the English Department. Dr. Ian Hay '50 is an English major who now holds the position of general director for the Sudan Interior Mission and is chairman of Bryan's board of trustees. Dr. John Reed '51 currently serves on the faculty of Dallas Theological Seminary, teaching preachers how to write and speak; and Dr. Kenneth Hanna '57, former president of Winnipeg Bible College, is now dean of Education at Moody Bible Institute. (Additional representatives from the English department, many of whom graduated in the 60's and 70's, are presented in the compilation of information about English majors by Dr. R. M. Cornelius, senior member of the department.)

Other English major graduates are involved in editing and writing for such publications as *Scripture Press*, *Decision*, *Christianity Today*, *His*, *Arkenstone*, and *Motif*, and for Moody radio programs, missionary periodicals, medical trade journals, and secular newspapers. Still others are serving as teachers, pastors, and missionaries. Several recent alumni are currently enrolled in such seminaries as Trinity and Dallas. Then there are the English majors who are serving here at Bryan College. They include Dr. Richard Cornelius '55, professor of English; Barbara Howard '73, registrar, and Virginia Seguire '54, director of admissions.



Dr. McCarron

The varied vocations and careers represented by some of our alumni are typical of what is available for the present English major. Many corporations and industries are hiring English majors for such positions as employee communications specialists, procedure writers, instructional technologist/writers, production editors, technical writers, publications coordinators, public relations directors, advertising writers, and many others.¹

English is also considered a good pre-professional major for the ministry, law, and medicine. Bryan College trustee L. Dean Hess, director of admissions for the University of Tennessee Health Services Center, has mentioned this fact; and, increasingly, medical schools are encouraging students to put more emphasis on the communications skills. James C. Quarles, dean of the Walter R. George School of Law, Mercer University, is one of many who strongly recommend a major in English in preparation for law school. He writes, "The ability to use the English language effectively is the most important ability an applicant can bring to the study of law, and the lack of this ability is the most frequent cause of failure of law students." He adds, "For this reason we recommend a major in English, and we put particular emphasis upon the grades an applicant has earned in his English courses."²

Bryan's curriculum for the major in English is designed to provide opportunities for both the broad emphasis and the more specialized areas. The student may choose one of four options in which to specialize. Each of the options consists of a basic core of 24 hours in literature and language in addition to his general education and Bible requirements. The literature option consists of 12 hours in addition to the core requirements. The speech/drama option adds 28 hours to the core and

includes courses in oral interpretation of literature, discussion leadership, design, history of the theater, Shakespeare, and drama workshops. The writing option consists of 23 hours beyond the core with various courses in creative, expository, and journalistic writing. The fourth option is secondary education. By taking six hours over the core requirements and the prescribed education courses, the student may earn his secondary teacher certification in English.

One of the great strengths of the Division of Literature and Modern Languages is its well-qualified and spiritually committed faculty. The faculty members represent a variety of backgrounds and experience and are all deeply committed to the integration of their discipline with their personal faith in Christ. (They are presented in a separate article which describes their education and experience.)

In addition to a broad, yet sufficiently specialized, curriculum and a well-qualified and diversified faculty, there are still other strengths in the program offered by the Division of Literature and Modern Languages. Each year the Division holds a writing contest and gives cash awards to the winning entries. The winning entries are published in *Dandilines*, the annual anthology of student writing published by the Division. (Some of these entries are given in this issue.) The Tennessee Wits is an organization of English majors and other interested individuals and provides such activities as parties, poetry readings, and attendance at worthwhile plays. Each year the Division sponsors at least one major film. Those shown in recent years have been *The Pilgrim's Progress*, *Don Quixote*, *Hamlet*, and *The Odyssey*. In alternate years the Division sponsors a lecture series featuring outstanding scholars and artists. Featured have been Joe Bayley, well-known writer of Christian fiction; Jeannette Clift George of the film *The Hiding Place* and her After Dinner Players drama group; and most recently world-renowned literary critic, Professor Cleanth Brooks. (An excerpt from one of his addresses appears in this issue.) These are but a few of the extras offered by the Division of Literature and Modern Languages.

Above all, the Division of Literature and Modern Languages has a faculty committed to Christ. Literature and drama, after all, are simply statements of man's quest for truth; and although we recognize that all truth ultimately comes from God, we believe that God allows man to grasp portions of His truth even though he might not be rightly related to God. It is the desire of the faculty members in the Division to examine man's attempt to express facets of truth and to measure them against the full-orbed truth divinely revealed by the Holy Spirit in the Scriptures.

The answer to the question "What can I do with a major in English?" is this: "Nearly anything you want to do." More importantly, a major in English will help you to become the well-integrated individual God intends you to be.



Dr. Kantzer and Miss Brynoff

Faculty of the Division of Literature and Modern Languages

Chairman of the Division, Robert McCarron, associate professor of English, is a graduate of Moody Bible Institute and of Wheaton College. He holds the M.A. degree from both Western Michigan University and Indiana University and the Ph.D. degree from Indiana University. Dr. McCarron has served in a number of churches as minister of music and has taught in the public schools; from 1962-72 he served as education director at Radio Station ELWA in Liberia with Sudan Interior Mission. He was also involved in radio programming and served as civilian chaplain for the First Infantry Battalion of the Liberian National Guard. He joined the Bryan faculty in 1976 and was appointed chairman of the Division in 1979. Presently he is serving as chairman of the faculty and chairman of the Southern Association Self Study Standards committee on the faculty. Dr. McCarron teaches English Literature, Shakespeare, Introduction to the Novel, and Literary Criticism. He is a contributor to the forthcoming edition of *American Writers Before 1800: A Biographical and Critical Reference Guide* to be published by Greenwood Press.

Each year the faculty awards a prize to a senior for faithfulness and loyalty. If such an award were to be given to a faculty member within the Division, without question, it would be given to Dr. Richard Cornelius '55, professor of English. A member of the faculty since 1961, he has served as chairman of the Division for many of those years. He currently chairs the General Education Committee and the Self Study Standards Committee on Educational Program. He has also served as faculty chairman. Dr. Cornelius earned both the M.A. and Ph.D. degrees from the University of Tennessee. Before returning to Bryan, he taught in the public schools and spent two years in the army as a

¹ Anne J. D'Arcy, *English Majors Guide to Executive, Industrial Careers* (Cincinnati: Pamphlet Publications, 1980), pp. 2-3.

² Linwood Orange, *English: The Pre-Professional Major* (New York: Modern Language Association of America, 1972), p. 4.



chaplain's assistant. He has published several articles in newspapers and magazines and most recently has done some research and publishing about William Jennings Bryan and the Scopes Trial. He has also served as chairman for the Southeastern Region of the Conference on Christianity and Literature. Dr. Cornelius is involved in the activities of his church, where he has served as chairman of the board of elders. At Bryan he teaches Senior Seminar, World Literature, Expository Writing, Introduction to the English Language, and Literature of the Mass Media.

Dr. Ruth Kantzer joined the Bryan faculty in 1973 after teaching in public schools, Cedarville College, and Wheaton College. Dr. Kantzer, professor of English, specializes in teaching American literature and fine arts courses. Her M.A. degree is from the University of Wisconsin, and her Ph.D. from the University of Iowa. Dr. Kantzer has also served as chairman of the Division and has been involved in the leadership of the Southeast Regional Conference on Christianity and Literature. She serves as pianist at her local church.

Betty Ann Brynoff, assistant professor of English, holds the B.A. degree from Wheaton College and the M.A. from Kent State University. She was appointed to the faculty in 1976. Prior to her time at Bryan, Miss Brynoff served as a missionary teacher at Good Shepherd School in Addis Ababa, Ethiopia, and as a field representative for Pioneer Girls Clubs. Three summers ago Miss Brynoff received a grant from the National Endowment for the Humanities for a summer study seminar in the area of rhetoric. At Bryan she specializes in teaching creative writing and newspaper writing. Under her supervision a student staff publishes the weekly newspaper, *The Triangle*. She is also active in a local church.

Another long-term member of the Division is Fred Bedford, assistant professor of modern languages. Mr. Bedford holds the B.A. degree from Houghton College and the M.A. from Middlebury College. He also serves as head of the language department, teaching both French and Spanish. He is chairman of the Self Study Standards Committee on Physical Resources. Having taught in the public school, Mr. Bedford first came to Bryan in 1956, where he remained for four years. He then taught at Houghton College and again in the public high school before returning to Bryan in 1973. Mr.

Dr. Kantzer, assisted by Miss Brynoff, leads seven students on a culture tour to Virginia and New England for a three-hour credit course in fine arts. Left to right are Dottie Frensley, Franklin, Tennessee; Kathy Dallinga, Clarksville, Tennessee; Ray Kordus, Mosinee, Wisconsin; Keiko Mizuguchi, Toyohashi, Japan; Susan Farnier, Roswell, Georgia; Miss Brynoff; Laura Payne, Knoxville, Tennessee; Dr. Kantzer, and Karin Fary, Dayton, Tennessee.

Bedford is active in his church and in a summer ministry among the Spanish-speaking migrant workers. He recently spent several weeks visiting and working with missionaries in Latin and South America.

Mrs. Rachel Morgan, assistant professor of speech, became a member of the Bryan faculty in 1972. Prior to that time she spent eleven years teaching at Miami University in Ohio. Mrs. Morgan has the B.S. degree from Bob Jones University and the M.A. degree from Northwestern University. Her specialties are speech and drama, and she directs the Hilltop Players in the production of several plays during each school year. The Hilltop Players, in addition to doing a major three-act play each year, also perform religious plays for various church and civic organizations. Mrs. Morgan has also had several years' teaching experience in the public schools. She and her husband are active with the Gideons, and Mrs. Morgan is an organist at one of the local churches.

Several faculty and staff members contribute to the Division by teaching part-time loads. In addition to courses in the Fine Arts Division, Dr. John Bartlett, professor of fine arts, teaches speech and discussion leadership courses. He holds the B.A. and M.F.A. degrees from Bob Jones University and the Ph.D. from Ohio State University. Mr. Glen Liebig, dean of admissions and records, with the B.A. from Barrington College and the M.A. from the University of Tennessee, teaches Spanish. Mr. Kermit Zopfi, dean of students, with the B.A. and M.A. from Wheaton College and the M.A. from Azusa Pacific College, teaches German. Both Mr. Zopfi and Mr. Liebig formerly served as missionaries. Mr. David Wright, director of library services, with a B.A. from Bryan College and M.S. in L.S. from the University of Tennessee, teaches Children's Literature.

Excerpts from *Dandilines*

by Keith Patman

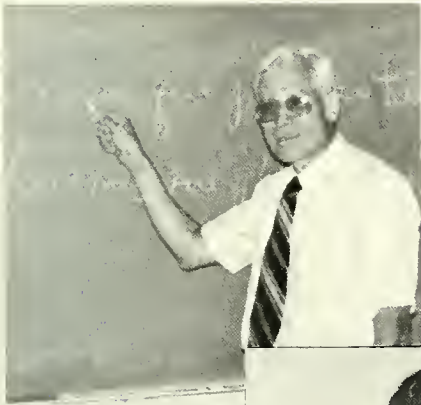
(A Bryan alumnus of 1975 who is now an English teacher at Ben Lippen Schools, Asheville, North Carolina)

THE COMMONER

From the factory Golgotha,
From the farm's Gethsemane,
From workers in bib overalls by labor worn,
A voice of understanding
Is speaking for the masses—
"You shall not press upon their brows this crown
of thorn!"

To the corporate San Hedrin,
To the gold mine Pharisees,
To Herod, in his Cadillac, with eyes of scorn,
A voice cries out in warning,
Entreating for the common man—
"You shall not press upon their brows this crown
of thorn!"

The voice is in the market,
The voice is in the harvest fields,
It shouts to fat executives who pat a fat billfold.
The Commoner cries for fairness—
O idle rich, beware—
"You shall not crucify mankind upon a cross of gold!"



Mr. Bedford



Mrs. Morgan

FIFTY OAK RINGS BACK

Hot, honeysuckle day in mid-July,
When redwing blackbirds lull the fields
Around a quiet country town,
Around a town in Tennessee where once . . .
Tall trees and courthouse steeple cast their shade.
I sit upon an old oak stump,
My finger traces fifty rings—
These trees were such and such a size once . . .
I smell the whittlers' piles of cedar chips.
These idlers—were they here that day
To wave their red bandana flags
In cheers for that bold patriarch who once . . .
Ah, such a gathering that day when truth
Was tested in a jury box,
Amid bold speeches, sweat, and flies.
The courtroom was a battleground as once . . .
A slow train rolls, the steeple tolls at noon,
The way the bells droned somberly
When, cold in spite of summer heat,
He left the town in slow procession once . . .
Across the wood my fingers trace the rings—
In fifty years so much has changed—
The tree is now a stump, and yet,
The Word beneath this oak defended once . . .
Remains.

BRYAN'S HOPE

If God should deign to touch the lifeless hearts
Of acorns buried in the prisoning earth,
In spite of winter's freezing, rainless dearth
Causing the germ to sprout by hidden arts—
If God should give the rose, whose blossoms wilt,
Assurance that another spring will bloom—
Will He abandon man to Sheol's doom?
On resurrection Bryan's hope was built.
Man, royal guest in tenement of clay,
The image of his Fashioner does hold,
And so his spirit will not taste the dust.
Believing, Bryan reached his final day
Undaunted by the fast-approaching cold—
His human fear was overwhelmed by trust.

WHAT ARE BRYAN ENGLISH MAJORS DOING NOW?

Compiled by Dr. Richard M. Cornelius

The following vignettes provide an overview of the responses English alumni have toward their education at Bryan and the varied activities in which they have participated.

Michael L. Loftin '68. After working for *The Chattanooga Times* as a reporter and then as an associate editor, he is now the editorial page editor. Active in church, community, and professional organizations, he says, "Bryan prepared me for my present position through good grounding in literature and, most important, help in developing a Christian world-view, which is essential in my line of work."

Rosalie de Rosset '69. She has attended Loyola University, earned an M.A. in English at Northwestern Illinois University and an M.Div. from Trinity Evangelical Divinity School. In addition to writing for Christian radio and periodicals, she is currently assistant professor of communications at Moody Bible Institute. Concerning her college years she says, "Through discipline experienced and the perceptive guidance of certain faculty, I have found that Bryan was my kick in the right direction, for it caught me at a precarious time of life."

Patric B. McElwain '78. Having served as a contributing editor of *Erie Magazine*, he is presently book review editor for *Studies in the Humanities* and a candidate for the Ph.D. at Indiana University of Pennsylvania. He states, "Above all, Bryan taught me the value of self-discipline and that no one can be a true success without placing spiritual things first."

Moya Tulloss Martin '76. For six years she has taught both in a public high school and in a summer program for migrant workers. She says that "Bryan provided excellent teachers of the subjects that I needed for my present position. Most of all, the love and understanding kept me motivated toward a bright future. I hope my child will attend and graduate from Bryan College."

Lynne Peterson '72. Currently a mother and homemaker, she taught English in high school for six years and also part-time in college. About her education at Bryan she writes, "The English department helped me greatly in preparing to teach. I felt I received a wide range of materials and knowledge I could use in the classroom. As a full-time mom these last four years, I have also appreciated my liberal arts education and Bible training which Bryan provided."

Rebecca Branham '78. She has earned an M.A. in English from the University of Richmond, taught English, been a part-time editor for a community news magazine, and is now a phototypesetter. In her evalua-

tion of her experience at Bryan, she says, "I believe it was a combination of Biblical background and literary background that I received at Bryan that helped prepare me for graduate study. All of my professors in graduate school knew that I had a strong background in the Bible. Overall, the English department at Bryan is very well organized. There are variety and specialization in all areas, and the English majors are able to direct their studies to one particular area or concentrate on a general course of study in all aspects of the discipline."

Beth Reese Woof '80. As a Bible teacher in the Canadian public school system, she teaches over 400 children in grades K-6 at three different schools. She appreciates her education at Bryan for the following reasons: her "Biblical/theological knowledge was greatly increased"; her "organizational/logical and presentation skills were greatly developed"; she was given opportunities for "drama/speech involvements invaluable in presenting creative and memorable lessons"; she found that all her courses "encouraged the development of alertness, awareness, and synthesis of faith and academics—an essential combination when working with professionals in a secular field while at the same time trying to communicate spiritual truths to youngsters"; and "the strengths (and, yes, even weaknesses) of Christian professors were an inspiration to seek standards of excellence in every area."

Other notable graduates from the English department include the following:

Thomas V. Taylor '54. He holds the M.Div. and S.T.M. degrees from Faith Seminary, is a professor at Biblical School of Theology, and a writer of Sunday school lessons and other articles.

James Reese '56. Although his full-time responsibility is as a pastor, he is a poet, musician, recording artist, and director of Christian Horizons, an organization helping handicapped people.

Maureen Hay Reed '58. She is a teacher, housewife, and author of articles and a book, *Like a Watered Garden*.

David Egner '61. As an author he has been serving the Lord by writing Sunday school materials, books (*The Gender Benders*), and devotional articles for the *Our Daily Bread*, publication of the Radio Bible Class, Grand Rapids, Michigan.

Bryan K. Shelley '71. After several years as a journalist and college teacher, he is currently enrolled in a doctoral program at Oxford University in England.

(Continued on page 11)

CAMPUS REVIEW

NEW TRUSTEE

Dr. William D. Black, a physician of Knoxville, Tennessee, was elected to the board of trustees during its spring meeting.

Dr. Black, who attended Bryan for one year, received his B.S. from the University of Tennessee in Knoxville and his M.D. from the University of Tennessee Center for the Health Services in Memphis. He is a fellow of the American College of Physicians. He is married to the former Barbara Overton, and they are the parents of two sons, Jason and Ryan. He has been a member of the National Advisory Council of the college.

BRYAN ENGLISH MAJORS

(Continued from page 10)

In addition to the above areas, Bryan English majors have put their training to use in a variety of other fields:

MISSIONARY WORK

Ronald Meznar '52
Armond Fritz '54
Naomi Hildebrand Walkwitz '55
Joyce Lukridge Okawa '70
Dann Speichinger '73

MEDICAL SERVICES

Harold Jenkins '70
Linda Beals '79, reporter, writer, and photographer for a medical journal.

PASTORATE

John Hills '66
John Stone '67

LAW

David Llewellyn '66, writer, attorney, law school professor.



Phillips



Andrews



Carter



Richardson

FACULTY HONORS

W. Gary Phillips, assistant professor of Greek and Bible, was chosen by the student body to receive the Teacher of the Year Award for the fourth time. The presentation was made during Honors Day ceremonies.

Throughout July and August, he will teach a weekly Thursday night class at the Chattanooga Bible Institute on the doctrine of Scripture; and on July 26-30 he will teach how to study the Bible for yourself for the family Bible school of Red Bank Presbyterian Church in Chattanooga.

He was co-winner of the Most Outstanding Teacher Award by Walk Thru the Bible Ministries, for which he has taught seminars the past two years. The two winners were selected from among thirty teachers in the United States and Australia. Phillips is a candidate in a doctoral program at Grace Theological Seminary, Winona Lake, Indiana. He is listed in *Personalities of the South* and in four editions of *Outstanding Young men in America*. Gary and his wife, Betsy, both natives of Chattanooga, have three children.

FACULTY ACTIVITIES

Dr. Robert D. Andrews '67, assistant professor of Bible and Greek, and **R. Carlos Carter**, business manager of the college, attended the Academic Institute of the School of Urban and Public Affairs of Carnegie-Mellon University in

Pittsburgh, Pennsylvania, May 30 through June 25. The two were among 34 educators selected nationwide by the Institute to receive grants-in-aid for a managerial program designed for higher education personnel.

Dr. Brian Richardson, professor of Christian education, has been appointed an associate editor of *The Journal of Christian Education*. The biannual publication of Scripture Press, Inc., Wheaton, Illinois, is issued in cooperation with the National Association of Professors of Christian Education, of which Dr. Richardson is currently the president.

The stated purpose of the journal is "to provide a link between segments of the Christian community and to facilitate the thoughtful exchange of significant ideas and information regarding relevant Christian education topics, issues and problems."

Craig Williford, assistant professor of Christian education, has been appointed southeast clergy director of Baptist Expression of Marriage Encounter, a lay movement based in Denver, Colorado. He is joined by his wife, Carolyn, in this ministry, which includes marriage seminars on six weekends this year in North Carolina, Colorado, and Tennessee. In addition he conducted in June leadership training seminars at Camp John Knox, near Knoxville, Tennessee.



Mr. and Mrs. Williford



Mr. Zietlow

Dr. Simpson

NEW FACULTY

John T. Zietlow, of Taylor, Michigan, has accepted appointment as assistant professor of business and will assume his duties at the start of the 1982-83 academic year in August. He and his wife, Kathy, will move to Dayton during the summer.

Mr. Zietlow, who holds the master's degree in business administration from Ohio State University, has done Biblical studies at Detroit Baptist Seminary. He has been a financial analyst with the Ford Motor Company and has taught part-time at the Ford Community College. He is currently enrolled in a doctoral program at the University of Tennessee, Knoxville.

Dr. Robert J. Simpson, of Barbourville, Kentucky, has been appointed associate professor of mathematics, replacing Dr. Carlos Pereira, who has resigned to accept employment at The King's College, Briarcliff Manor, New York.

For the past ten years, Dr. Simpson has taught mathematics at Union College, Barbourville, Kentucky, holding the rank of professor for the last two years. He earned the master's degree from the University of Georgia and the Ph.D. from the University of Tennessee. Dr. and Mrs. Simpson are the parents of twins, Susie and Beth, eleven; Nan, nine; and Ben, five.

REGIONAL LITERATURE CONFERENCE

The fourth annual Southeastern Conference on Christianity and Literature held at Bryan April 15-17 was sponsored by the Division of Literature and Modern Languages and featured Professor Cleanth Brooks, America's foremost literary critic, as the keynote speaker.

The three-day conference also included papers on Blake, The Book

of Job, Becket, Tennyson, Chaucer, Frost, Dickinson, *Inherit the Wind*, William Jennings Bryan, Hemingway, Percy, and Milton, presented by scholars from nine states and Canada. On the final night of the conference, the Bryan Chamber Singers and Flute Ensemble presented a concert, which was followed by the film *Through Joy and Beyond: The Life of C. S. Lewis*. Dr. Ruth Kantzer was in charge of the program, and Dr. Richard Cornelius was coordinator for arrangements.

PASTORS' CONFERENCE

The annual pastors' conference in May attracted the largest number both of registered guests from a distance and of local participants in the five-year history of the conference. Dormitories and dining room were filled to near capacity. Speakers and seminar leaders for this event were Dr. and Mrs. Warren Wiersbe, Bryan professor and author Dr. Irving L. Jensen, and Bryan professors Steve Bradshaw and Craig Williford. Participants represented twenty-three states and Canada.

The 1983 conference is scheduled for May 10-12.

DEANS' CONFERENCE

"The Student of the Eighties" was the theme for the annual conference of the Association for Christians in Student Development, which met on Bryan's campus June 1-4.

The conference was attended by more than 250 deans of students, deans of men, deans of women, and resident directors from Bible institutes, Bible colleges, Christian liberal arts colleges, and theological seminaries in the U.S. and Canada. ACSD has more than 600 members, representing 275 institutions.

Dr. Glenn Heck, education consultant to David C. Cook Publishing company, brought the keynote address. Other program participants included the following: Mrs. Jill Briscoe, of Waukesha, Wisconsin, director of Telling the Truth ministry; Dr. Mark Coppenger, of Fort Worth, Texas, author and frequent speaker on college campuses; Dr. James Mallory, physician, psychiatrist, and director of the Atlanta Counseling Center; and Bryan Col-

lege professors Irving Jensen, Craig Williford, Steve Bradshaw, Ken Froemke, and David and Sigrid Luther.

Kermit Zopfi, Bryan's dean of students, is treasurer and membership chairman of the Association and was coordinator of the conference. He was assisted in planning by Karin Traylor '64, dean of women; Cynthia Chrisfield, secretary; and Kathy Hill, director of health services.

FACULTY-STAFF CITATIONS

On Honors Day, April 30, seventeen faculty and staff members received citations of merit and cash gifts in recognition of their years of service to the college. Those recognized were the following:

For 25 years:

Zelpha Russell, formerly director of admissions and currently an assistant in the music department

For 15 years:

Vern Archer, treasurer
Mrs. Betty Giesemann, instructor in chemistry and physics
E. Walter Seera, recruitment coordinator

For 10 years:

Mrs. Rachel Morgan, assistant professor of speech
John Reeser, assistant professor of health and physical education and athletic coach
Dr. Brian C. Richardson, professor of Christian education
Charles H. Robinson, assistant director of public relations

For 5 years:

Stephen P. Bradshaw, assistant professor of psychology
Dr. Malcolm Fary, assistant professor of education
Peter Harris, maintenance mechanic
Barbara Howard, registrar
Dr. Phillip E. Lestmann, assistant professor of mathematics
Mrs. Diana Miller, assistant professor of Education
Gary Phillips, assistant professor of Bible and Greek
David A. Wright, director of library services
Robert D. Wykstra, assistant professor of business

The annual President's Award went to Mrs. Linda Grogan of the supporting staff for her outstanding service as housekeeper. Cited for "helping to keep Bryan clean and attractive," she received sustained applause from the assembly audience.



Summer missionary appointees ready to go "into all the World" are shown above: front row, l. to r., Lyn Sedlak, PCI vice president for SMP; Carylee Gilmer, Sara Murdock, Naomi Williamson, Andrea Myers; second row, Cathy Phelps, Jill Chandler, Kelly Foote, Dick Hart; third row, Troy Brown, Ron Bell, Mark Garrett. Not pictured: Jim Hill, Andy Patton, Katie Smith, Wesley Schlenker.

SUMMER MISSIONARIES

Thirteen students and one staff member planned to be short-term missionaries this summer. They will give support to full-term missionaries by relieving them of some of their more mundane duties, but also will have some opportunities for ministry. Most of the summer missionaries received partial support from Bryan students and faculty under the Summer Missions Program of the Practical Christian Involvement office.

The volunteers are as follows:

Ronald Bell	Ft. Lauderdale, Fla.	Japan	Language Institute for Evangelism (L.I.F.E.)
Troy Brown	Bradenton, Fla.	Kenya	Teen Missions International
Jill Chandler	Duxbury, Mass.	France	Greater Europe Mission
Carylee Gilmer	Roanoke, Va.	Brazil	Nehemiah Mission
Dick Hart	Lima, Peru	Mexico	Latin American Mission
Jim Hill	Roanoke, Va.	Hawaii	Pacific Area Mission
Sara Murdock	Chapel Hill, N.C.	Honduras & Guatemala	CAM International
Andrea Myers	York, Pa.	Japan	L. I. F. E.
Andy Patton	Iquitos, Peru	Kenya	Sports Life
Cathy Phelps	Philadelphia, Pa.	Hawaii	Pacific Area Mission
Wes Schlenker	Lima, Peru	Peru	Wycliffe Bible Translators
Katie Smith	Dayton, Ohio	Kentucky	Kentucky Mountain Mission
Naomi Williamson	Ocilla, Ga.	Japan	L. I. F. E.
Mark Garrett '80	Winchester, Ky.	Asia	Torchbearers

SCIENCE STUDENT HONORED

Terry Puckett, of Gray Station, Tennessee, a cum laude graduate of 1982 with a B.S. degree in natural science, was one of two Tennessee college students nominated this year by the Tennessee Academy of Science for honorary membership in the American Association for the Advancement of Science.



In April of this year at the annual meeting of the Tennessee Academy of Science at Lincoln Memorial University at Harrogate, Tennessee, Puckett, vice-president this year of the Academy, joined two other Bryan students in presenting papers on the various reactions of copper and trichloroacetic acid. The other students, both chemistry majors, were Linda Benson, also an '82 graduate, from Orlando, Florida, and Carol Crisler, a rising senior, from Middletown, Kentucky.

Puckett, who was a student lab assistant at Bryan, will enroll in the fall of this year as a medical student in the University of Tennessee Center for the Health Sciences in Memphis.

ART SHOW

The eighth annual student art show during the last week of school was open to the public in Hayden Lounge. Works were entered in five divisions. Kent Juillard, assistant professor of art, announced the following awards:

First and third prizes in the drawing division, as well as one honorable mention, went to Keiko Mizuguchi, junior from Toyohashi-Shi, Japan. Second prize was awarded to Dawn Shriver, freshman from Naples, Florida; and honorable mention, to Trudy Longnecker, freshman from Melrose Park, Illinois.

In the painting division, Becky Turner, a sophomore from Dayton, Tennessee, won both first and second places, with third place going to Talin Lyman, a sophomore from Charlotte, North Carolina.

First and third prizes in the ceramics division were captured by Linda Ross, senior from New Port Richey, Florida. Marty Meznar, senior of Niteroi, Brazil, won second place along with an honorable mention; and Kathy Dallinga, junior from Clarksville, Tennessee, received an honorable mention.

Don Geiger, a senior from Dallas, Texas, took both first and second places in the photography division; and Marty Meznar took third place and an honorable mention.

First place in the design division, as well as one honorable mention, went to Ken Stansberry, sophomore from Dayton, Tennessee. Second place was awarded to Susan Bennett, a junior from Fort McPherson, Georgia; and third place to Dottie Frensley, junior from Franklin, Tennessee. Peter Gant, a junior from Tucuman, Argentina, took the other honorable mention in the division.



"Flying Horses," first place oil painting by Becky Turner.

The Man Who Secretly Hated His Wife

There is an old story that attorneys like to tell about a man who secretly hated his wife. She didn't know it, and neither did relatives or friends; but he had schemed and plotted for years to do something to hurt her, to make all kinds of trouble and difficulty for her.

There was only one problem. He didn't want her to know. He wanted to hurt her without betraying his guilty secret to her or anyone else. Finally, he thought of a perfect way to carry out his plan. It was so simple, so ordinary, that no one would ever suspect. It was something that thousands of men do every day, even men who truly love their wives and do it out of ignorance and thoughtlessness.

He would simply tell her nothing about his financial affairs, hide important papers, and then die without a will or any instruction. He could see her now—trying desperately to untangle his financial affairs, locate all of the important papers, figure out which bills he had paid and which he hadn't, argue with tax assessors, wrestle with the complicated Federal Estate Tax Form; having to appear in probate court; having to post bond; trying to figure out what insurance policies had lapsed and which hadn't; wondering if he hadn't made a will after all. He finally had his way, and his wife never knew that he purposely did not make a will.

So, if you don't hate your wife or other family members, if by chance you actually love them, then perhaps this patently made-up story will inspire you to have a will drawn up. Remember that your will is a bridge of love reaching into the future. It is your plan for providing for all the loved ones that you care most about.

You should seek the advice and counsel of a competent lawyer who is familiar with the laws in your state. It

is true that handwritten wills and even verbal wills are accepted in court if properly done, but often they are inadequate to cover all of the circumstances that may arise. Few people without the advice of a lawyer have sufficient knowledge of what should be in a will.

Before going to your lawyer for a drafting of your will, you should reflect long and carefully upon how you want your estate distributed. Your will should minimize death taxes and provide for the various contingencies which might occur before or after your death.

In addition to a competent lawyer, you need to select an executor who can carry out your plans. He should be able to collect and preserve assets, investigate and pay claims against your estate, file and defend tax returns, institute court proceedings, provide for final accounting, be concerned with cash needs and investments, deal with beneficiaries and help them cope with any special problems after your death.

In addition to a properly written will, you should write down vital information about burial plans, location of important papers and insurance policies, and special instruction relating to your estate.

If you would like additional information on preparing your will and recording important information, please write for the following *free* booklets:

Giving Through Your Will
Personal Information Record

Address your request to:
Mr. Fred Stansberry
Director of Planned Giving
Bryan College
Dayton, TN 37321

Please send the following material:

- () Giving Through Your Will
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Mr. Stansberry

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February 11, 1982 to June 5, 1982

Donor

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Families of the departed friend or loved one will be notified promptly by a special acknowledgment. In addition, the memorial acknowledgment will be listed in our quarterly periodical, BRYAN LIFE.

Your memorial gift is tax-deductible. You will receive an official tax-deductible receipt for your records.

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Given by _____

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Faculty Member Honored In Memorial Presentation

Mrs. Diana Miller, assistant professor of Education, was honored in chapel on April 5 by being presented with the second annual Larry Federico Memorial Christian Service Award. The presentation was made by Jimmy Cooley of Chattanooga on behalf of Mr. and Mrs. Kenneth Federico of Helping Hand Ministries of Signal Mountain, Tennessee, in memory of the Federico's mentally handicapped son, Larry, who died two years ago at the age of twenty-seven.

The award was given to Mrs. Miller, herself the mother of a brain-damaged child, because of her outstanding work in the field of special education. She was cited "for her labor of love and compassion in ministering the Gospel to persons with mental limitations and for her total involvement in teaching and speaking about the needs of God's special people." The award is made possible by Larry's family and friends of Helping Hand Ministries and is given annually "to a born-again

Christian who is zealous to work toward the total Christian betterment of persons with mental limitations."

Helping Hand is a special education ministry for certain children under the Federico's care and also reaches out to help others in the Signal Mountain community. The Federicos are legal guardians of three mentally retarded children.



Mrs. Federico, Mrs. Miller, Jimmy Cooley, Mr. Federico.



Hear Moon Traveler

JIM IRWIN

and Bible Messages by Rev. Elwood McQuaid,
Moody Bible Institute extension staff member,

at the

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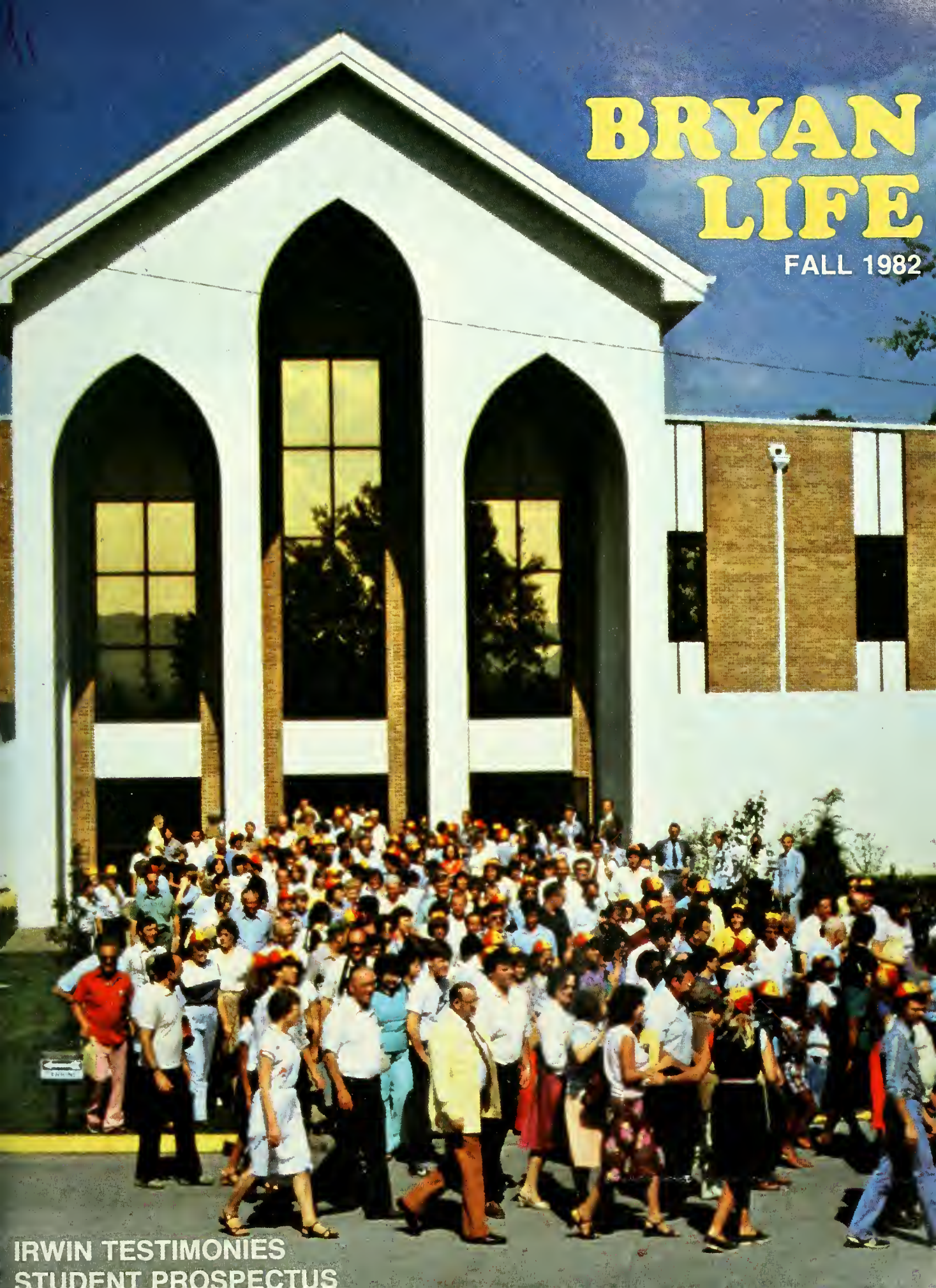
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FALL 1982



IRWIN TESTIMONIES
STUDENT PROSPECTUS

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EDITORIAL



As you readily see on examination, the current issue of our magazine has been modified to include for our readers the *Student Prospectus* for 1983-84. This annual publication by our admissions office will provide you a fairly complete view of the college in the way it is presented to prospective students. Although you may not have such a student in your own home, you may have neighbors and friends who do. Unless you do have your own teenager, I ask you to pull

out the *Prospectus* and put it into the hands of some young person who you think might be interested in taking a look at Bryan.

Student enrollment is a key factor in Bryan's future development; and getting the right kind of students is crucial, as a school can but reflect the kind of students who choose to attend it. As you read the insert for yourself, you will readily see what I mean by the "right" kind of student—the Christian young person who, whatever the career objective may be, wants to be a full-time Christian.

Bryan offers a Christian education in the arts and sciences which aims to prepare students to live as well as to make a living. Besides emphasizing a broad general education which acquaints the students with our cultural heritage, the curriculum offers a good range of academic majors for specialization. Our excellent faculty, who are competent in their academic disciplines and personally committed to a Christian view of life and the world, are dedicated to integrating the knowledge of their academic disciplines with the truth of the Scripture. The college provides a balanced environment in which young Christians can nurture their God-given abilities with a goal of excellence in personal development and of useful service for God's glory.

Help us to get the message of Bryan to a wide audience of young people, won't you? You will perform a real service not only to Bryan but also to the young people.

Theodore C. Mercer
President

Photo Caption:

Pictured at left are freshman Deborah Ann Lilley, center, with her parents, Mr. and Mrs. Jefferson Lilley, and her brother Jeff, from Ormond Beach, Florida. Deborah represents approximately 175 freshmen and transfer students who joined some 350 returning students for the fall semester.

Cover Photo:

Freshmen, who are identified by the scarlet and gold beanies, and new transfer students mingle with families and friends as they exit from the Rudd Chapel after a get-acquainted session with the faculty and staff.

Photo Credits:

The cover picture, the picture on this page, and the picture of the librarians are by Mauldin Photography of Dayton, Tennessee.

Excerpts from Astronaut Jim Irwin's testimony

I am going to be talking tonight about a trip to the heavens, the discoveries that we made in space. There were personal discoveries and scientific discoveries.

On the morning of July 26, 1971, eleven years ago, we were launched into space. We accelerated to 17,000 miles an hour in twelve minutes. We went around the earth twice, and then we came across the Pacific and were given the O.K. for our translunar insertion burn. That meant we could fire the third stage and it would accelerate us to our maximum speed of 25,000 miles an hour. We ignited the engine, and it started pushing us very fast.

I looked out my window and there I could see very clearly the Hawaiian Islands. I could see all the islands, particularly the big island of Hawaii, where we had made geology studies so many times. I wish I had thought to take a photograph.

Later that afternoon we maneuvered the spacecraft so that we might see the ball of the earth for the first time. Usually the spacecraft is rotating in the barbecue mode to distribute the heat load around it, but on this occasion we stopped the rotation and pointed the spacecraft so that the earth was clearly displayed in my window.

I looked out and couldn't believe my eyes, for it was such a remarkable sight. I quickly called my colleagues and said, "Dave and Al, come over and look at this." Very quickly the two of them floated over to the window, looking out and seeing the earth as we had never seen it before and probably never would see it again—the earth in all of its beauty, framed in the blackness of space. It seemed small enough that we could hold it in our hands. It had such fragile beauty that it reminded me of a Christmas tree ornament hanging there in space. It seemed as if there should be a cord attached or something beneath to hold it, but there was nothing!

We took some pictures, and then we resumed the rotation of the spacecraft and continued our journey. There were a few other opportunities to view the earth, and each time it became smaller. The next time it was just the size of a baseball, then the size of a golf ball, and finally, when we were in the vicinity of the moon it was very tiny, just like this marble. I found it difficult to comprehend that that was my home and that I lived out there.

I realized that God had made a very special home for you and for me. He loves the earth and the people of the earth. He loves them so much He sent His Son Jesus Christ that those who would believe on Him would "not perish but have everlasting life."

Then we had the chance to land on the surface of the moon, on a very beautiful spot at Hadley base at the foot of the majestic Apennine mountains that towered some 15,000 feet above our campsite. We were there for three days. We had the opportunity to drive the little automobile, which was absolutely essential for us to get five miles out to the base of the mountains—a long walk in a space suit!

Scientists were very eager for us to bring back some

Colonel Jim Irwin and his wife, Mary, of High Flight Foundation, Colorado Springs, Colorado, participated in the Bryan Summer Bible Conference in July. Excerpts from their personal testimonies are shared here.



Jim and Mary Irwin

special rocks, because we were the first and only mission to explore the mountains of the moon. They said, "If you can bring back one rock, we will consider your mission a complete success." You can imagine our great desire to find that special rock.

When we got to Hadley base, we found that most of the rocks were submerged in dust. But there at the base about a thousand feet up on the slope of the mountain we saw the white rock. It would have been difficult for us to miss because it was sitting on another rock and was almost free from dust. It was gleaming in the sunlight, seeming to say, "Here am I: take me!"

So we drove over to the rock, and we announced to the world that we had found the white rock that the scientists wanted us to find. Almost immediately someone in the press room down in Houston labeled it "Genesis" because he realized how important this rock was in understanding the early history of the moon and perhaps the early history of the earth. But there it was, displayed to us so uniquely—a modern-day revelation. It seemed that God in His special way had lifted this rock up and blown the dust off of it, so that we could clearly see it. It is the only pure white rock returned from the moon and probably the oldest rock that you could find on its surface. There it was for us to find.

My life will never be the same. I came back with a new appreciation for the earth, for the moon, and for God. I felt very, very small in a physical way; but in the spiritual sense I felt so big, so privileged, so special in God's eyes.

Three things stood out very clearly. One was the majestic scenery of the mountains of the moon—God's handiwork. Another was feeling the Lord's presence, feeling Him as part of our mission all the way. And then as we traveled out into space, I sensed His control. I saw God's creation from far away, and I felt His presence; so the outstanding message that I have to convey from my personal reflections is that God was there in a very personal way.

I just thank the Lord that, in allowing me to go to the moon, He showed me His love in a marvelous way. He gave me a mission. When I got back, I simply rededicated my life to Him. I said, "Lord, here am I. Take me and use me. Send me wherever you wish and let me be an instrument of your love." That has been my mission since I returned to the earth eleven years ago.

Mary sensed that there was a change in my life, and our children sensed the change. Mary referred to me as a butterfly who had burst his cocoon—one who had been very shy, very introverted, but one who now wanted to share the good news of Jesus Christ. Before the flight I had nothing to share—I didn't know the joy

(Continued on next page)

Excerpts from the testimony of Mary Irwin

One day I was in the supermarket, and I happened to be captivated by this cute little African violet with purple flowers. I chose a nice spot in my home for this violet; and after the blossoms dropped, I kept feeding and watering, but nothing happened. After several months, I thought, "I will try another spot." So I tried a new place and I watered and fed it. Nothing happened. Strange! Why? I had grown all the other plants, and they had done well. They had bloomed. I didn't understand. A couple of months ago, I decided to move this little African violet again. I set it in a corner with most of the other plants. I fed and watered it. One day I happened to be vacuuming the floor and looked up at my little violet, and if that little "stinker" hadn't bloomed! I was amazed. What was the difference?

As I thought about it, I decided that this was God's way of getting my attention. He said, "Mary Irwin, that little African violet is you. I put you in the Mojave Desert, but you didn't bloom. I had you in Houston, Texas, but you wouldn't bloom. You didn't bloom until I moved you to Colorado."

I was ashamed to think about all the years I could have been blooming. I wasn't able to say with the Apostle Paul in Philippians, "For I have learned in whatsoever state I am, therewith to be content." I hadn't learned that lesson very well, and He just wanted me to understand that I could have done so much better for Him. After all, why are we here? We are here to glorify Jesus Christ by our lives, and that fact ought to be flashing in our minds like a neon sign: We are here to glorify the Lord.

Jim and I had gotten married. I was a professed Christian and he was a professed Christian; but you couldn't have known this fact by our lives. Our home was nothing but turmoil. I was selfish. I was hostile most of the time. I was frustrated, lonely, confused. No wonder, when God showed me this little African violet, all these things came flooding back into my mind. "You could have bloomed. You could have helped the other astronaut wives. You could have been a blessing, but you just sat there and dwelled on the problems instead of the solution."

I remember one weekend very clearly. Jim and I had been fussing again at one another. In those days, he was

gone all week long and would come home on weekends, month after month. He would cut the lawn and do the things he could; he took the children to church. But we didn't talk much because we didn't know how to communicate except for flares of bad temper. Our attitudes at that time were that we were not getting anything out of marriage; so we might as well bail out.

The selfishness of the old Devil had gripped us; so Jim and I had one of our weekend "uglies." When some people get ugly, they yell and holler, or throw things and slam doors; and others give the silent treatment. When one gives the silent treatment, you just can't argue with silence. That is more frustrating than ever; so I left the house in anger. I got in my car and just drove. I didn't even know where I was driving. I ended up beside the waterfront, and it was quiet that weekend. It probably was a Sunday afternoon. The shrimp boats were all in the dock. There was no activity on the waterfront except that of the birds. A gentle breeze was blowing, and I sat down on an old smelly log.

There I saw before me just some trash, paper, a broken paper cup blowing in the wind so aimlessly. I thought, "God, that's my life. Really, it is, just trash blowing in the wind—aimlessly. Where am I going? Why am I here? Who am I?" I really didn't have an answer for any of those questions. And then I told God I was through trying. And there must have been rejoicing in heaven.

When I made that decision, I had an unusual experience sitting there. It was as if I were looking inside of my own soul, and there I saw a wrestling ring. In the ring Christ was in one corner and the Devil was in another. How strange! And it was not more than thirty seconds before I saw Christ standing in the center with His arm held up. I knew that whatever the fight had been, He had won. He had won the battle for my soul; that is what it was. I was dumbfounded, but I had enough sense to tell the Lord, "If I mean that much to you that you would fight the very Devil for my soul, I'll follow you to the ends of the earth." That's where He has taken me, sometimes, to the ends of the earth; but I have not been sorry—not once.

"I'd be lying to you if I said everything straightened out immediately. But things began to change in my life. I didn't feel like that desperate, drowning individual any more. It took a while for things to smooth out—months and months. But it was a step-by-step situation, and God is faithful. I began reading the Word more and more. It seemed to jump out to me as though the letters from the Apostles were written especially to me. It had new meaning. It was exciting.

I still wasn't blooming where I had been planted. I was too busy growing new roots, new leaves. I had been caught up in some cult-type experiences from which I needed to be delivered. But God is faithful. As I confessed my sin to Him and claimed back the territory for Jesus Christ that I had given to the Devil, God healed me. The Holy Spirit worked and worked. He was working overtime, day and night, to get me purged of the garbage of so many years.

How grateful I am now to God that He is helping me to bloom for Him as I travel with Jim and as I serve Him in our home.

JIM IRWIN (Continued from previous page)

of that relationship with Jesus Christ; I didn't realize its value and had taken it for granted. Now I realized that the most important thing in life is that relationship that one can have with the Lord. And I entered into the very happiest, most satisfying part of my life.

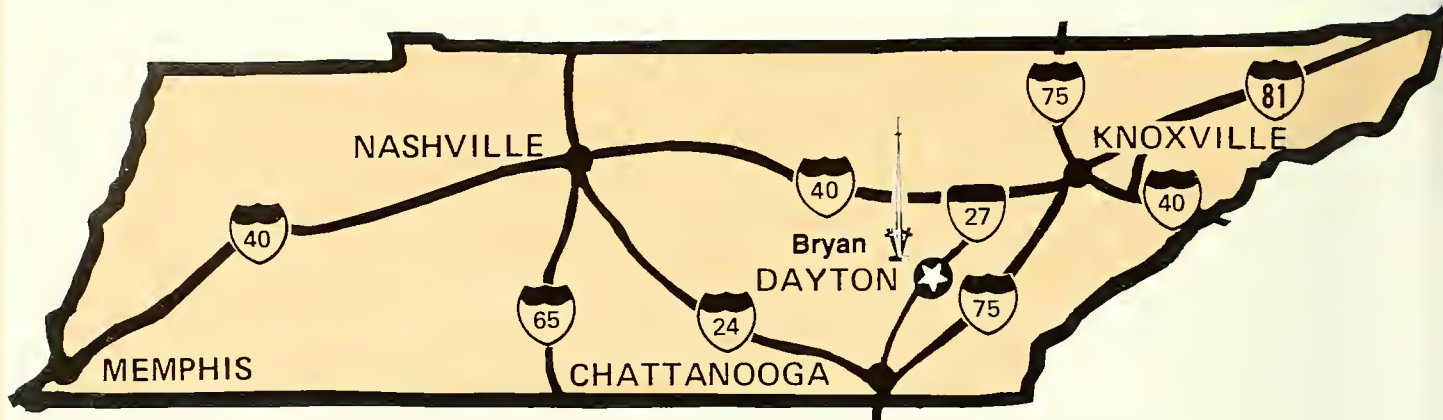
I thank the Lord for the opportunity to be at Bryan College, to be with you, my dear friends. It's been a wonderful experience for us, sharing the good news of Jesus Christ, encouraging you to remember that Jesus Christ wants to walk in your life!

A photograph of a brick building, likely a school, with a large section of the facade covered in ivy. The building has several windows and a set of steps leading to the entrance. In the foreground, there are trees with autumn-colored leaves (orange, yellow, and brown) and a ground covered in fallen leaves. The word "BRYAN" is written in large, stylized orange letters with a white outline in the upper right corner.

BRYAN

STUDENT PROSPECTUS

1983-1984



BRYAN COLLEGE is located in Dayton, Tennessee, on US Route 27, between Knoxville and Chattanooga.

The beautiful 100-acre wooded campus, with its modern facilities, is situated in the growing southeast not far from the Great Smokies. Nearby lakes and mountains, and accessible metropolitan areas provide opportunities for recreation, relaxation, and cultural enrichment.

PLACES OF INTEREST IN THE AREA

Chattanooga & Lookout Mt.	40 miles
Oak Ridge & U.S. Atomic Museum	60 miles
Knoxville, site of the World's Fair	80 miles
Gatlinburg Recreation Center	110 miles
Atlanta & Six Flags	150 miles
Nashville & Opryland	150 miles
Huntsville & U.S. Space Center	130 miles

Bryan A Place to GROW...

Are you looking for a college where you can develop as a whole person? Do you want to prepare for full-time Christian living while you prepare to earn a living? If so, Bryan College is the place for you. The college is committed to providing opportunities for young people to develop as Christians and to acquire the knowledge and skills needed for success in a career.

Bryan College offers courses in Bible and 24 other disciplines. Sharp lines are not drawn between secular and religious studies. A committed Christian faculty trains students to examine all knowledge in the light of Biblical truth.

Through one of the eighteen majors offered at Bryan, you will be able to prepare to enter directly into a career or to continue specialized studies at the graduate level. During half a century, graduates of the college have discovered that their education at Bryan has equipped them for successful careers in education, Christian ministries, business, government, and industry. Of equal importance they have found that their Bryan experience has helped them to achieve greater fulfillment as citizens, church members, husbands and wives, and parents.

EDUCATIONAL GOALS

1. To provide opportunity for students to gain a knowledge of the Bible and the arts and sciences and to understand their relationships.
2. To provide opportunity for students to concentrate on one or more subjects as a foundation for graduate study or a vocation.
3. To encourage students to think critically, to work independently, to communicate clearly, and to express themselves creatively in their search for truth.
4. To guide students in developing constructive interests and skills consistent with their abilities.
5. To develop in students wholesome attitudes, healthful habits, responsible citizenship, and the recognition that education is a continuing process.

A Place to GROW... INTELLECTUALLY

You are the kind of person who knows the value of an education. You recognize that although social life and athletics are important, your primary reason for going to college is to get a good education. You want to increase your store of knowledge, develop your powers of thought, and improve your skills in communication. Bryan College exists to help you achieve these goals.

A COMMITTED FACULTY

The faculty of Bryan College are deeply committed men and women. They are committed to their respective fields of learning. All have earned advanced degrees in the subjects which they teach. Nearly 50 percent hold the doctor's degree.

Bryan faculty are committed to undergraduate education. Although some have writing and research interests, their first priority is teaching. They employ a variety of instructional methods. The traditional lecture is common, and you will soon learn to take class notes. Lectures are often illustrated with overhead transparencies, and note-taking will frequently



be aided by printed handouts. In many courses conventional classroom learning will be supplemented by "hands-on" experience in a lab or in field work.

Bryan faculty also want to help you

to develop as a person and as a Christian. They will talk with you after class, meet you in their offices or in the student center, or even invite you to their homes. Perhaps you will discuss an academic problem or a career decision. It is just as likely to be a personal matter related to your social life or your relationship to the Lord.

Bryan faculty are committed to Jesus Christ and to His church. Each one is a born-again Christian who supports the evangelical doctrinal position of the college. Most are actively involved in their local churches. It is this Christian commitment of the Bryan faculty that makes education different at Bryan College.

LEARNING RESOURCES

All Bryan classrooms are equipped with projection screens and overhead projectors. Slide, filmstrip, and motion picture projectors and tape recorders are brought into classrooms as needed. Video equipment is available in a special audio-visual classroom.

The 70,000 volumes in the Ironside Memorial Library will give you plenty



of material for your freshman English term paper and other research papers that will follow. Modern visual and listening equipment on the main floor of the library will afford you access to microform materials and tape and disc recordings. Daily newspapers, including the *New York Times* and the *Wall Street Journal*; news magazines, like *Time* and *U.S. News and World Report*; and general interest magazines will enable you to keep in touch with world events. You will also find the principal specialty journals in your field of academic interest.

CURRICULUM

Your program of studies at Bryan College will consist of four segments: Bible, general education, a major, and electives.

As a Christian you will appreciate that 16 semester hours of Bible are required of all students. Freshmen take four semester hours of Old Testament Survey. Professor Winkler has developed an extensive set of colorful transparencies to illustrate his lectures in this course. Sophomores take Analytical Method under Dr. Jensen, who has written many Bible study books for Moody Press. The remainder of the Bible requirement is met through selection from a broad range of offerings in Bible and theology.

The general education requirements will help you to develop good communication skills important in all areas of life. They will also give you a broad foundation of knowledge in arts and sciences. This knowledge will equip you to deal more effectively with the complex world in which you live.

The major program which you choose will constitute the third segment of your academic program at Bryan. Perhaps you already know what your major will be. If you are like many students, you are still uncertain about a major. There will be sufficient time to make this decision after you enroll. Your faculty adviser and the college counseling staff will assist you. (See "Growing in Decision Making.")

Electives will make up the remaining portion of your academic program. Students who major in fields like biology, English, history, or mathematics and who wish to be cer-



tified as teachers elect the 24 semester-hour block of professional education courses. Other students may choose freely from the college offerings a sufficient number of courses to meet the 124-semester-hour requirement for graduation. A few specialized programs, including elementary education and music education, allow no room for electives.

ACADEMIC DIVISIONS

The programs of study offered at Bryan College are organized in six academic divisions. They are listed in the chart on page 7.

The *Division of Biblical Studies and Philosophy* offers instruction in Bible to all students. Bible courses will help you to gain a knowledge of the Scriptures and to apply this knowledge to your personal life. Instruction in the division is based on the full authority and complete trustworthiness of the Bible. The majors offered by the division equip graduates for a wide range of Christian service activities or for graduate studies in Bible, Christian education, Biblical languages, and theology.

The *Division of Education and Psychology* offers a variety of programs leading to careers in these areas.

Graduates completing education programs serve in public and private

schools in the United States and overseas. Many broaden their career options by completing graduate studies in specialized fields such as guidance, reading, learning disabilities, and school administration.

The psychology department places strong emphasis on the integration of Christian faith and psychology. Graduates find employment in various counseling situations, including school guidance centers and human services agencies. Psychology majors have been accepted for continued studies in leading university graduate schools.

Courses of study offered by the *Division of Fine Arts* will sharpen your awareness of God, who established order and design in all of His creation. In addition to Introduction to Fine Arts required of all students, the art department offers courses in various art media—drawing, painting, ceramics, sculpture, design—to enable students to develop artistic talents. Teacher certification is available in art education. The work of student artists is displayed annually at the spring art show.

You can major in music or take private lessons for your personal enrichment. Opportunities exist for instruction in piano; organ; voice; brass, percussion, and woodwind instruments; conducting; hymn playing; and evangelistic song leading. The



concert choir, chamber singers, symphonic band, brass ensemble, and Bryan Messengers provide opportunities for performance both on and off campus.

The *Division of History, Business, and Social Sciences* encourages the application of Christian values in civic and business affairs.

History majors from Bryan have been accepted in major graduate schools for continued studies in history, law, and theology. Others have entered directly into careers in education and business.

Accounting majors have found many opportunities in public, managerial, and governmental accounting. Business administration majors are also able to move quickly into positions in banking, insurance, real estate, marketing, and management. Both accounting and business majors have been admitted to graduate schools.

The *Division of Literature and Modern Languages* offers a major in English and courses in drama, speech, French, German, and Spanish.

The Bryan English major gives students three options: literature with teacher certification, writing, or speech/drama. Graduates find

employment in business, law, Christian ministries, education, journalism, publishing, or writing, either immediately upon graduation or after completion of graduate studies.

The speech department offers courses aimed at developing oral communication. Teacher certification is available in speech. The courses in drama and participation in actual productions provide valuable experience in developing talent in dramatic expression.

The *Division of Natural Science* provides all the courses necessary for a major in biology, chemistry, mathematics, or the broad area of natural science. Secondary certification available with each of these majors will broaden your career options. Students in the division have "hands-on" experience with microscopes, spectrophotometers, gas chromatograph, radiochemistry instruments, and computers. Limited enrollments in upper level courses make it possible for students to receive individualized attention from mature faculty members holding the doctor's degree. Graduates of the division have been admitted to graduate and professional schools and have entered directly into a variety of careers.



DIVISIONS	MAJORS	CAREER AND GRADUATE-STUDY POSSIBILITIES		
Biblical Studies and Philosophy	Bible Bible-Greek	Pastor Teacher/Professor	Missionary Evangelist	Translator Youth Director
	Christian Education Christian Education — Church Music	Director of Christian Ed. Camp Administrator Associate Pastor	Counselor Child Evangelist Church Staff	Pastor Public Relations for Christian Organization
	Greek	Language Teacher Linguist	Pastor Translator	
Education and Psychology	Elementary Education*	Elementary Teacher Special Education Physical Education	Early Childhood Education Day Care	
	Psychology*	Social Worker Psychologist	Psychiatrist Rehabilitation Worker	Correctional Officer Mental Health Worker
Fine Arts	Music: Applied Music Church Music Music Theory Music Education*	Teacher/Professor Composer	Music Director Band Instructor	Instrumentalist/Vocalist Minister of Music
History, Business, and Social Sciences	Accounting Business Administration Business Education*	Auditor Treasurer Administrator Secretary Public Relations	Accountant Financial Analyst Manager Superintendent Word Processor	Teacher/Professor Office Manager Tax Attorney Marketing Executive Data Processor
	History* Pre-law	Teacher/Professor Journalist Lawyer	Writer Biographer	Editor Librarian Museum Work
Literature and Modern Languages	English*: Literature Speech-Drama Writing	Teacher/Professor Lawyer	Reporter/Broadcaster Publisher	Editor Writer Word Processor
Natural Sciences	Biology*	Teacher/Professor Biologist Anesthesiologist	Environmentalist Lab Technician Dentist	Research Veterinarian Pathologist
	Chemistry*	Teacher/Professor Dentist	Biochemist Industrial Chemist Pharmacist	Medical Technician Technical Writer
	Mathematics*	Teacher/Professor Statistician	Scientist Engineer Programmer	Physicist Systems Analyst Computer Operator
	Natural Science* Pre-Medicine Pre-Dental Pre-Veterinary	Pharmacologist Radiologist Bacteriologist	Biochemist Medical Technologist Veterinarian	Physician Dentist Zoologist

* Teacher Certification available in Tennessee and in most other states by prior planning of the program. Teacher certification is also available in Art Education, Early Childhood Education, Physical Education, Special Education, and Speech.

Courses are also offered in art, fine arts, economics, French, German, philosophy, physics, sociology, and Spanish.

This list of possible careers is suggestive rather than exhaustive. A number of the career options involve graduate studies beyond the bachelor's level.

A Place to GROW... Socially

Bryan College is people—students, teachers, administrators, and staff—learning to relate to one another through a broad spectrum of activities. The friendly atmosphere enables new students to fit in readily.

The Lion's Den—our student center with snack bar, pool tables, ping-pong tables, and other recreational facilities—gives opportunity to meet and get to know your classmates.

Many informal get-togethers as well as some formal events add to the social life at Bryan. The Student Union, classes, and other groups plan many events for students' enjoyment. Ice- and roller-skating parties, films, Christian concerts, and picnics are just a few of these activities. Banquets are scheduled throughout the year, and steak night occurs monthly in the cafeteria.



A Place to GROW..

While at Bryan you will have the opportunity to attend concerts and plays on and off campus. You may find yourself on stage developing your own performing talents or in the art studio learning to paint, draw, or sculpt.

Several singing groups—such as the Bryan College Concert Choir, the Chamber Singers, and the Gospel Messengers—provide musical training and fellowship. The Symphonic Band and other instrumental groups contribute to many programs on and

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often accompanied by fac-
d dramatic productions or
ial activities on the Univer-
ennessee campus in Knox-
iles to the northeast.



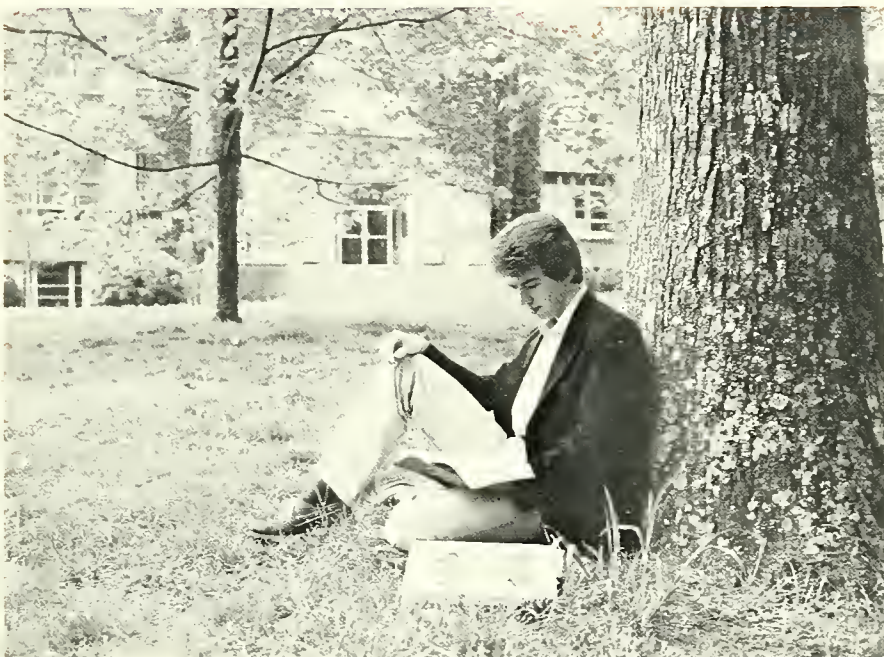
A Place to GROW . . . Physically



Bryan recognizes the importance of good health for successful living. Physical education, varsity sports, and intramural sports—all contribute to the student's well-being by providing exercise and recreation. P.E. courses will acquaint you with various exercise programs and will teach you athletic skills for a lifetime of physical fitness. Some P.E. courses offered at Bryan are tennis, basketball, golf, archery, and skiing. The intramural program is designed to give you an opportunity to participate in the sport

of your choice. Most of the competition is carried on between class teams. A trophy is awarded to the winning team at the end of each year. Volleyball, basketball, football, soccer, and softball are the main sports in the intramural program. Varsity sports provide for competition with some of the area's outstanding colleges. The men's varsity sports are baseball, basketball, cross-country, soccer, and tennis. Varsity sports for women include softball, basketball, tennis, and volleyball.

A Place to GROW... SPIRITUALLY



included such well-known persons as Malcolm Cronk, Don Lonie, Dan DeHaan, Jay Kesler, and Bruce Wilkinson.

Another distinctive feature of life at Bryan is the chapel program. The student life committee, composed of students, administrators, and faculty members, plans the programs to offer a balance of worship, Bible teaching, and challenge to service. A wide variety of speakers and musicians includes visitors from many parts of the world as well as members of the college community.

The Bryan community believes in prayer. Classes and other activities begin with prayer. One day each semester is set aside as a Day of Prayer. Informal prayer and Bible study groups sprout up to supplement the school-organized events as friends and classmates share mutual concerns and needs.

When you come to Bryan, you can find a church home in one of the many churches in the surrounding communities. The opportunities to worship and to serve will enrich your

At Bryan there is room to grow spiritually. Bryan seeks to foster individual growth and maturity along Scriptural guidelines. The spiritual climate is enriched by the gifts and aspirations that each student brings to the campus. You will find ample opportunity to develop your relationship with Jesus Christ alongside other young people with similar goals.

The academic year is highlighted by regularly scheduled conferences. The fall semester opens as the students and faculty participate together in a two-day Spiritual Life Conference. The messages of a distinguished guest pastor are the core of the conference and are enhanced by music from students and guest musicians. Later in the fall term the Staley Lecture Series features a well-known Bible teacher (Charles Ryrie in 1981 and Walt Kaiser in 1980) in a week-long series of morning and evening lectures. These messages are designed to give scholarly examination of a topic of general interest to students. There are other conferences

throughout the year, including a Bible Doctrine Series, a seminar on Christian dating and marriage, and a Missions/Christian Life Conference at the beginning of the spring term. Speakers for these conferences have





life. Students are required to attend Sunday morning services and are strongly encouraged not only to attend Sunday evening and Wednesday evening services but to become actively involved in local church life.

Practical Christian Involvement (PCI) sponsors a number of outreach ministries, organized and run by you and your fellow students. These include:

Gospel Teams — Students with an interest in music have the opportunity to develop and share their gifts as they travel to local churches presenting programs of music and personal testimony.

Big Brother / Big Sister — How about “adopting” a local child, offering friendship and counsel, taking him or her to ball games, and just being a friend?

Life — An outreach to high school students in the Dayton area through Bible studies, visitation, and special activities.

Summer Missions Program — Bryan College reaches around the world each summer when several students serve overseas as short-term missionaries. The student missionary may minister through music, literature distribution, youth programs, or work crews. Summer missionaries gain first-hand experience in missionary life and work.

Student Missions Fellowship — Members get together each week to learn about, correspond with, and pray for missionaries in various areas of the world.

Bible Study Groups — Each week students meet in dormitories for the fellowship, learning, and sharing that is vital to spiritual growth.

Other areas of PCI in which you may want to become involved include puppet ministry, jail ministry, nursing home visitation, and Bible classes for elementary, school-age children. Whatever your area of Christian service, you will find a constructive outlet for your talents and gifts at Bryan.

We believe

that the holy Bible, composed of the Old and New Testaments, is of final and supreme authority in faith and life, and, being inspired by God, is inerrant in the original writings;

in God the Father, God the Son, and God the Holy Ghost, this Trinity being one God, eternally existing in three persons;

in the virgin birth of Jesus Christ; that He was born of the virgin Mary and begotten of the Holy Spirit; that the origin of man was by fiat of God in the act of creation as related in the Book of Genesis; that he was created in the image of God; that he sinned and thereby incurred physical and spiritual death;

that all human beings are born with a sinful nature, and are in need of a Saviour for their reconciliation to God;

that the Lord Jesus Christ is the only Saviour, that He was crucified for our sins, according to the Scriptures, as a voluntary representative and substitutionary sacrifice, and all who believe in Him and confess Him before men are justified on the grounds of His shed blood;

in the resurrection of the crucified body of Jesus, in His ascension into Heaven, and in “that blessed hope,” the personal return to this earth of Jesus Christ, and He shall reign forever;

in the bodily resurrection of all persons, judgment to come, the everlasting blessedness of the saved, and the everlasting punishment of the lost.

No statement of belief is imposed on students. Everyone serving as a trustee, officer, or member of the faculty subscribes to this statement of belief.

A Place to GROW. . . in Responsibility

The privileges that are yours as a student at Bryan are accompanied by responsibilities.

Reasonable rules and regulations necessary to effective community life are given in the *Student Handbook*, which is distributed annually to all students. The standards set at Bryan are designed to be both Scriptural in basis and relevant to socio-cultural norms. Each student is expected to comply with these principles of conduct.

Some of the most important guidelines support good health and morality. Students are encouraged to care for their bodies as temples of the Holy Spirit, and for this reason are restricted from using drugs, alcoholic beverages, and tobacco. Standards of conduct for dating relationships are based on Biblical moral absolutes. Respect both for law and authority and for private property and the rights of others is an underlying principle governing the conduct of all those associated with Bryan.



A Place to GROW... in Decision-making

The Bryan College experience will help you to become a good decision-maker. First, the strong emphasis on Biblical Christianity will remind you continually that all decisions of life are to be approached from the question "What is God's will for my life?" Second, the broad general education program will expose you to the wide range of options that are open to you in the contemporary world. Third, the college counseling system offers you assistance in making major decisions and helps you learn how to make decisions on your own.

A full-time counselor assists students with academic needs, career decisions, and personal problems. He holds conferences with every freshman and transfer student to assist in the selection of college and

career goals. For those who are uncertain, a career workshop is conducted each fall to help students identify those vocations that relate to their interests and abilities. Special career inventories are administered and counseling sessions are held to assist students seeking further direction.

Upperclassmen are benefited by a placement service that assists seniors in securing jobs and gives instruction in résumé writing as well as application and interview procedures.



CHRISTIAN LIFE STANDARDS

The students, faculty, administration, and trustees of Bryan College believe that the scriptures of the Old and New Testaments provide clear guidelines for human behavior. However, since the Bible is not specific on all matters of behavior, Christian communities have followed different practices in a number of areas such as dress, entertainment, and separation. Each Christian community will have its own standards which reflect its interpretation of Scripture. While it is understood that some members of the Bryan community may not have personal convictions supporting all of its standards, it is expected that those who join the community have evaluated its standards and have made a decision to live by them.

Out of a desire to establish a climate conducive to its educational and spiritual purposes, the members of the Bryan College community have established the following standards.

1. Practices which are specifically forbidden in the Scriptures are not permitted. These include dishonesty, theft, vandalism, fornication, adultery, homosexual behavior, immodest dress, profanity, gossip, and drunkenness.
2. Scripture explicitly teaches respect for governmental authority. Students are thus expected to uphold the laws of the local community, the state, and the nation.
3. In a Christian academic community, academic dishonesty, including cheating, plagiarism, and misappropriation of library materials, or other college property, is regarded as a serious violation of Biblical standards.
4. Abuse of one's body is inappropriate for a Christian. Accordingly, students will refrain from the possession or use of harmful substances such as tobacco, unprescribed stimulants and depressants, and hallucinogenic drugs.
5. Practices are questionable that inhibit a responsible use of talents and resources, or that encourage exposure to demeaning social surroundings. Since gambling, social dancing, the possession or use of intoxicants or pornographic materials, and attendance at questionable performances have been so regarded by the College constituencies, these are not allowed.
6. In order to facilitate orderly community life, students are expected to abide by other procedural rules and regulations which are disseminated through official campus publications including the *Catalog*, *Student Handbook*, and the *Announcer*.

Students who are consistently unable or unwilling to adhere to these standards of behavior will not be permitted to remain at the college. The right of any student to fair hearing, equitable treatment, and due process will, in all cases, be protected.



\$ FINANCIAL AID \$



What is financial aid?

Financial aid is money that comes from sources other than the student or parents — a supplement to what the family can reasonably be expected to contribute toward the student's education. Student aid comes in two different types:

- 1) GIFT AID: Scholarships and grants which do not have to be paid back.
- 2) SELF-HELP: Loans and employment.

What determines eligibility for aid?

Eligibility for most financial aid is based on need, not on family income alone. *Need* is defined as "the difference between what the student and his/her family can reasonably be expected to contribute and what it will cost to attend." The amount that the parents are expected to contribute will vary according to such factors as their income, assets, number of children who live at home, and number of family members attending college. The student is also expected to contribute toward school costs. Mathematically need is calculated as follows:

$$\begin{array}{l} \text{Total Cost of Education} \\ \quad (\text{tuition, fees, room, food, transportation,} \\ \quad \text{and personal expenses}) \\ - \text{Parental Contribution} \\ - \text{Student Contribution} \\ \hline = \text{Assistance Needed} \end{array}$$

How is need determined?

The Family Financial Statement (FFS) processed by ACT or the Financial Aid Form (FAF) processed by CSS provides the student aid officer with data required to compute financial need and eligibility for specific programs.

When should the need analysis report be completed?

The need analysis report can be filed anytime after January 1 when the 1982 parental income is known and forms are available. Forms may be acquired from high school counselors or the college.

How is need met?

The need for assistance is usually met with a "financial aid package," combining different kinds of financial aid (grants, loans, and employment). Some students will qualify for all three forms of aid, whereas others may qualify for only one.

What are the sources of financial aid?

- Grants: Pell Grant
Supplemental Educational Opportunity Grants (SEOG)
State Student Incentive Grant Program (SSIG)
Bryan College Scholarships and Grants
- Loans: National Direct Student Loans (NDSL)
Bryan College Loans
- Employment: College Work-Study Program (CWSP)
Bryan Work Program (BWP)
- Other Sources: Guaranteed Student Loan Program (GSL)
PLUS Loans
Veteran Benefits
Vocational Rehabilitation Grants

What "package" of financial aid can a student expect?

The financial circumstances which determine financial need for any two students are seldom alike in the amounts of annual income, equity in home, and other assets.

How do students apply for financial aid?

1. Apply for admission to Bryan.
2. Complete and submit the Family Financial Statement (FFS) or the Financial Aid Form (FAF) to the appropriate processor after January 1.
3. Submit a Bryan College Student Aid Application form to the financial aid officer.

New Academic Scholarship Program

Bryan College has upgraded its educational programs through:

- New courses and Program Revisions
- Faculty additions and earned Doctoral Degrees
- Raised Admissions Standards

In order to encourage students with high ability and motivation to take advantage of BRYAN'S quality academic programs, a new academic scholarship program is being developed which

GUARANTEES SCHOLARSHIPS
TO STUDENTS WHO MEET ACADEMIC
QUALIFICATIONS

apart from any demonstration of need.

? Some ANSWERS To Your ? QUESTIONS About BRYAN ?

Is Bryan Accredited?

Yes. Bryan College is accredited by the Southern Association of Colleges and Schools and is approved for the training of veterans.

Is Bryan affiliated with a church or denomination?

No. Bryan is an independent college serving all members of the body of Christ irrespective of their denomination.

Who can be admitted to Bryan?

Bryan College accepts students who

1. Have earned a high school diploma with a total of 15 units (at least 10 in academic subjects) with a C+ average (2.500 on a 4.000 scale).
2. Have satisfactory references and are in agreement with Bryan's Christian life standards.

When should I apply?

Prospective students are encouraged to apply any time after completion of the junior year of high school. Applications will be accepted as long as space is available.

How do I apply?

Return a completed application form to the Director of Admissions. Request your high school to send a transcript and request three persons who know you well to send reference forms to the Director of Admissions. All forms are available from the admissions office of Bryan College.

Is a college entrance exam required?

Freshman applicants should take the ACT in the junior or senior year in high school. SAT is accepted in lieu of ACT, but ACT is preferred. Test scores are used primarily for counseling.

Is it possible to enroll with advanced standing?

Yes, College credits may be earned through a variety of examination programs, including CLEP and Advanced Placement Tests.

Does Bryan grant early acceptance?

Yes. Bryan will give early acceptance to an applicant who presents satisfactory references and one of the following:

1. A three-year high school transcript with a C+ average (2.500 on a 4.000 scale).
2. An ACT composite score of 20 or above.
3. An SAT combined verbal and math score of 900 or above.

Does Bryan accept transfer students?

Yes. Bryan accepts transfer students at the freshman through the junior levels. Transfer credit which is applicable toward the degree program pursued at Bryan is accepted. Transfer students must complete at least 30 semester hours in residence at Bryan.

When will I know if I am accepted?

Applications are processed as soon as the application, the high school transcript, and the references have been received.

Is there an application fee?

No. There is no application fee.

Is Bryan expensive?

No. Bryan is one of the less expensive of the Christian liberal arts colleges. Payments can be made on an installment plan.

Costs for 1982-83

Tuition	\$2,750.00
Room	1,050.00
Board	1,400.00
Activity fee	50.00
Total for a year	\$5,250.00
Total per semester	\$2,625.00

Can I visit Bryan?

Yes. You are strongly urged to visit.

If possible you should visit on regular class days Monday through Friday. Classes will be held in the 1982-83 school year as follows:

Aug. 30 — Nov. 19	Jan. 10 — March 4
Nov. 29 — Dec. 13	March 16 — April 29

Prospective students are especially encouraged to visit for the *Bryan College Caravans* when special programs are designed to acquaint prospective students and their parents with the college.

CARAVANS for the 1982-83 year are scheduled on October 21-23 and March 30 - April 2.

Visits can be arranged at other times. Call the Director of Admissions to make arrangements.

How can I get more information about Bryan?

Write to: Director of Admissions
Bryan College
Dayton, TN 37321
Call: (615) 775-2041



BRYAN COLLEGE, DAYTON, TENNESSEE 37321



1. Athletic Fields
2. Gymnasium
3. Long Dorm (Men)
4. Arnold Hall (Women)
5. Houston Hall (Women)
6. Main Building (Classrooms, Library, Cafeteria, Administrative Offices, Student Center)
7. Maintenance Shop
8. Art Building
9. Education Annex
10. Rhea House (President's Home)
11. White Chapel & Rader Hall (Women)
12. Rudd Chapel (Fine Arts Instruction)

Facilities not in view:

- Bryan Village (Men)
- Cedar Hill (Women)
- Hillcrest (Women)
- Kermitage (Men)
- Maranatha (Women)

CAMPUS REVIEW

NEW FACULTY AND STAFF

Dr. Martin LaBar, who is taking a sabbatical leave from Central Wesleyan College in South Carolina, where he is chairman of science, has accepted a one-year appointment as visiting professor of natural science. Dr. LaBar did all of his undergraduate and graduate study at the University of Wisconsin in Madison, earning the Ph.D. in genetics in 1965.

Mr. and Mrs. Michael S. Roorbach of Marion, Indiana, have accepted appointments as dean of men and dean of women respectively. Having received their M.A., degrees from Ball State University, they come to Bryan from posts at Marion College, Indiana.

Stephen Snyder x'64 has returned to Bryan as director of alumni affairs, replacing Miss Rebecca Peck, who is assuming other responsibilities in the college advancement office. Steve and his wife, Barbara (Tanis) x'65, are well known for their music ministry, including several appearances as the summer Bible conference musicians at Bryan. Formerly history teacher and athletic coach at East High School, Sioux City, Iowa, Steve re-

ceived the M. A. from the University of South Dakota in addition to the B.S. from Morningside College in Sioux City.

Other new personnel are the following:

Valeria Bell '82, of Ft. Sheridan, Illinois, admissions counsellor.

Diana Bradshaw, of Attica, Michigan, secretary to the dean of students. She replaces Cynthia Chrisfield, who is leaving to be married.

Frances J. Carey, of Spring City, Tennessee, secretary in the Records Office.

Kenneth Hadley, of Muncie, Indiana, assistant to the student personnel deans and head resident of Long Dormitory.

Patricia Kinney, of Grandview, Tennessee, student loan clerk.

David Lynch '82, of Whitesboro, New York, resident director of Bryan Village.

Mary Anne Parrott, of Dayton, Tennessee, cashier.

Martha Poole, of Dayton Tennessee, director of health services.

Teresa Richey '82, of Maitland, Florida, resident director of Huston Hall and counselor.

Deborah Witter '82, of Lanham-Seabrook, Maryland, mail clerk and resident director of Maranatha dormitory.

FACULTY PROMOTIONS

Four faculty members recently received promotions in rank as follows:

Dr. Malcolm Fary, since 1977 assistant professor of education, to associate professor;

Dr. Martin Hartzell, since 1975 assistant professor of biology, to associate professor;

Dr. Phillip Lestmann, since 1977 assistant professor of mathematics, to associate professor; and

Dr. Charles Thomas, since 1980 associate professor of education, to full professor.

STALEY LECTURES



Dr. Benson

Speaking on the general theme of "A Look at the Inter-face of History, Philosophy, and Church Education," Dr. Warren S. Benson will be the guest lecturer October 11-13 for the thirteenth annual Staley Distinguished Scholar Lectures.

His topics are "A Biblical Basis for Educational Ministry," "What Horace Bushnell Would Say to Child Evangelism Fellowship," "Rome versus Jesus: New Testament Principles for Today's Ministry," "John Dewey and his Ubiquitous Specter over Education," and "Some Reflections on History, Philosophy, Theology, and Christian Education."

Dr. Benson returned to Trinity Evangelical Divinity School, Deerfield, Illinois, in 1978 as vice president of Academic Administration and professor of Christian Education, following four years of teaching at Dallas Theological Seminary.

He holds the Th.M. in Christian Education from Dallas Seminary, the M.R.E. from Southwestern Baptist Theological Seminary, and the Ph.D. in education from Loyola University of Chicago.



Steve Snyder, Martin LaBar, Karen and Mike Roorbach

Librarians Produce Union List of Periodicals

The librarians from Covenant College, Tennessee Temple University, and Bryan College met recently at Bryan to celebrate the completion of a union listing of over 2,000 titles of periodicals on a computer file. A printed listing shows each library's holdings and is being made available also to other area libraries, including Lee College in Cleveland, Tennessee, the University of Tennessee in Chattanooga, and the Area Resource Center of the Chattanooga-Hamilton County Bicentennial Library in Chattanooga. These libraries share in the inter-library loan system to provide ready access for all available periodicals and reference works for students who are doing various academic research projects requiring library resources.

The three-college venture was planned two years ago and actually started one year ago when Rebekah Ross, clerical assistant in the Bryan library, began entering the listings from each institution on an Apple II microcomputer. Bryan professor Dr. Charles Thomas provided technical assistance throughout the project. The computer files will be updated quarterly.

David Wright, director of library

services for Bryan, has served as coordinator for this first union project, and he anticipates many other applications for the microcomputer when the library is able to secure its own terminal.

VIETNAMESE COMMUNITY

In the spring of 1975, when South Vietnam was rapidly being overrun by the North Vietnamese, two Bryan students, Huy LeQuan '75 and Joseph Quang Chu '77, from Vietnam, influenced members of the Bryan staff and of the Dayton community to sponsor three Vietnamese refugee families, totaling twenty-two persons. These newcomers to Dayton soon made successful adjustments in the community, the adults becoming established in jobs and the younger members finding their places in public schools.

Of these original twenty-two South Vietnamese immigrants, fourteen still live in Dayton; nine have been involved in college programs—one has completed a doctorate; another, a master's degree; three have received



The LeQuan family

bachelor's degrees; one is a graduate nurse; and three are currently enrolled in college. Six have married (within their own ethnic background), and six children have been added to these marriages.

In 1979, when there was an additional exodus from Vietnam, the Dayton community attracted forty other refugees, who spent from a few months to as much as two years in the area before joining relatives or friends in other parts of the U.S. The present Vietnamese population in Dayton is twenty-one; of these, two are now freshmen at Bryan.

All of these continuing residents have secured their permanent residence visas, and two young couples were processed to become naturalized citizens of the United States last November. One of these couples is our Bryan graduate Huy LeQuan '75 and his wife, Anh, and the other is Anh's sister, Nga, and her husband, Tuan Mai. The LeQuan family is pictured above with their three children—Christina, Celestina, and Jonathan.

Currently, a new phase of refugee population is anticipated as two Polish families are being sponsored through a local church at the urging of one of the original Vietnamese families.

Editor's note: Pray for other members of the LeQuan family still detained in Vietnam in spite of continued efforts to bring them out.



Pictured above are Rebekah Ross, clerical library assistant at Bryan; Sarah Patterson, director of library services at Tennessee Temple University; Gary Huisman, librarian at Covenant College; and David Wright, director of library services at Bryan.

Memorial Gifts

June 7, 1982, to September 9, 1982

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Miss Margaret L. Ragon
Mrs. Judson A. Rudd
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A LIVING MEMORIAL

When You Need to Remember

When you need to remember a departed friend or loved one, why not do it in a meaningful and lasting way—with a memorial gift to Bryan College? A memorial gift to Bryan College helps in two ways: (1) It helps you to care properly for a personal obligation. (2) It helps provide a quality Christian education for young men and women at Bryan who are preparing to serve the Lord.

Families of the departed friend or loved one will be notified promptly by a special acknowledgment. In addition, the memorial acknowledgment will be listed in our quarterly periodical, BRYAN LIFE.

Your memorial gift is tax-deductible. You will receive an official tax-deductible receipt for your records.

Send your memorial gift to:

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Bryan College
Dayton, TN 37321

Enclosed is my gift of \$ _____ in loving memory of:

Name _____

Given by _____

Street _____

City _____ State _____ Zip _____

Send acknowledgment to family of deceased:

Name _____

Street _____

City _____ State _____ Zip _____

Missionary Honored by Memorial Gifts

Margaret Ann McKinnon x'43, after twenty-four years of missionary service, was unexpectedly called "Home" on July 23 in an auto accident in Iligan City, Philippines. Her life investment in the Philippines was climaxed by the establishing of the Berean Bible Study and Counselling Center in 1978 and a more formal organization of the Berean Bible Fellowship one year later. In 1981 a Bible institute was begun with a part-time program which was expanded this year into a full-time session.

Miss McKinnon had designated part of her own funds to establish a scholarship loan fund, and memorial gifts in her honor are being added to the Margaret Ann McKinnon Memorial Education Fund to aid students at Bryan.



Margaret Ann McKinnon

HIGHLIGHTS OF 1982-83 CALENDAR

**O
C
T**

October 11-13
STALEY LECTURES
Dr. Warren Benson
Trinity Divinity School

October 21-23
College Caravan

October 28-30
Hilltop Players

**N
O
V**

November 9-10
Dr. Alden Gannett
Southeastern Bible College

November 5
Messiah Concert

November 20-28
Thanksgiving Vacation

November 29-30
Dr. Stanley Toussaint
Dallas Theological Seminary

November 13
Thanksgiving Banquet

**D
E
C**

December 10
Christmas Banquet

December 17-January 3
Christmas Vacation

**J
A
N**

January 5-7
MISSIONS CONFERENCE
Dr. Ian Hay, General Director
Sudan Interior Mission
Miss Marilyn Laszlo
Wycliffe Bible Translators

January 24-25
Board of Trustees
Meeting

**F
E
B**

February 15-16, 18
Dr. Francis Dixon
Bible teacher and author
Eastbourne, England

February 11
Valentine Banquet

February 24-26
Hilltop Players

**M
A
R**

March 28-30
Rev. Earle Stevens, Mission Pastor
First Evangelical Church
Memphis, Tennessee

March 29
Chuck Olson Concert

March 4-14
Spring Vacation

March 31-April 1
College Caravan

**A
P
R**

April 4-6
STALEY LECTURES
Dr. Robert Clouse
Indiana State University
Terre Haute, Indiana

April 8
Junior-Senior Banquet

April 23
Board of Trustees
Meeting

**M
A
Y**

May 10-12
PASTORS' CONFERENCE

May 6
Senior Vespers

May 7
COMMENCEMENT

BRYAN LIFE

WINTER 1982



ANNUAL REPORT
FOR THE FRIENDS
OF BRYAN

BRYAN LIFE

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FRONT COVER PHOTO

The Summers Gymnasium, built in 1968 and named for Chattanooga businessman J. E. Summers, whose bequest made it possible, has been expanded with an addition to the front entrance. These new facilities provided by this addition are described elsewhere.

PHOTO CREDITS:

The front cover photo and photos on pages 9, 12, and 13 are by Mauldin Photography.

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Fourth Quarter 1982

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EDITORIAL

This issue of our magazine is intended to provide our constituency with a capsule description of Bryan, a kind of "state of the college" report. The financial information, reflecting fiscal '82, is taken from the records on which the annual audit was based. The annual audit has been done by the firm of Hazlett, Lewis, and Bieter of Chattanooga since 1948. Recent developments having to do with the educational program are covered, the current academic year is presented, and the directions for the decade of the eighties are reviewed. Your comments and reactions are welcome.

Theodore C. Mercer
President

Spiritual Outreach

JOY OF MINISTRY

by Warren Wiersbe

I want to chat with you about a much-needed subject, the joy of ministry. There are burdens in the ministry. I pastored three churches. Each of them was different, yet each of them was the same. They were in three different locations. The names of the people changed, the faces changed; but the people didn't change. People are people no matter where you go. And there is joy in ministry.

I copied something down that Robert Murray McCheyne said back in 1840: "If ministers only saw the preciousness of Christ, they would not be able to refrain from clapping their hands with joy and exclaiming, 'I am a minister of Christ.' I can truly say that I desire no other honor upon earth than to be allowed to preach the everlasting Gospel—the joy of ministry."

Charles Spurgeon, a few years later, had this to say: "Preaching ought to be a joy, and yet it may become a task. Constant preaching should be constant enjoyment."

And then between these two is Phillips Brooks, one of my favorite preachers, who is known primarily as the composer of "O Little Town of Bethlehem." His Yale lectures given on preaching in 1877 are, I think, the greatest series on preaching ever given anywhere. Everything written on homiletics since 1877 in America is a footnote to Phillips Brooks. Here is what he said in speaking to ministerial students at Yale: "I cannot help bearing witness to the joy of the life which you anticipate. Its delight never grows old, its interest never wanes, its stimulus is never exhausted. Let us rejoice with one another that in a world where there are a great many good and happy things for men to do, God has given us the best and the happiest and made us preachers of His truth." Do you feel that way? Maybe not. Be honest! I trust that before these days end, however, you will all be saying, "Thank God for the joy of ministry."

We are focusing today on Luke 10:17-24. You notice in this passage the emphasis on joy and rejoicing. "And the seventy returned with joy. . . . Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit. . . ."

Joy of Service

We have noticed here three different kinds of joy. There is, in verses 17 through 19, the joy of service. But then in verse 20, our Lord says, "Don't stop there;



Dr. Warren Wiersbe

Dr. Warren W. Wiersbe is associate Bible teacher with "Back to the Bible" radio program in Lincoln, Nebraska. Previously he served pastorates at Moody Memorial Church in Chicago, Illinois, and at Calvary Baptist Church in Covington, Kentucky. This article is an abbreviated version of his first message delivered at Bryan's fifth annual Pastors' Conference in May.

there is also the joy of salvation." So in verses 17 through 19, I rejoice because I am a servant of God; and in verse 20, I rejoice because I am a son of God.

But in verses 21 through 22, we have a yet higher joy—not just the joy of service and the joy of salvation, but the joy of submission. It is the joy of Jesus the Savior when He exulted in the will of the Father. This may sound very mystical and very impractical, but it really isn't. In fact, it ties in with the entire chapter, where our Lord sent out the seventy, two by two to minister. Let's take each of these joys individually and apply them to our own hearts. Let's discover how we can have joy in our ministry.

Joy as Laborers

There ought to be in our ministry, of course, the joy of service. This takes us back to the beginning of the chapter of Luke 10. "After these things, the Lord appointed other seventy also, and sent them two by two . . . to every city and place where He Himself would come." Now he illustrates what they are going to do. Our Lord is a master of illustration. He says that we have joy in service because we are laborers in the harvest field. "Therefore, He said unto them, The harvest truly is great, but the laborers are few." Now if you want to know why the laborers are few, just read the end of the previous chapter, verses 57 to 62. A man says, "I will follow you wherever you go." Jesus said, "You may not have a place to live." He lost him. He said to another, "Follow me." He said, "Let me go first and bury my father." He lost him. Another said, "I'll follow you, but let me first. . . ." He lost him.

That's why the laborers are few, because people want to lay down their own terms for ministry. When they do that, they lose the joy of it. They will get exactly what they ask for; and they will be miserable. George McDonald, the man whose books influenced C. S. Lewis and started the ball rolling toward his salvation, made this statement in one of his books: "In whatever

man does without God, he must either fail miserably or succeed more miserably."

So the reason that the laborers are few is that there is no joy in sacrifice if they are doing their own thing. When one is following the Lord and doing what He wants him to do, he doesn't care if there is a place for him to lay his head. He is not concerned about what is going to happen to his family. There is that joy that comes from doing His will.

Now laboring is demanding work. Our Lord didn't say "spectators in the harvest." Our Lord didn't say "counsellors in the harvest" or "advisors." I find multitudes of saints who are called as "consultants in the harvest" rather than as laborers in the harvest. I heard about a couple of teenagers who were talking after church, and one of them said, "How are you getting along at home?" The other one said, "Well, the other day I heard my dad use a four-letter word, and I didn't like that." "Your dad used a four-letter word; what was it?" "He said, 'Work!'"

The greatest thing in the ministry is the privilege of working, not *for* Him, but *with* Him. Notice what it says in verse 1: "He sent them . . . before His face in every city and place where He Himself would come." You see, you and I are not out trying to be Jesus; we are out preparing the way for Jesus, and God uses us. John the Baptist hit the nail on the head when he said, "He must increase, but I must decrease." We are laborers in the field. It's difficult work.

Our Lord talks about those who have to plow. "No man having put his hand to the plow and looking back is fit for the kingdom of God" (verse 62). I have never done any plowing. But if I were a farmer, I wouldn't want to do much plowing. Plowing is difficult work. And sowing is difficult work. Cultivating is difficult work, even with machinery.

It is rather interesting that the Lord sent them out two by two. Laboring in the field is cooperative work. By the way, that is one of the joys of ministry—joining hands with others of God's laborers.

Did you know that there is no competition in God's work? I am so tired of those people who think that churches are competing. I am competing with the Devil and with the Devil's church.

One of the problems today is that we are so busy using the sickles on one another that we haven't any time for the harvest. In First Corinthians, Paul is trying to straighten out that four-way split at Corinth—"I am of Paul, I'm of Apollos, I'm of Cephas," and "I of Christ" (1:12). Concerning the ultra-spiritual group ("I'm of Christ"), Harry Ironside said, "That's the bunch you want to watch out for." Paul said to them in the first part of the third chapter, "Look, you are a bunch of children who ought to mature. You are a family that ought to grow up." He also said, "You are a field that needs to be cultivated." Now he said, "Who is Paul? Who is Apollos? We are only laborers in the harvest field." Paul said, "I planted, Apollos watered, but God gave the increase." You see, there is cooperation in the harvest field.

When I was a teenager, my pastor used to weep over me. I was raised in the Swedish Covenant Church and went to confirmation, and I had everybody fooled. I was the best phony in that church. I passed all the examinations and memorized all the verses. One June

morning I stood in front of that congregation with my suit on, wearing a big boutonniere and carrying a Bible; and they gave me a confirmation certificate. But if I had gone out the front door and walked across Grand Boulevard and been hit by a car, I would have gone straight to hell, an unsaved teenager! My pastor knew this and he prayed for me. I am glad he did. Now he did not lead me to Christ, and my Sunday school teachers did not lead me to Christ. I went to a Youth for Christ rally and heard Billy Graham preach back when nobody even knew who he was. That night I got saved. But when I think of people who prayed for me, including a great-grandfather I never knew, I realize it's cooperative work. That's one of the joys of ministry.

Joy as Lambs Among Wolves

So we have the joy of service as laborers in the field, and then Jesus switches the picture in verse three to the joy of service as lambs among wolves. Not only is our ministry a demanding thing as laborers, but also it is a dangerous thing. You say, "What kind of joy is there in that?" Oh, my friend, where would you be if Jesus Christ had not come as a lamb among wolves?

You see, ministry is dangerous. You know that the Devil would kill you if he could. Don't ever joke about the Devil. I saw a frightening bumper sticker the other day—three words on the back of a truck that was being held together by a paint job: "Satan is alive." You bet your life he is alive. If there is not some kind of opposition to your ministry, there is something wrong. Beware when all men speak well of you. We are lambs among wolves. It is a dangerous ministry, but you are never more like the Lord Jesus than when you are in that situation.

Joy as Ambassadors

Then Jesus changes the picture again, saying in Luke 10, verse 4, "Carry neither purse nor bag, nor shoes, and greet no man by the way." And there is a good reason for that because the Oriental people love to greet each other. They bow and they talk and they bow. They would get nowhere if they greeted everybody along the way. He said, "Don't waste your time on trifles; but into whatever house you enter, first say, 'Peace be to this house.'" What is He talking about? He's saying, "You are my ambassadors." Not only are you laborers—that is a difficult calling; not only are you lambs—that is a dangerous calling; but you are ambassadors—that is a dignified calling.

In the book of Deuteronomy, in chapter 20, we find that God had a law about warfare. He said, "Now, look, Jewish army, when you come up to a city, don't proclaim war; proclaim peace. If they accept your peace, make slaves out of them; if they don't accept your peace, wipe them out."

Now He says to us, "Proclaim peace, not to make slaves out of men but to deliver them from slavery." We have the greatest message in all the world.

As I read recently *Anatomy of Peace*, by Emery Reves I thought to myself, "The Christian is the one who has experienced peace, who has the message of peace; and yet we keep it quiet." We are ambassadors for the King—the joy of ministry. You say, "But it doesn't work." But it does. You notice in verse 18, when the apostles announced that even the demons were subject to them, what did Jesus say? He said this: "I was

beholding Satan as lightning fall from heaven." Now this is not the ultimate departure of Satan from heaven. What Jesus is saying is this: "Every time you deliver a soul from death, every time you lead someone to Christ, you have defeated the Devil and you have robbed him of his prey." And I can't think of anything that would be better for us to do. In other words, the Lord is saying to me, "Look, don't forget that you are not just running a church, you're not just managing a program, you're not just working through a budget, you're not just counting noses; you are on the Devil's territory proclaiming peace, and you have the great joy of rescuing people from His power."

What a joy we have—the joy as laborers in the harvest, the joy as lambs among wolves (as was our Lord), the joy as ambassadors carrying His message of peace and defeating the Devil.

Joy of Salvation

We have this joy of service, but then Jesus says in verse 20, "Notwithstanding do not go on rejoicing that the spirits are subject to you." It is not wrong to do it, but don't go on doing it. You are living in the past, and you might get proud. "Rather," he says, "rejoice because your names are written in heaven." He says that the joy of service is one level, but the joy of salvation is a higher level; for were it not for your salvation, there would be no service.

Now it is good for us to keep reminding ourselves that we are saved by grace. It will keep us from being proud. When we keep in mind the joy of salvation, it reminds us that we have a debt to Him. We aren't doing what we are doing for Him; we are doing what we are doing because He is working through us.

I was reading the other day in the Gospel of Luke, and it struck me with great force. Jesus says, "Now look, after you have done what I have told you to do, don't get up and brag; just admit that you are unprofitable servants." We've done only that which was our duty to do. This is where salvation comes in. The joy of service is balanced by the joy of salvation.

Our Lord says, "Don't rejoice because you have accomplished something here; rejoice because you are married to the Lamb. Rejoice because a peace treaty has been signed between you and heaven and you have the God of peace and the peace of God in your heart." He says, "Rejoice because you are a citizen of heaven." Our citizenship is in heaven—the joy of salvation. I think that is why, among other reasons, our Lord established the Lord's supper. It is a constant reminder to us that we are not our own, we are bought with a price.

Joy of Submission

But there is a third joy in verse 21. Jesus rejoiced in the Spirit. You have the whole trinity here. You have the Son rejoicing in the Spirit and talking to the Father. "I thank thee, O Father, Lord of heaven and earth." What is He thankful for? That God has hidden some things from people and revealed them to babes, to those who are submissive. The joy of service is built on the joy of salvation, and the thing that binds them both together is the joy of submission. Our Lord is saying, "You are the Lord of heaven and earth." He is talking here about submission. Have you ever had to say through a broken heart, through tear-filled eyes, "Even

so, Father; for so it seems good in Thy sight." That is submission. The joy of submission means that we are letting God have His way.

Now, if my Father is the Lord of heaven and earth and I am submitted to Him, what have I to worry about? It's no wonder our Lord rejoiced. Jesus was not walking around with any misunderstanding or any false illusion. He knew He was going to suffer and die, and yet He was able to exult in the Spirit. Now the Holy Spirit of God gives us that joy when we submit.

In Ephesians, chapter 5, Paul talks about being filled with the Spirit. How do you know when you are filled with the Spirit? Why, he tells us. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord," you are joyful; "giving thanks," you are thankful; "submitting," you are submissive. These are the three marks of the Spirit-filled Christian—being joyful, thankful, submissive. The Lord Jesus was filled with the Spirit. He was joyful: He "rejoiced in spirit." He was thankful: "I thank Thee, O Father." He was submissive: "Even so, Father; for so it seemed good in Thy sight."

The joy of submission means the joy of knowing that my Father is in charge of everything. When we submit, what do we get? Wisdom! "Father, you have hidden these things from the wise and prudent; you have revealed them unto babes. . . ." Oh, it is a beautiful thing when we are submissive unto God and He reveals truth to us.

Then there is the joy not only of revelation but of riches and wealth. Verse 22 says: "All things are delivered to me of My Father." How many things did Jesus say? Did you know that whatever you need has already been given to Jesus and potentially it is yours? Whatever you need, not whatever you want. But to whom does He give it? To the submissive. That's why in verses 23 and 24, the Lord turns to the disciples and says: "I want you to know something. You are a privileged people. You are seeing things that Abraham wanted to see, but he didn't. You are hearing things that David wanted to hear." We are a privileged people.

We have the *joy of service*. We are called to be God's servants. That's why we are here. We've experienced the *joy of salvation*, and that's what makes our service a happy thing. We are not slaves obeying a master so much as sons representing our Father. But I wonder if perhaps some of us here may need in a fresh and new way the *joy of submission*. You may be saying, "I cannot honestly say, 'Even so, Father; for so it seemed good in Thy sight.' If something happens that I don't approve, I don't know why God did it; I don't know what God is doing, and I just can't accept it. I am just not willing to accept it." That's what takes the joy out of the ministry.

I am not going to give you some easy formula. I am going to tell you what F. B. Meyer said. God wrestled with F. B. Meyer one night and F. B. Meyer kept saying, "I am not willing, I am not willing." And God said, "F. B. Meyer, are you willing to be made willing?" And he said, "Yes, I am." And that was the turning point.

Are you willing to be made willing? Then tell God that you are, and these hours which we have together will enrich you and encourage you and enable you. I think it is our sincere desire to be able to say from our hearts, "Even so, Father; for so it seemed good in Thy sight."

Academic Growth

CHALLENGES FOR THE FUTURE

by Karl E. Keefer, Ed.D.

I would like to quote and comment on the opening paragraph of an article which I recently read:

Quotation

"The coming decades will present formidable challenges to America's colleges and universities, especially to schools of arts and sciences."

"We are in a period of ever-increasing economic constraints, are faced with a projected decrease in the size of the pool of college applicants, and are encountering the job-focused orientation of incoming students and their parents."

"To meet those challenges and flourish—or even to survive, in some cases—our colleges and universities will have to make some difficult choices, and, I believe, will have to develop and maintain two related traits: uniqueness and adaptability."

Comment

This certainly holds true for Bryan, which is one of these "schools of arts and sciences."

Bryan College is very much aware of these factors, as they are reflected in our student body as it changes from year to year.

Bryan, I believe, is both unique and adaptable. Please see further comments below:

Bryan is a unique college:

- We recognize the reality of the technological revolution which is going on right now. In all of our programs, and especially in mathematics, science, business, and computer science, we are adapting to changing conditions and needs.
- But we are holding fast to its basic foundation of a solid Biblical base and a strong liberal arts core in all our programs. Though technology is changing many things, human nature remains unchanged, and the human need to find meaning and value in life will not be met through technology. A Biblical liberal arts education will help meet these needs.

But above all else, Bryan seeks to be a Spirit-led college:

- Uniqueness and adaptability, important though they are, will not be enough for this college to survive and flourish. We—students, faculty, administration, board of trustees—must be open and responsive to the leadership of the Holy Spirit.
- Bryan College was born and bred in the economic crisis of the 1930's; it survived those difficult days because its leaders sought and followed God's direction. We will survive and flourish in the difficult decade of the 1980's if we again seek and follow the guidance of the Holy Spirit.

Please pray that we will maintain our uniqueness, our adaptability, and, most important of all, our sensitivity to the will and purpose of God.

ACADEMIC ADVANCES

Recent developments undergirding the quality of academic and cocurricular programs offered at the college include the following:

- Five faculty members have completed doctoral programs within the last three years.
- During this time, three new faculty holding the earned doctor's degree have been added, making a total of 47 percent of regular full-time members of the faculty with doctorates.
- The counseling and student personnel departments have been strengthened through the addition of trained and experienced professionals.
- Faculty in-service seminars and workshops on course planning, instruction, and advising have helped teachers become more effective in their teaching and counseling of students.
- Instruction has been upgraded through the addition of new science lab equipment, a piano lab, eight microcomputers, and new audio-visual equipment.
- The Henning science museum has developed into one of the largest museums of natural history to be found in any small college in the southeast, and it continues to grow.
- A five-year faculty study has culminated in a revised general education program which became effective with the class entering in the fall of 1982.
- An improved orientation program being developed was tested with a pilot group of entering students this fall.

MUSITRON PIANO LABORATORY ADDED

In January of 1982, the music department acquired a Musitron electronic piano laboratory consisting of six student pianos and a teacher's piano. The pianos can be played as conventional pianos, complete with volume control and pedal; or the sound can be channeled through a communications system. Each piano has its own set of earphones; and the teacher can work with individuals, small groups, or the entire class.

In addition to a "piano" setting, which all the electronic pianos have, the teacher piano also has settings for "harpsichord" and "celeste."



The Rhea County graduates in the accompanying picture, seated left to right, are Lori Emmott, Karen Bradshaw, Beth Butler, Kem Harris, Debbie Richardson, Jane Shaver, and Susie Varga. Standing, left to right, are Dwayne Schanley, Lori Durbin, Steve Butler, Steve Thomas, Dinh Tran, Fred Duong, Susan Liebig McUmbler, and Annette Hollin. Not pictured are Dale Durbin, Karin Fary, and Chuck Whittemore.

LIBRARY AUDIO-VISUAL DEPARTMENT ENLARGED

Highlighting the improvement of the audio-visual department of the Bryan Library this year is a new color camera for videotaping, purchased with funds donated by the Class of 1981 and the Bryan Women's Auxiliary. An additional gift by a faculty member provided a floor-to-ceiling blue drapery backdrop for the camera. Other audio-visual equipment additions include two 16-mm film projectors and two stereo cassette decks for the library listening center.

A section of the library on the third floor adjoining the study area has been designated as the Instructional Media Center. It includes a large classroom and a storage room for audio-visual materials and equipment.

The audio-visual classroom serves as a videotaping area for the



Mrs. Lucia Fary, local realtor, makes a point to senior accounting major Virginia Gayer from Short Hills, N.J.

new camera and its backdrop, as a laboratory for classes learning to operate the audio-visual equipment, and as a viewing room for educational films and videotapes.

In an effort to encourage wide use of recorded music and to protect phonograph records from damage, the library is changing the music listening collection of records to cassette tapes and will purchase tapes instead of records whenever possible. The tapes have been catalogued for the library files in the same manner as book acquisitions.

BUSINESS MAJORS HEAR PROFESSIONALS

Richard Hill, assistant professor of business, has invited several local business people to speak to his freshman and senior business classes this semester about practical aspects of business and the application of classroom principles to on-the-job situations.

Those who have addressed the business students are Mrs. Maxine Vincent, small business proprietor; Mrs. Lucia Fary, realtor; William Ketchersid, investment counselor; Mrs. Barbara Heath, hospital administrator; Tom Tuck, banker; Dr. Pat Ellis, pastor; and Jim Smith, city manager—all of Dayton. Other speakers were David Johns, Sears district manager, and Tucker Johnston, of Johnston Coca-Cola Bottling Company, both of Cleveland, Tennessee; David Kring and John Parham, from the Chattanooga office of First Federal Savings and Loan of Tennessee; and Scott Matrice, Chattanooga stockbroker.

Students have expressed appreciation for the business insights provided by these professionals who shared their experiences from the real world of business.

1982-83 ENROLLMENT

Among the 553 students enrolled for the fall semester are 18 who have graduated from Rhea County High School and are now attending Bryan full time. Thirty-four states are represented in this year's student body, with 42 students coming from 20 foreign countries.

NEW COMPUTERS ATTRACT STUDENTS

The enlarged computer science facilities at Bryan have attracted a fall enrollment of 44 students as well as two staff members for the introductory course. Many of the students are interested in the new computer science option for mathematics majors. Some are business majors seeking basic computer competence, and others are interested in the training for personal reasons.

Bryan's computer equipment, which is housed in a newly remodeled area in the mathematics department, consists of three Apple II microcomputers, four Commodore Pet microcomputers, a Commodore SuperPet microcomputer, four printers, and several floppy disk drives. These provide the capability of programming in BASIC, Pascal, FORTRAN, and APL at present; and as the program grows, more computer languages will be added.

Although the equipment is adequate at present, additional microcomputers will be needed as courses are added to the curriculum.

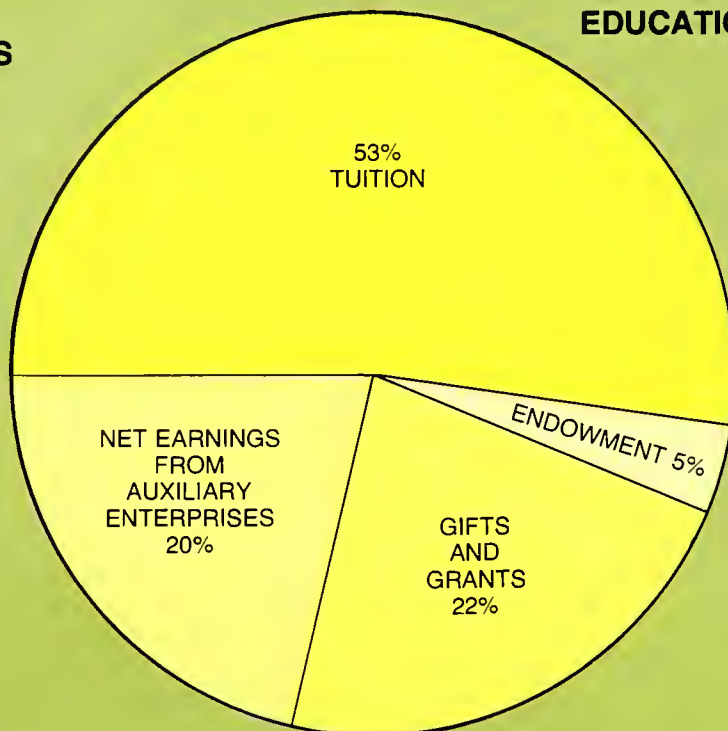
Growth in the use of computers for instruction is being paralleled by growth in the administrative area. Two Northstar Horizon microcomputers with 18-megabyte hard disk drives, each capable of storing 18-million characters, are being readied in the advancement office to take over the job of maintaining the master name and address file, alumni records, and the gift-receipting process. In addition, the system has been providing valuable word-processing capabilities for the support systems staff.

Once the advancement office system is fully operational, it is expected that computer programs will be developed for the admissions, business, and records offices.

CURRENT OPERATING BUDGET 1981-82

The total income for the 1981-82 fiscal year, including room and board and other income in auxiliary enterprises, totaled \$3,514,082. The 1981-82 headcount enrollment of 676 produced a full-time equivalent of 572 computed on tuition income. The Educational and General budget shown below reflects only the net income from auxiliaries.

SOURCES OF INCOME

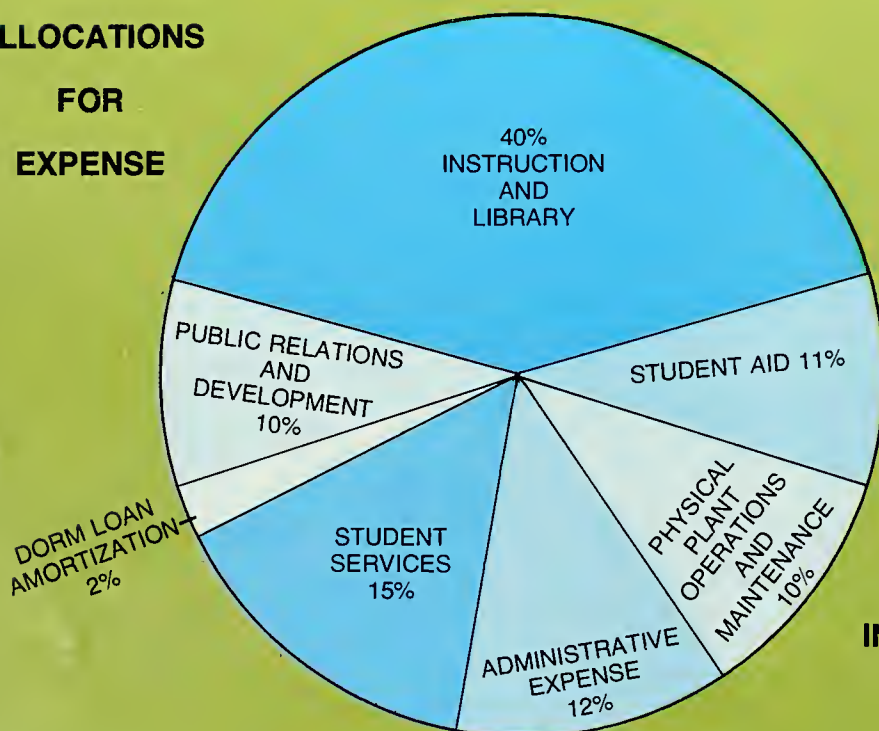


EDUCATIONAL AND GENERAL BUDGET

INCOME \$2,783,903

EXPENSE \$2,764,671

ALLOCATIONS FOR EXPENSE



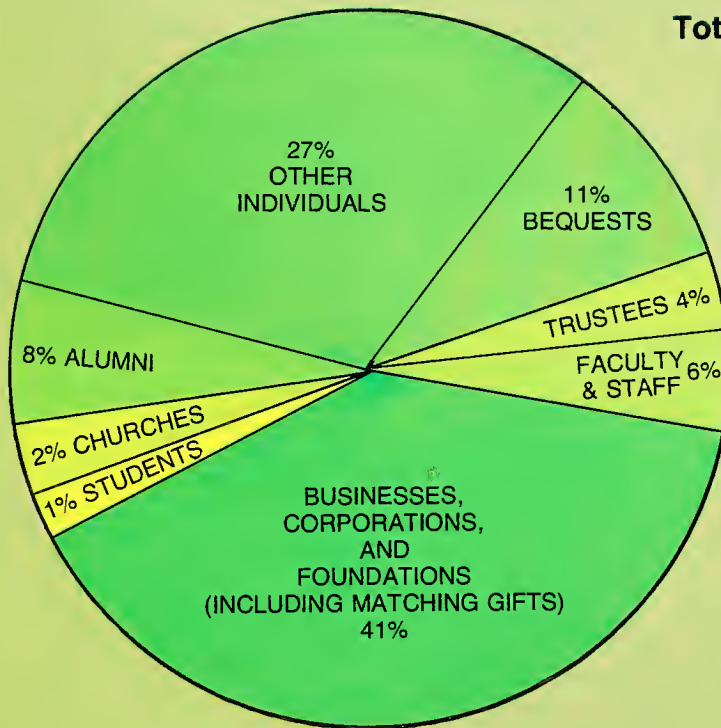
IN THE BLACK \$19,232

GIFT INCOME 1981-82

SOURCES

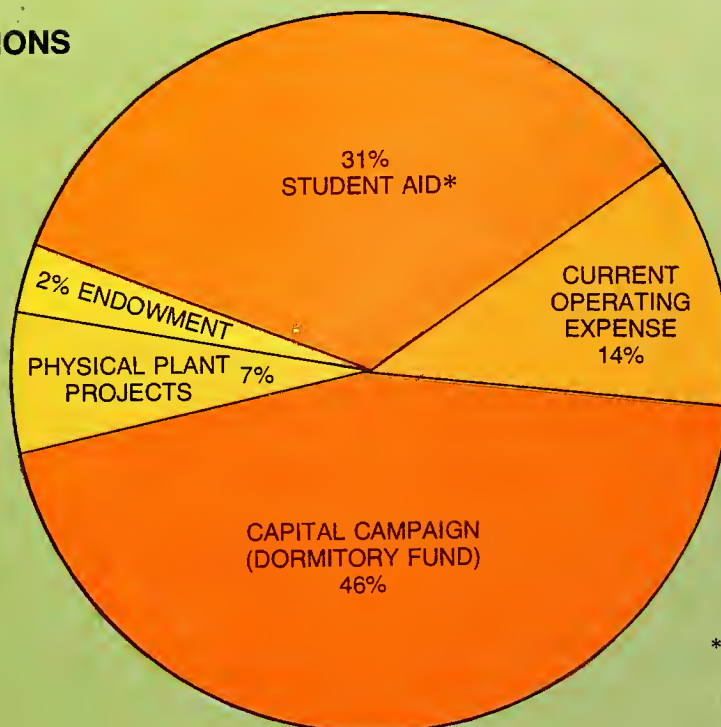
Total Gift Income

\$927,930



Where
the
gifts
came
from

ALLOCATIONS



How
the
gifts
were
used

*The allocation of 31% of total gifts for student aid actually becomes 64.5% of the current operating budget gifts, out of which student aid is supported.

Student Aid Additions

NEW SCHOLARSHIPS ANNOUNCED

In addition to increases in current student aid, the admissions and financial aid departments have developed two new scholarship programs to become effective for the 1983-84 academic year.

A new academic scholarship program provides tuition grants of \$500 to \$1,000 per year to new entering freshmen, depending on their test scores and high-school grades. A new second-generation scholarship program provides, over a four-year period, \$1,000 in tuition grants to children of alumni.

It is not necessary to file a financial aid application to be eligible for either of these grant programs. However, recipients of these grants who wish to apply for any additional aid (grants, loans, or work) must go through the regular student-aid process by filing a needs analysis form and the Bryan College application for financial aid.

Academic Scholarships

The new academic scholarship grants are designed to encourage students with ability and motivation to consider the quality Christian education offered at Bryan College.

To be eligible for one of these academic scholarships, an entering freshman must meet Bryan Christian life standards and have test scores and high-school grades as shown in the table below:

ACT	Test Scores or	SAT	High School GPA on a 4.000 scale*	Annual Award
28 or above	or	1200 or above	Valedictorian or Salutatorian or 3.800 or above	\$1,000
25-27	or	1100-1190	3.600 or above	\$750
22-24	or	1000-1090	3.400 or above	\$500

* The director of admissions of Bryan College will convert high-school grades to the 4.000 scale when the application for admission and the high-school transcript have been received.

Although transfer students are not eligible for this particular scholarship, they may apply for aid through the regular financial aid program, which provides a variety of assistance, including some academic grants.

Recipients of first-year grants will continue to receive grants during successive years of enrollment at Bryan College if they maintain satisfactory grades. Continuance of the grants is based on the maintenance of the following minimum grade point averages at Bryan:

Bryan Grade Point Average	Annual Grant
3.75	\$1,000
3.500	\$750
3.250	\$500



Dean of Admissions and Records Glen Liebig explains to second-generation student Cynthia Hekman the new scholarship plan which will be available to her next year.

Second-Generation Grants

The new second-generation scholarships are awarded to students who had one parent to attend Bryan for at least one year. A grant of \$1,000 (\$250 per year over four years) will be awarded to any student who meets academic and Christian life standards for clear admission. These grants will be awarded in addition to any academic scholarship for which the student qualifies. The purpose of these second-generation awards is to express appreciation to graduates and former students for their faithfulness in supporting the college and for encouraging their young people to choose Bryan.

Student prospects who would like to determine their eligibility for either or both of these new scholarship programs should take the following steps:

1. Apply for admission to Bryan College. The application must be completed and acceptance must be granted by May 1, 1983, in order to be eligible for either one of these grants for the fall of 1983. Students who apply and are accepted after this date may be considered for other forms of aid but will not be eligible for these awards. Application forms are available from the admissions office of the college. There is no application fee.
2. Request the high school attended to send a transcript to the director of admissions at Bryan.
3. Have an ACT or SAT score report sent to the director of admissions before May 1. Information about these tests can be secured from high-school guidance counselors or from the admissions staff at Bryan.

At the present time, the Bryan admissions office has more names on its prospect list than in any previous year in the history of the college. Therefore young people who wish to enroll in Bryan in the fall of 1983 are encouraged to apply as soon as possible. All forms of financial aid will be more easily obtained by those who apply early.

Student Development

The primary goal of the student personnel office this year has been to create a campus environment that allows each student to "increase in wisdom and stature, and in favor with God and man" (Luke 2:52) as Jesus did. The desire is that each student reach his or her maximum growth potential.

Psychologists, who study how people learn and grow, tell us that college students need to develop and learn certain skills. Some of these skills are the following:

1. To develop physical, intellectual, and social skills
2. To manage emotions
3. To develop self-reliance
4. To establish identity
5. To build friendships with others
6. To develop a purpose in life
7. To establish integrity and values

The student personnel staff have been busily working this year as a team to help students learn these skills in their time outside of class as well as within their curriculum. This "team concept" was initiated during a three-day orientation session before school began. The dean of men and the dean of women met with the resident directors (RD's) and the resident assistants (RA's) and made plans and shared ideas.

The programs that have been developed and are being carried out are based on the needs of college students to develop the above-mentioned skills. Some of these programs are the following:

A. Residence Hall Activities

The director of each residence hall is responsible for originating and implementing activities in which the students in his or her hall will be invited to participate. These activities have included competitions between halls, pizza parties, attending concerts, baking parties, and volleyball games.

B. Residence Unit Activities

Each college residence unit under the supervision of a resident assistant has a program of planned activities. These groups vary in size from five to forty, and the activities vary as well. These smaller groups have provided opportunity for activities between dorms and have added fun times for students. Secret pals, group dates, parties, shopping, cookie nights, and frisbee golf are some of the activities.

C. Student Growth Seminars

The student personnel office has sponsored a series of seminars to meet student needs. Speakers are college professors, and the setting is informal. Topics this semester include Time Management, Controlling Emotions, Handling Stress and Anxiety, A Biblical View of Sexuality, and Marriage—A Man's View.

These kinds of activities and meetings help create an atmosphere in which students feel accepted as part of a group and are encouraged by their peers. The student personnel office activities are designed to correlate with the academic program and extracurricular activities to form a unified approach to learning.



Head dorm residents new on the staff this year are pictured above, left to right—Diana Bradshaw, Arnold Hall; Ken Hadley, Long Dorm; and Teresa Richey '82, Huston Hall.

STAFF CHANGE

Mrs. Karin Traylor '64, former dean of women, has assumed her new duties as secretary to Dr. Karl Keefer, vice president for academic affairs. Mrs. Traylor, wife of Dr. Jack W. Traylor, assistant professor of history, replaces Mrs. Carole Ragan, who resigned to join her husband. Jim Ragan, in Nashville, Tennessee. Mr. Ragan is administrative assistant to the superintendent of the Tennessee Preparatory School.

DRAMA CLUB PRODUCTION

The Hilltop Players' fall production was the Pulitzer prize-winning three-act comedy by Kaufman and Hart, *You Can't Take It With You*, which was presented October 29 and 30, by nineteen student performers.

Mrs. Rachel Morgan, assistant professor of speech, directed the play with Karyn Dillinger, a freshman from Winston-Salem, North Carolina, serving as student assistant.

A FRESHMAN EVALUATES ORIENTATION

Don Hilgeman, Santa Cruz, Bolivia



There have been various activities directed towards helping the freshmen adjust to college life. I feel that two of the most important are the freshman chapels and the sharing groups.

We have had different chapel speakers who have helped me in my own personal life. I have especially enjoyed the freshman sharing groups, when we have spent time sharing, learning, and praying. One time in our group we discussed relationships with others—for example, our roommates and how to improve our relationships with them.

We also spent time talking about the quiet times we are having, or should be having, with the Lord. We shared different methods of having devotions in order to find out what God wants to teach us, stressing the importance of setting a certain time and using self-discipline to follow through on our plans.

I am thankful for the chapels, the sharing groups, and those who organized them. The Lord has taught me through the times I have spent in these meetings, and I am sure it has been helpful for the other freshmen, too.

Physical Plant Improvements

SUMMERS GYM EXPANSION

Among several renovation and construction projects at Bryan this year, the major focus for students and the athletic staff is the addition built onto the front of the Summers Gymnasium. This extension provides a more spacious lobby entrance to the gymnasium, four offices for the coaching staff, a weight-training room, an athletic-training room, two storage rooms, and two new restrooms.

This new space brings the four athletic coaches—Bill Collman, Wayne Dixon, John Reeser, and Jane Tayloe—together in one place for the first time. This improvement makes possible better coordination of the athletic and physical education programs and supervision of the gym, which is in constant use. A 17-position Universal Weight Machine is being installed in the new weight room, an area of special interest to the students.

Spectators at Bryan volleyball and basketball games will appreciate the larger lobby area, the better access to the concession stand, and the expanded restroom facilities.



Grant Scott, a senior from Orlando, Florida, exercises in the weight-lifting room, which is part of the gym expansion.

GROWTH OF AN ATHLETE

by Colleen Wood, junior from Cleveland, Tennessee

Bryan College has meant a great deal to me in these past three years, for here I have grown in many areas of my life. As a member of the student senate for three years and as secretary this year, I have had many wonderful experiences in learning to be a follower, a leader, a servant, and a friend. By allowing God to use me through all kinds of situations, I have learned many valuable lessons.

As an athlete, enjoying participation in varsity volleyball and softball, I have learned from experience in many, many games the importance of hard work and practice. I have a desire for God to use me as a testimony to others by my attitudes and by the skills and talents He has given me.

As a student, too, I have learned through God's help, to be disciplined.

In these years at Bryan, while I have been growing emotionally, academically, and spiritually, I have also grown socially, for God has given me friendships that will last a lifetime and has enabled me to share my life with others.

BASKETBALL SCHEDULES

Men		Women	
Date	Opponent	Date	Opponent
Dec. 2	Rollins College	Dec. 3	*Southwestern University
Dec. 4	Eckerd College	Dec. 6	*Lee College
Dec. 6	King College	Dec. 13	Johnson Bible
Dec. 9-11	Fall Classic (Tenn. Wesleyan, Bryan, Temple, Lee)	Dec. 18	Flagler
Dec. 13	Johnson Bible	Jan. 7	*Toccoa Falls
Jan. 8	*Maryville College	Jan. 8	*Palm Beach Atlantic
Jan. 10	*Palm Beach Atlantic	Jan. 10	*Palm Beach Atlantic
Jan. 14	*University of the South	Jan. 14	Southwestern University
Jan. 15	*Lee College	Jan. 15	Millsaps
Jan. 17	*Baptist University of America	Jan. 18	*Covenant College
Jan. 18	*Covenant College	Jan. 22	Lee College
Jan. 20	Tennessee Wesleyan	Jan. 24	*Johnson Bible
Jan. 22	Lee College	Jan. 31	*Maryville
Jan. 24	*Johnson Bible	Feb. 5	Tennessee Temple
Jan. 27	*Carson-Newman	Feb. 8	*University of the South
Feb. 1	*King College	Feb. 12	Maryville College
Feb. 5	Tennessee Temple	Feb. 17	Covenant College
Feb. 8	Maryville College	Feb. 19	*Tennessee Temple
Feb. 19	*Tennessee Temple	Feb. 22	University of the South
Feb. 22	University of the South	Feb. 25-26	NCCAA District Tournament
Feb. 24	Milligan College	Mar. 10-13	NCCAA National Tournament
Feb. 26	Covenant College		*Home Games
	*Home Games		

CONCERT CHOIR ITINERARY

Thursday, March 3, 7:30 p.m.
Lebanon Baptist Church, Roswell, Ga.

Sunday, March 6, 11:00 a.m.
Hickory Grove Baptist, Green Cove Springs, Fla.

Sunday, March 6, 6:00 p.m.
Faith Baptist Church, Orlando, Fla.

Tuesday, March 8, 7:30 p.m.
Covenant Presbyterian, Winter Haven, Fla.

Wednesday, March 9, 7:30 p.m.
First Evangelical Free, Lakeland, Fla.

Thursday, March 10, 10:15 a.m.
Lakeland Christian School, Lakeland, Fla.

Thursday, March 10, 7:30 p.m.
Calvary Baptist Church, Bradenton, Fla.

Friday, March 11, 7:00 p.m.
Southwest Community Church, Miami, Fla.

Sunday, March 13, 11:00 a.m. and 7:00 p.m.
First Baptist Church, Titusville, Fla.



Knight House, a renovated frame house near the campus, serves as home for ten male students.

ROTC PROGRAM INSTITUTED

Three students were inducted this fall as Bryan's first participants in the advanced Reserved Officers Training Corps. They are Gary McNamee, a sophomore from Clifford, Indiana, and two juniors, Hal Abner of St. Petersburg, Florida, and Kevin Davie of Montgomery, New York.

Abner was the winner of a two-year ROTC scholarship and Davie was the alternate. The three cadets will continue their education at Bryan and after graduation will be commissioned as second lieutenants in the U.S. Army.

The program at Bryan is affiliated with the ROTC program at the University of Tennessee at Chattanooga and is offered in the social sciences through the history department division, with Dr. Robert Spoele as liaison.

ALUMNI HOMECOMING

The annual homecoming festivities of October 1 and 2 began with alumni chapel on Friday, when Mrs. Lora Lee Spurlock '57, missionary to Zaire, was the featured speaker.

Class reunions and special dinners were held both Friday and Saturday nights. For her faithful service both in alumni activities and in her various ministries in the college, Miss Ginny Seguire '54, director of admissions, was presented with the *Alumnus of the Year* award for 1982.

A former dean, Dwight W. Ryther, who helped recruit the first student body in 1930 and served in varied positions from 1930-1956, was an honored guest on Friday evening, when an enlarged portrait from his Bryan days was unveiled for permanent display at the college.

During halftime at Bryan's winning soccer game with North Georgia College on Saturday, Betty Ann Beck, a senior English major, was crowned Homecoming Queen by last year's queen, Kara Benedict, of Cedar Rapids, Iowa. Miss Beck was escorted by Bryan Latchaw '82, last year's student senate president. She is the daughter of missionary parents, Rev. and Mrs. Morris Beck, who serve in Taiwan under TEAM.



The two-story four-apartment unit in Bryan Village was remodeled for a dormitory which houses fourteen men.



Dwight Ryther is pictured at the fall homecoming as he views his own portrait recalling his days as dean at Bryan.

MESSIAH CONCERTS

Two performances of the *Messiah*, by Handel, were presented by the Bryan College Oratorio Society under the direction of Dr. Karl E. Keefer, vice president for academic affairs. The first performance was on November 5 in Rudd Memorial auditorium at the college, and the second was on November 7 at the Central Baptist Church in Chattanooga.

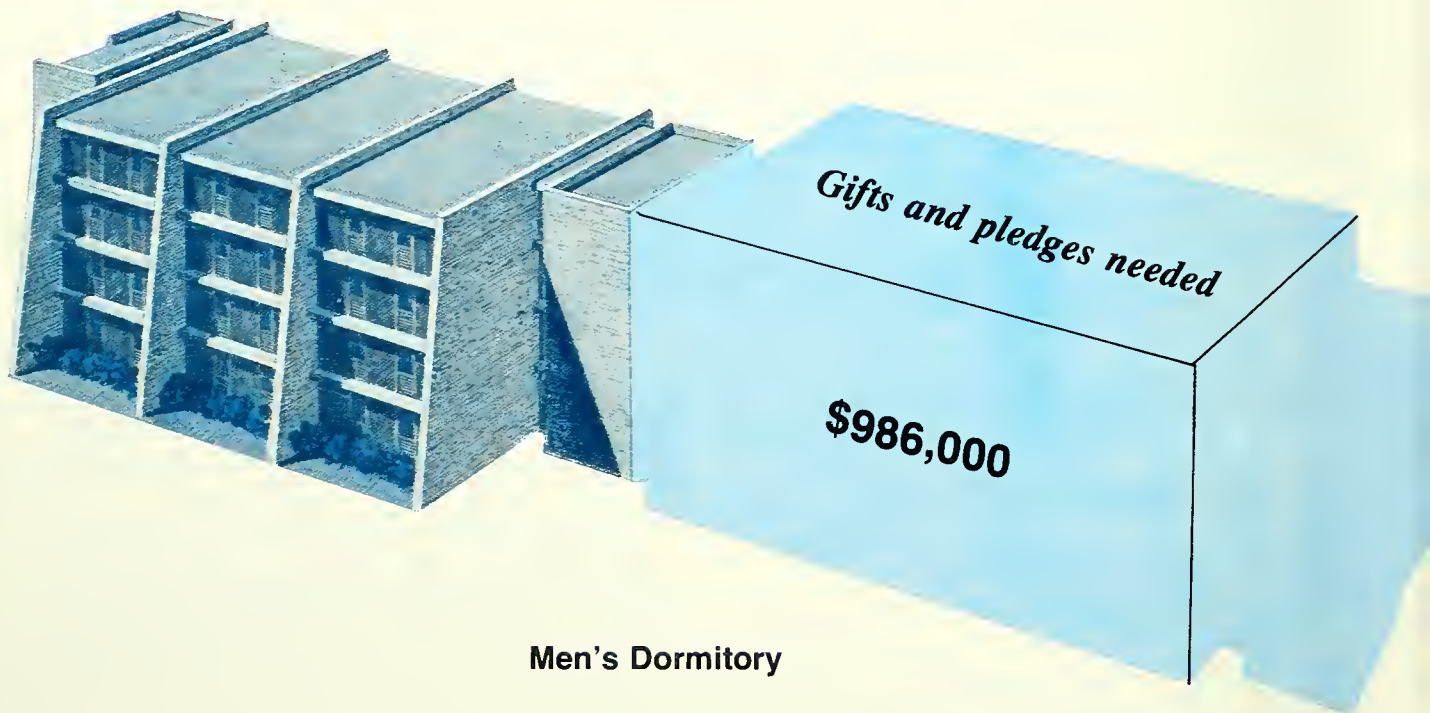
The oratorio society is composed of the Bryan Concert Choir, the Chamber Singers, and several members of the faculty. Soloists for the oratorio were Stefanie May Humes, soprano, assistant instructor in voice, University of Kansas; Ruth Bartlett, contralto, assistant professor of music, Bryan College; Philip Chesney, tenor, soloist at Central Baptist Church, Chattanooga; and David Luther, associate professor of music at Bryan.

Dr. James Stroud, professor of music at the University of Tennessee at Chattanooga, was guest cellist. Instrumentalists from Bryan included David Friberg, organ; Melvin Wilhoit and Randy Rasch, trumpet; Brad Gee, electric harpsichord; and Kem Harris, timpani.

Capital Campaign

Progress Report

Campaign goal	\$2,000,000
Gifts and pledges received to date	<u>\$1,014,000</u>
Amount needed to reach goal	\$986,000



Men's Dormitory

The capital campaign to build a new men's dormitory has reached the halfway mark with gifts and pledges just over \$1,000,000. To reach the goal, the advancement department will be seeking gifts from Bryan's friends, alumni, and foundations during this school year.

You can help in five ways:

- 1) Pray that God will meet the need.
- 2) Make a gift or pledge toward the dormitory.
- 3) Renew or increase your current gift or pledge toward the dormitory.
- 4) Help us contact other potential donors.
- 5) Ask your employer to match your gift.

Memorial Gifts

September 10, 1982, to November 7, 1982

Donor

In Memory of

Mr. and Mrs. C. P. Swafford
Sam, Eleanor, Emma Kate Jones
Mrs. Glenn Woodlee
Mrs. Lillian D. Lee

Mr. Tony Lusk

Mrs. Harriet W. Bond
Mr. Leo M. Brown
Erieside Church on the Blvd.
Mr. and Mrs. Terry A. Jones
Mr. and Mrs. Edward J. Quidort
Mr. Dwight W. Ryther
Dr. Stella Yaksich

Miss Margaret Ann McKinnon

Swafford and Swafford

Mr. T. O. Wasson

Mrs. Lois M. Metzger
Mrs. E. Skeem Metzger

Mr. Oren Metzger

Dr. and Mrs. William L. Ketchersid

Mr. Ralph J. Blevins

Mr. and Mrs. Dudley Cudney

Mr. and Mrs. William Bartlett, Sr.

Mr. and Mrs. C. P. Swafford

Mrs. Pearl Hutcheson

Mr. and Mrs. Richard J. Barrett
Mrs. Jennie Whitworth

Mrs. Bernice Almand

Rev. and Mrs. John D. Main

Mr. Paul McCarthy

Mr. and Mrs. Maynard Dakin
Mrs. Burgin Clark

Mr. Mercer Clementson

A LIVING MEMORIAL

When You Need to Remember

When you need to remember a departed friend or loved one, why not do it in a meaningful and lasting way—with a memorial gift to Bryan College? A memorial gift to Bryan College helps in two ways: (1) It helps you to care properly for a personal obligation. (2) It helps provide a quality Christian education for young men and women at Bryan who are preparing to serve the Lord.

Families of the departed friend or loved one will be notified promptly by a special acknowledgment. In addition, the memorial acknowledgment will be listed in our quarterly periodical, BRYAN LIFE.

Your memorial gift is tax-deductible. You will receive an official tax-deductible receipt for your records.

Send your memorial gift to:
Living Memorials
Bryan College
Dayton, TN 37321

Enclosed is my gift of \$ _____ in loving memory of:

Name _____

Given by _____

Street _____

City _____ State _____ Zip _____

Send acknowledgment to family of deceased:

Name _____

Street _____

City _____ State _____ Zip _____

YEAR-END TAX PLANNING

Traditionally the end of the year is a time for planning charitable gifts. December is also a time for taking stock of one's tax situation to maximize the use of charitable deductions. Although most people give because they believe in the cause to which they are giving, the tax advantages resulting from careful planning can minimize the cost of the gift. For example, a person in the 30 percent income tax bracket can give \$1,000 to a qualified charity and save the \$333 in taxes, making the real cost of his gift just \$666.

Gifts of appreciated property and securities can also result in favorable tax treatment by saving the income tax as well as the capital gains tax.

Other year-end gifts that could be considered in one's financial planning are memorial gifts or gifts in exchange for a lifetime income through gift annuities and trusts.



Mr. Stansberry

If you would like additional information or counsel on the best way to give at this year's end, please complete the coupon on the back page or write to Fred L. Stansberry, Director of Planned Giving, Bryan College, Dayton, TN 37321, or call (615) 775-2041.



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BRYAN LIFE

SPRING 1983



BIBLICAL STUDIES
AUTHOR JENSEN
STUDENT WITNESS
MISSIONARY MANDATE

BRYAN LIFE

MAGAZINE

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FRONT COVER PHOTO

The Gospel Gimpers, sponsored by PCI, are shown with their manipulators Tom Bailey, Chrissy Ponzani, and Karen Mains and their reader, Monique Pierce.

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Volume 8

SPRING 1983

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EDITORIAL



This issue of our magazine continues the series featuring the six academic divisions of the college—this time the Division of Biblical Studies and Philosophy. Besides the important need the Division fills for those choosing one of the majors offered in Biblical Studies, it also provides instruction in the sixteen hours of Bible required of all students as a part of the general education core.

The Division also offers students the opportunity to fulfill the general education language requirement in Greek; and it gives courses in philosophy, an area of study fundamental to general education and an important adjunct to the majors offered by the Division.

The aim of general education is to assist students in their intellectual and spiritual growth as they come to grips with the challenge of integrating their personal faith and Bible knowledge with the academic disciplines and with daily life and behavior in a life-long pattern.

This process of integration is nurtured by the opportunities for witness and Christian service while the student is in school. These opportunities are described elsewhere in this issue. This outreach of the Practical Christian Involvement organization is an integral part of the total educational program at Bryan.

Theodore C. Mercer
President

PRESENTING

THE BIBLICAL STUDIES DIVISION



Jensen, Williford, Richardson, Anderson, Winkler, Andrews, Phillips

The basic educational goal of Bryan College, as set forth in the statement of institutional purpose, is to assist in the personal growth and development of qualified students by providing an education based on an integrated understanding of the Bible and the arts and sciences. This process of integration rests upon a firm Biblical emphasis both in curriculum and standards of daily life. Based upon unequivocal acceptance of the inerrancy and authority of Scripture, this educational goal has been identified as a Bryan distinctive.

The Biblical division provides a focus for all students in their personal development as they pursue required Bible courses for an orientation in Bible survey and elect additional courses in analytical English Bible study. Other courses in the division provide for an acquaintance with related Biblical subjects and for study in the original Biblical languages.

In addition to offering a major in Bible, the Biblical studies division offers majors in Christian Education and Greek and combination majors in Bible-Greek and Christian Education-Church Music. Among the one hundred graduates in the class of 1982, thirty-five were in the Biblical studies division—seven in Bible, seven in Greek, and seventeen in Christian Education, one in Bible-Greek, and three in Christian Education-Church Music.

Over the past six years a number of Bryan Christian Education majors have enrolled at Southwestern Baptist Seminary to take advantage of the sixteen hours' exemption privilege granted by this Fort Worth, Texas, seminary in recognition of the high academic quality of the Bryan program.

The majority of the Biblical division majors go on to graduate training, although a number, particularly in Christian Education, have found positions immediately upon graduation. Graduates from the division are serving as pastors, missionaries, editors, directors of Christian Education and youth, directors of mission boards, executives in various Christian organizations, and as leaders in the Christian community.

The Biblical division has a faculty of seven members, three of whom have the earned doctorate in a Biblical studies discipline and another who is in the dissertation stage for the doctorate. One other faculty member, who has been part-time until this year, holds a doctorate in administration.

Serving as chairmen of the three main departments in the division are Dr. Irving L. Jensen, head of the Bible department; Dr. John C. Anderson, head of the Greek department; and Dr. Brian Richardson, head of the Christian Education department. Dr. Richardson is also the chairman of the division.

Dr. Jensen, professor of Bible, is now in his twenty-eighth year of teaching Bible study methods and analytical courses at Bryan. His teaching materials have formed the basis for the extensive writing career in which he is simultaneously engaged as described elsewhere in this magazine. Dr. Jensen received the B.A. from Wagner Memorial Lutheran College, the S.T.B. from The Biblical Seminary, and the Th.D. from Northwestern Theological Seminary.

Dr. Anderson, professor of ancient languages, will also complete twenty-eight years at Bryan this year in his specialty of Greek and Hebrew instruction. With an undergraduate degree from the University of Illinois, he gained his master's and doctor's degrees at Dallas Theological Seminary. Although anticipating retirement next year, he plans to continue teaching on a part-time basis.

Dr. Richardson, professor of Christian Education, is now in his eleventh year of teaching at Bryan. After completing his bachelor's degree at Campbell College, he received both the M.R.E. and the Ed.D. at Southwestern Baptist Theological Seminary. He has taken student delegates to several of the annual meetings of the National Sunday School Convention in Detroit and has himself been a speaker at both national and regional Sunday school conventions. He is currently chairman of the Curriculum Review Committee of the Evangelical Teacher Training Association and consulting editor

for the *Journal of Christian Education*. He has also served as president of the National Association of Professors of Christian Education. For the past eight years, he has been pastor of the nearby Sale Creek Independent Presbyterian Church.

Dr. Robert D. Andrews, assistant professor of Bible and Greek, is a Bryan alumnus who also holds the M.Div. from Trinity Evangelical Divinity School, the M.A. from Tennessee Technological University, and the Ed.D. from the University of Tennessee. He has been on the Bryan staff since 1971, serving as dean of men until this year and teaching part-time in the division. This year he has taught full time.

Alan N. Winkler, assistant professor of Bible, will soon complete his eighteenth year at Bryan. As a Greek major at Bryan graduating with the class of 1960, he holds the master of theology from Dallas Theological Seminary and has served for over seventeen years as pastor of the Ogden Baptist Church near Dayton. In 1977 he spent the fall semester on sabbatical at the American Institute of Holy Land Studies in Jerusalem.

W. Gary Phillips, assistant professor of Bible and Greek, is now in his sixth year at Bryan. He is a candidate for the doctor of theology at Grace Theological Seminary and is in the process of writing his dissertation. His teaching methods and ability to communicate with college young people have made him a four-time recipient of the Teacher-of-the-Year award. He is also an instructor on the teaching faculty for Walk Thru the Bible seminars and was co-recipient in 1982 of their Outstanding Teacher award.

G. Craig Williford, Jr., assistant professor of Christian Education, the newest member of the division, is a 1981 graduate with a master of arts degree from the Conservative Baptist Theological Seminary. In addition to his teaching responsibilities, he and his wife have been active in conducting leadership training and marriage seminars in affiliation with the Baptist Expression of Marriage Encounter, a lay movement based in Denver, Colorado. The Willifords are now the southeastern regional clergy couple directing the program for thirteen states.

Dr. Irving L. Jensen



More than twenty-five years ago, Dr. Irving L. Jensen began a writing career that has led to his completion of an array of books and Bible study guides covering the entire sixty-six books of the Bible.

During these years of prolific writing, Dr. Jensen has also been a full-time professor of Bible at Bryan. The purpose of this issue of BRYAN LIFE—to present the Bible department—cannot be accomplished without giving due consideration to the outstanding work of this diligent scholar of God's Word. One of our editors conducted the following interview with Dr. Jensen:

How did you get started writing?

I really started when the editor of *Moody Monthly* called me and asked if I would write an article on the inductive method of study for the February 1958 issue, which was to be devoted to Bible study. I did this and enjoyed it very much. In the process of preparing this

article, I realized that there was a great deal more to write on this subject; so I decided on my own to write more material that could become chapters in a book. At that time I didn't really think that I would approach a publisher.

However, I prepared an outline of what I wanted to do; and when I got well along the way in my project, I wrote to a few publishers. Moody Press was one of the publishers to whom I wrote and was one of the few that asked to be informed when I had finished.

I sent the material to Moody, whose reviewers had the manuscript for nearly a year before I heard that it was accepted for publication. Since publishers always select the title that they feel will best attract the attention of prospective readers, they chose the name *Independent Bible Study*.

So it was really *Moody Monthly* that launched my writing career with the single article; and then after writing the first book for Moody Press, I was contacted and asked to write specific books. In fact, the next book, *Acts, An Inductive Study*, was written in response to the request that I apply the method of inductive study to a particular book.

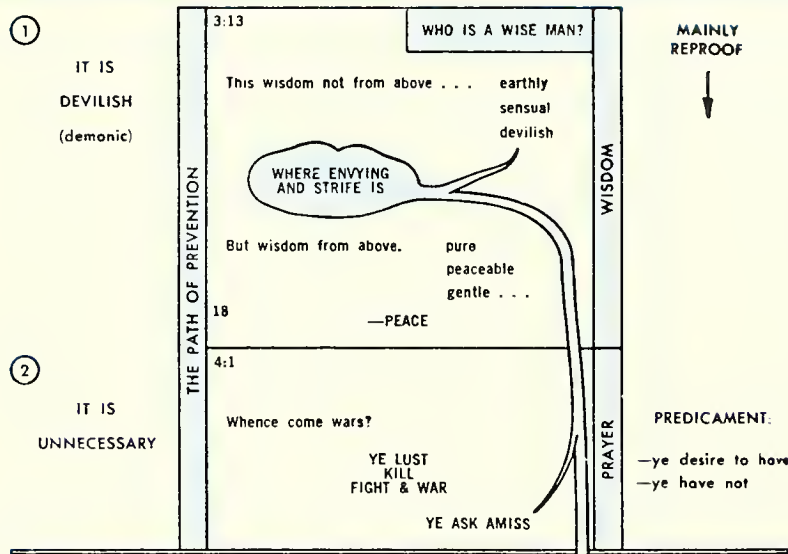
Have you written for other organizations too?

Yes, Harvest House published the *Layman's Bible Study Notebook* in 1978, and I wrote one book on *Methods of Bible Study*, which is used by the day-school movement, Educational Research Associates. Then for Scripture Press I wrote an adult Sunday school commentary that will be coming out in a year or two in its series. Now I am writing for Campus Crusade under Here's Life Publishers.

Then, too, a number of the Moody books are being translated into other languages. Because Moody Press handles all the arrangements for these translations, I don't even know about them until their completion. Some of the study guides have been printed in fifteen different languages, and right now the *Old Testament Survey* is being translated into Chinese.

FOUR ARGUMENTS AGAINST SELFISH FACTION
JAMES 3:13—4:12

**Partial
 Chart
 Illustrating
 Inductive
 Bible
 Study
 Method**
 by
 Irving L. Jensen



Tell us more about your current project for Campus Crusade.

About a year and a half ago, two men from Here's Life Publishers approached me and asked if I would be interested in writing a series of study books especially designed to get young people to study the Bible on their own. At first I thought it would be almost impossible to write another group of study guides that would be different from the ones already printed by Moody Press; but after we talked about it here in my office, I realized from our conversation that there was something I could do that would be entirely different from the Moody series. I agreed to work up a format for the publishers to examine my ideas. I prepared a sample of the material with recreated Bible texts in which the important key words have been highlighted to provide a quick outline. Questions have been printed opposite to the text to guide the student in making his own observations about the text. The publishers were enthusiastic about my plan; so I started with the book of Mark, and then I wrote Romans and John. Now I am working on the non-Pauline epistles. There will be twelve books covering the whole New Testament with about one hundred pages in each book. The first book, *Mark*, will be published this spring. Later we plan to do the Old Testament in the same manner, which the publisher calls a "Do-it-Yourself" Bible study guide. Preparing this material has really been a very exciting experience.

This leads to my next question: Which project have you found the most exciting to prepare?

That is very difficult to answer because all my writing is the creative type, and that is always exciting. But when I was writing the first book, that was the excitement of pioneering—leading I knew not where because there were no plans laid out ahead. I didn't even know that I would have a published book; so that first project had its own special kind of excitement. The most gratifying projects were the Old Testament and New Testament surveys, because I put together the vast

amount of material that I had been gathering for a number of years in my teaching experience here at Bryan. The series I am doing at present is most exciting because of the expectation of the way it will be used and the result it will produce. The plan is to use it on college campuses served by the ministries of Campus Crusade.

The most difficult project I did was the Moody study guides, because I tried to make every one different, even to the introduction in which I attempted to bring out a different angle of Bible study. But knowing that everything I wrote was going to be published, I had momentum and strong motivation for that writing.

How many books has Moody Press printed with your authorship?

Moody has published 52 books, and there have been three other publishers for a total of 55 books. Of course, these do not include the series on which I am now working.

Do you have any other comments about your writing ministry?

One of the very important helps to me has been the secretarial work that my wife, Charlotte, has done for me. She has done the typing over the years for all these books and also has done proofreading. Our children having helped at certain times, it was often a family project; but I especially appreciate the great deal of work which Charlotte has done. For instance, one of the latest manuscripts was 600 pages of typed materials. She is now working full time in this way with real enjoyment, for Bible truths are opened up to her even as she types.

One of the things that have helped so much has been the freedom that I have had at Bryan with a minimum of extra obligations, making it possible for me to concentrate first on my teaching and then on writing. The materials that I prepare for my classes contribute also to my writing, so that the two ministries support each other. It is mainly during the summer and other vacation times that I can spend the longer periods of time necessary to get the volume of writing done.

STUDENT CHRISTIAN SERVICE

Practical Christian Involvement is the student organization which serves as a channel for volunteer participation in a number of ministries, ranging from working with children to showing consideration to the elderly. Its purpose is to train young men and women to become Christian leaders through practical experience and to reach out to the immediate community and even to foreign fields with the message of the Gospel of the Lord Jesus Christ.

The organization is administered by staff member **Allen Kadlec '81**, who is also resident director of Cedar Hill dormitory. Mr. Kadlec is a Christian Education graduate who works with the student leaders in at least a dozen different aspects of ministry. His own evaluation of his relationship with students and faculty in the following paragraphs highlights the significance of this service organization:

"Working as director of Practical Christian Involvement has been a very profitable experience for me. My classroom training took on a whole new perspective when I graduated and began to apply that training to my job. This is the primary objective of PCI—to help students apply what they are learning in the classroom to real life situations and thus make them hungry for more knowledge and eager for service.

"Directing PCI has helped me to recognize some of my own strengths and weaknesses as well as to identify desires and potential of which I was previously unaware. I enjoy working with the students and learning from them. The greatest enjoyment comes in watching a student develop leadership abilities which he can use far beyond Bryan College.



Allen
Kadlec



"One of the greatest challenges to me comes from the fact that PCI is entirely voluntary; so it is important to motivate the students to participate. I am encouraged by the support PCI receives from our students, for approximately 70 percent of all Bryan students have been involved in some area of PCI during this school year. Faculty and staff interest is very high also as revealed in a recent survey. Most of the faculty and staff view PCI as an essential part of the total education program at Bryan as well as a valuable channel to provide ministry opportunities for students. Following is a list of ministries in which approximately 375 students are participants this year":

Big Brother/Big Sister program provides personal contact for about fifty college students with as many children in the community on a weekly friendship level through social and athletic activities planned especially for them.

Bible Fellowships among college students have been organized for weekly sessions in about thirty small groups in the dormitories.

Gospel Gimpers are organized into two puppet teams that accept appointments in churches and with other PCI ministries in the area.

LIFE is the organization that reaches out to high-school students through Bible study sessions and personal discipleship as conducted by some half dozen collegians.

Gospel Teams, composed of thirty to forty students in each of two teams and a smaller ten-member team, take frequent Sunday appointments in local churches and also visit nursing homes.

Nursing home visitation is shared by some twenty students who visit in two local nursing facilities each week to spend time with elderly people.

Bible classes for children conducted weekly attract a large number of student participants who give illustrated Bible stories and teach Gospel songs and choruses.

Jail ministry is shared by four students who go to the jail weekly to share Christ with prisoners.



"Big brother" Byron Alexander, a senior from Charlotte, N.C., shares with an adopted "little brother."

Student Missions Fellowship emphasizes missions by inviting college students to hear missionary speakers and reports and to pray for various mission fields of the world each week.

Summer Missions Program has about fifteen candidates for short-term summer missionary service in various areas of the world. Training sessions and financial assistance are provided through student-fostered channels.

Bible clubs and ministry to mentally handicapped children are two new ministries being organized this spring for further community outreach.

STUDENT TESTIMONIALS

To give the student perspective of this privilege for Christian service through the channels afforded at Bryan, the following comments about their involvements are recorded from interviews:

Dick Hart, senior and son of missionary parents in Lima, Peru: "I find this ministry very beneficial because it has given me the opportunity to put into practice the spiritual lessons I have learned here at school. Teaching children and being a big brother have enabled me to reach out to children in the community. Seeking to answer their questions has helped me to examine what I actually believe. Then seeing God work in the lives of other people has been encouraging and strengthening in my own Christian life. Through our Bible Fellowship, I have become better acquainted with a small group of guys, learning



James Freuler and Colleen Hirneisen in center cheer nursing home patients with their smiles and words of comfort.

from them the importance of not having a superficial attitude in dealing with others. Being involved in PCI has helped me to develop organizational and leadership skills which will be needed when I leave Bryan after this year."

Marianne Burdick, freshman from Hudsonville, Michigan: "It has really been very rewarding to teach Bible stories to children and also it has been a practical tool to help prepare me for a future career in teaching. I appreciate the opportunity to be in one of the Gospel teams to visit churches in the area and meet new people. As a Big Sister I have been glad to help a small girl through hard times and to share fun times with her too."

Kent Johnson, senior from Dixon, Illinois: "Bible Fellowship has been a good influence in my life because I feel that I'm a part of a closely knit group. It has helped me to grow spiritually and to make me feel useful for the Lord. At first when I was teaching children's Bible classes, I felt the pressure for time to keep up with school work. But now I feel rewarded because it has helped me learn how to teach a lesson to children and to be creative to keep their attention."

Tom Anglea, junior from College Park, Georgia: "Singing Scriptural songs with the Gospel team first of all lifts my own soul, and then it gives me an outreach to others. I appreciate the experience of singing

with this choral group and also sharing my testimony in various churches."

Stephen Shields, senior from Ringgold, Virginia: "Since I have come to Bryan, I have had the opportunity to teach the Bible to local children and have headed up the campus Bible Fellowship groups and the local nursing home ministries. Visiting in the nursing home with the elderly has been a special joy. I truly appreciate being given the opportunity to obey my Lord and serve Him through the PCI ministries. I have also found the leadership experience that I have received to be valuable."

Miriam Lahdeaho, sophomore from Helsinki, Finland: "I have found it exciting to go to the Bible, pull out the truths, and then teach these truths and show their application as I tell Bible stories to the children. I am glad to give of myself and my time in this way, and I am learning right along with the children I teach."

Valerie Smith, sophomore from Largo, Florida: "Going to the nursing home gives me the opportunity to have an effect on an individual's life and in turn to have that one influence me. It has opened my eyes to realize that there are many lonely people in the world. It's great to let some of these lonely people know that you love them and want to help them and to feel the love they return."



Paul Lindstrom and Joe Talone make weekly visits to the jail.

PARTICIPANTS IN THE BRYAN MISSIONS CONFERENCE

(Names in italics are those of Bryan alumni)

January 5-7, 1983

Speakers

Dr. *Ian Hay*, General Director, SIM International
Miss *Marilyn Laszlo*, Translator, Wycliffe Bible Translators
Mr. Dennis Cochrane, Assistant to the Director, WBT

Missions

Africa Evangelical Fellowship
American Messianic Fellowship
American Missionary Fellowship
AMG International
Association of Baptists for World Evangelism

Berean Mission
Bible Christian Union
Bible Club Movement
Bible Literature International
Brazil Gospel Fellowship Mission

CAM International
Cedine Bible Mission

Child Evangelism Fellowship
Cleveland Hebrew Mission
Foreign Mission Board of the Southern Baptist Convention

Gospel Missionary Union

Greater Europe Mission
Hope Aglow Ministries
Inner City Impact
International Christian Fellowship

International Missions
International Students
Messianic Ministry to Israel
Metro Atlanta Youth for Christ
Missionary Internship

North Africa Mission
Open Air Campaigners
Overseas Missionary Fellowship
RBMU International
SEND International
SIM International

Slavic Gospel Association
Source of Light Mission
South America Mission
Teen Missions International

The Evangelical Alliance Mission (TEAM)

Friends of Israel
The Kentucky Mountain Mission
The Navigators
The Pocket Testament League

The World Radio Missionary Fellowship
UFM International
United World Mission
Village Missions
World Reach

Worldteam
World Vision
Worldwide Discipleship Association
Worldwide Evangelistic Crusade
Wycliffe Bible Translators

Musicians

Rev. *James Reese*, song leader and soloist
Marilyn Laszlo and Beverly Entz
Ezequiel Martinez
Members of student body and faculty

Representatives

Robert Schultz
Wesley and *Lori Taber*
Don Adams, Wilbur Rigby
Larry Smith, Louise Ebner
Frederic Patton

Hugh Coombs
David Bennett
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Ian and *June Hay*, Charles and Lucille Anderson
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Clayton Irmeger
Wayne Gardner
Julian Reese
Thomas Marks, Jr.
Dennis Cochrane, *Marilyn Laszlo*, Beverly Entz, *Rick* and *Marilyn Speece*, *Audrey Mayer*

THE MISSION



Dr. Ian Hay, general director of SIM International and chairman of the Bryan board of trustees, sets forth from the book of Romans the Biblical responsibility to share Jesus Christ and, in a companion message, he shows how this responsibility is being translated into action in one specific area in Africa. The following articles are condensed versions of those two messages.

In the introduction to Romans we see what is in Paul's mind as he writes this tremendous epistle. In I Corinthians 4:2, Paul said that "it is required in stewards that a man be found faithful." He was very conscious of what it meant to be a steward. He accepted that responsibility to be faithful as he picked up his quill to write to the people in Rome, most of whom he had never seen. He expresses his deep desire to go to Rome, but up to this point he had been hindered. He says, "The reason that I want to come to you is to have some fruit among you even as among the rest of the Gentiles."

Note that word *Gentiles*. We will see it again. The word that Paul used here is the word from which we get our word *ethnic*. It is translated in the Old Testament by the word *nations*. He is not talking about Gentiles in contrast to Jews, but rather he is talking about the nations of the world. In chapter 15 he could say, "All the way from Palestine up to Illyricum I have preached the Gospel; I have shared the Good News among these nations." Now he wants to come to Rome to do it.

Paul's reason is stated in Romans 1:14-17: "I am debtor both to the Greeks and to the barbarians, both to the wise and to the foolish; thus for my part I am eager to preach the Gospel to you also who are in

MANDATE!

by Ian M. Hay '50

Rome. For I am not ashamed of the Gospel for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith to faith, as it is written, but the righteous man shall live by faith." In these verses Paul shows us what it means to be a steward and the responsibility that a steward has.

Remember the parable of the pounds, in which a rich man called his servants and gave to each one the same sum of money. The servants were to live off the money and to return it to the master with interest.

But what is the pound? In I Timothy 1:11, Paul speaks of the glorious Gospel, which has been committed to his trust—that's what the pound is. Every Christian, regardless of his talents or abilities, regardless of whether he is rich or poor, learned or unlearned, educated or uneducated—it makes no difference—has committed to him the same thing. When he comes to Christ, he receives the gift of salvation—the Gospel; and he is supposed to do something with that internally. He is to be changed from glory to glory in the face of Jesus Christ. In that way he takes the pound that is given to him; and when Christ comes back, he is to give back to Him more than he received because he has been obedient through the power of the Holy Spirit and has been growing in Christ.

So the pound that is given to us blesses us, but it also gives us responsibility. With Paul we have to say, "I am in debt." As we look at the life of Paul, we see that recurrent theme. For instance, in I Corinthians 9, Paul says, "Woe is me if I preach not the Gospel of Christ." He is saying: "I've got to communicate the Gospel to the Greeks or barbarians, to the wise or fools among these ethnic groups. I am in debt to them."

Now what is this Gospel that he is talking about? Part of the Gospel is the fact that people apart from the

knowledge of Jesus Christ are lost in their sins. In II Corinthians 4, Paul says that if the Gospel is veiled or hidden, it is hidden to those who are lost, or those who are perishing. That is an awesome word. Any time we speak it we have to do so with tears in our hearts and in our minds. However, it is a Biblical fact whether everybody wants to accept it or not!

Only God can speak authoritatively about man's condition. We can't base our understanding of man's condition on anthropology or sociology—only on what God has said. We see in Romans 1:18 through 3:19 that Paul is emphasizing the wrath of God that is revealed against all ungodliness and unrighteousness of men.

In verse 20, he says, "Since the creation of the world His invisible attributes, His eternal power and His divine nature have been clearly seen, being understood through

I got to the village just in time to watch my friend offer a sacrifice.

what was made, so that they are without excuse." A revelation of God has been made to all men—His eternal power and His godhead. Everybody knows that. "The heavens declare the glory of God and the firmament shows His handiwork," the Psalmist tells us.

Thirty-one years ago we were in Nigeria and had the privilege of working among the Gbari tribe. We were trying to learn their language. We didn't have a language school, but in the mornings we sat with a teacher or informant. Then in the afternoon, we went out to try to use what we had learned.

I remember one afternoon I came across a farmer tilling his soil. The rains had begun and he was busy working. I stopped to greet him. Hoping for a conversation, I said, "I see that you are farming." He said, "Yes," and that ended that conversation. But I persevered, "Well, you are planting your seeds; do you think you are going to have a good harvest this year?" I could almost see the wheels spinning in his mind as he looked at me and thought, "This crazy white man is asking me if I am going to have a

good harvest when I am just putting seeds in the ground. How do I know whether I am going to have a good harvest or not?" But what he actually said to me was a very interesting thing. He said, "If Shekwohi wills."

Now the Gbari people are animists. They don't worship sticks and stones, but they do worship the spirits whom they call the Ekwohi. But this farmer didn't say, "If the Ekwohi (the spirits) will." He said, "If the Shekwohi wills." So I asked, "Who is he?" And I got a lesson in theology from that Gbari farmer. He said: "Don't you know who Shekwohi is? He is the One who made everything. He's the Great One of the heavens. He sends the sunshine. He sends the rain." And he told me about God. I made it a point to keep going back to see my new friend. Each time as his corn got higher, I asked the same question, "Are you going to have a good harvest this year?" Always he said the same thing, "If Shekwohi wills (if God wills), I am going to have a good harvest."

Harvest time came, and there was no famine in Africa that year. My friend went out and cut down his crops. The women carried them back into the village to be stored away in the granary. I got to the village just in time to watch my friend offer a sacrifice at the completion of his harvest. The blood and feathers of a chicken were smeared on the outside of the granary. I waited until he was finished and congratulated him on the great harvest. Then I asked, "Tell me, what were you doing just now?" "Oh," he said, "I was giving thanks for my harvest." I replied, "That's a good thing to do. To whom were you giving thanks?" "I was thanking the Ekwohi (the spirits) for my harvest," he answered.

I said: "Don't you remember me? Do you remember what I asked you all year as I came to visit you? What did you answer?" He thought for a minute and then he said, "Well, I always said, 'If Shekwohi wills.'" I said: "Shekwohi willed (God willed) and you had a good harvest. Why are you thanking the Ekwohi (the spirits)?" He thought for a moment and said: "Well, Shekwohi is good. You don't need

to worry about Him. It is the evil ones we have to worry about, and so I give thanks to them."

And in Romans I, I read: "That though they know God, they worship Him not as God, neither are they thankful," and therefore "they are without excuse." I have yet to find a tribe in Africa that has no concept of God. They know His eternal power and His godhead, but what they know of God is faulty. They don't know anything about the Savior and His love.

In Romans 2:14 and 15, Paul tells us that these people are condemned by their conduct, their conscience, and their memory. So Paul says, "I am a debtor because I have had committed to my trust the Gospel, the truth that people are lost." The lostness of men is part of what Paul called "my Gospel." Paul believed that men can be lost, and they are.

However, Paul also believed that lost men can be saved. Starting with Romans 3:21, really the heart and core of the Bible, we find Paul saying: "But now apart from the law, the righteousness of God has been manifested . . . , even the righteousness of God through faith in Jesus Christ for all those who believe, for there is no distinction; for all have sinned and fall short of the glory of God. . . ." That's true, but all can be "justified as a gift by His grace through the redemption which is in Christ Jesus." And the rest of Paul's writing through the book of Romans is what it means to be justified, what it means to be sanctified, what it means to be glorified, what it means to live a

Strangely enough, God allowed that new Christian to be bitten by a snake and die.

godly life here on earth. It is all a part of the Gospel. Paul says: "That is committed to my trust. I am a debtor, and I must preach that Gospel. It is my responsibility."

Paul was delighted at the privilege of taking that which was committed to his trust, recognizing his stewardship responsibility, and doing something with it. He could hardly

wait to get to Rome, even though going to Rome meant going to jail. On his way to Jerusalem prior to this, he said: "Bondage and affliction await me. I don't care. Neither count I my life dear unto myself, so that I might finish my course with joy." Because he understood what it meant to be a steward of the grace of God, because the pound given to him was the Gospel, he could say, "I am not ashamed of the Gospel, because it is the dynamite, the power of God."

In the very first bush village that my wife and I visited after we had grasped the language, one young man came to Christ. When he did, his older brother persecuted him unmercifully. Strangely enough, God allowed that new Christian to be bitten by a snake and die. As I went to the village, I questioned why God had allowed the only Christian among the Gbari people on the west bank of the Kaduna River to die. When I got out there, I found the answer. The first one to come to see me was Jugaba, that older brother, who had persecuted his younger brother. He had never seen anybody die as his brother did. He wanted to know what his brother knew. And Jugaba became a Christian. Like Paul, he was transformed from a persecutor of the church to a flaming evangelist. There are churches in several villages today that exist because of Jugaba. What brought about that transformation? The power of God in his life.

What does it mean to be a steward? It means to take the good thing that has been committed to our trust and invest it so that when the Master comes back we can give Him His own back with interest.

We Christians have all the blessings of God showered upon us. The Scriptures say that we are debtors, we are stewards of the good things God has given to us. What do we do with them? What do we do with the commands that God gives to us?

"It's required in stewards that a man be found faithful." Are we receiving all the blessings but just keeping them for ourselves? I pray that God will so stir our hearts today that we will be eager to be faithful stewards of the Gospel of the grace of God through sharing the knowledge of Jesus Christ.

HOW TO REACH

by Ian M. Hay '50

In 1517, when Martin Luther nailed his theses to the church door in Wittenberg, there were fewer than one billion people in the world. In 1793, when the modern missionary movement began with William Carey, there were just barely over one billion. Even in our own 20th century when the great missionary convention was held in Edinburgh in 1910 with the cry "to reach everybody in our generation," there were still just over two billion on the globe. But look at the exponential growth from that time till now. The world's population has increased to almost five billion people.

Let this figure of five billion burn into your mind!

Consider that today there are almost twice as many Chinese as there were people in the whole world when Jesus looked into the eyes of His disciples and said, "You are to go and make disciples of all the nations. You are to reach *every creature*." Five billion people!

Of those five billion people, the statisticians tell us that approximately 2.7 billion could be called unreached people. By that term we mean people who have no near neighbor who can tell them who Jesus is.

And that's a tragedy. Scripture declares that for a person to be saved, the Word has to be brought near to his heart. These 2.7 billion people have nobody to bring that Word near to them. How then will those people be saved? Only when *somebody* brings the Word near to them! It is people reaching people that Paul talks about in Romans 10:14.

In Romans 15:15, Paul sees himself as a priest who brings a sacrifice to God when he goes out and reaches the Gentiles—the ethnic groups. So, when we read that we are a royal priesthood, our sacrifice should contain the offering up of the nations to Him. That's how these people are going to hear and be saved.

Consider how the nations in the Mediterranean basin were reached with the gospel during the first century. They were reached by people

THE 2.7 BILLION UNREACHED PEOPLES

who went to them and brought the Word of God near to their hearts. When that happened, they believed, they confessed, and they were saved. And thus salvation spread. How are the unreached peoples of our generation going to be reached? Only when people like us tell them.

To do this formidable task, we must have a workable strategy. First we need to identify the 2.7 billion unreached people. But there are too many; it's all too mind-boggling. How can we comprehend that number of people? Let's try to reduce the number. We'll take just one segment—the Muslim world with its 700 million.

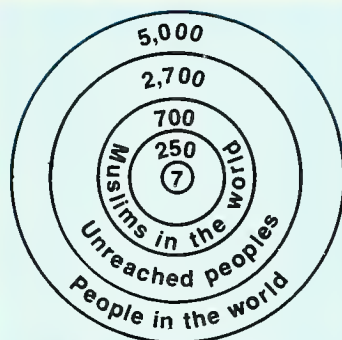
To start with 700 million is much better than trying to start with 2.7 billion; but, honestly, I still don't know what to do with 700 million. That's three times the population of the United States. How can we reach 700 million Muslims?

Again, let's limit ourselves—this time to the continent of Africa, where 250 million of these Muslims live. Now in our consideration of numbers, we have gone from 5 billion to 2.7 billion, to 700 million, to 250 million. How then do we reach 250 million Muslims on the continent of Africa?

In 1975 SIM's International Council decided we were going to try to identify the unreached people contiguous to the places where we were already working. An assignment was given to each of the Mission's directors in Africa: Find the unreached pockets of people right where you are.

Eighteen months later, in November 1976, we had a meeting of all those directors to bring back their reports. The director from Liberia identified a group of people in Liberia called the Mandingos. He didn't know very much about them at that time, but he did know that no one was doing anything to reach them. As we listened, talked, and prayed around the table, we concluded as they did in the first century ("It seemed good to the Holy Spirit and to us. . .") that we ought to do something about reaching the Mandingos.

I came back from that conference and asked one of my colleagues to research the Mandingos: how many there were, where they came from



Reaching the billions by starting with millions

originally, and where they were presently located. Through the month of December, he did his research and found some fascinating facts about them.

What really surprised us was that in January of that year there was published *Roots*, in which Alex Haley reported his discovery that his ancestor was Kunta Kinte, a Malinke from Gambia.

The Malinke had an empire in West Africa long before there were empires in Europe. Today there are still 7 million of these people in West Africa, scattered in Ivory Coast, Senegal, Gambia, and Guinea. The Mandingo of Liberia belong to this larger ethnic group.

I don't know quite how to reach 2.7 billion people, but I think it is an achievable goal to reach the 7 million Malinke. In our mission we decided we could begin with the Mandingo in Liberia. We started broadcasting to them in 1976. At that time there were already some believers who had been won earlier through the work of the Christian and Missionary Alliance ministries in Guinea; but most of that 7 million Malinke are unreached peoples, part of the 2.7 billion identified earlier. The only possible way that they can come to a knowledge of Christ is for *somebody* to go and tell.

Now, who will go? And who will send? The ultimate answer is that God sends missionaries. But how does He do it? We understand that question better when we read the Scriptures. Jesus said, "Pray ye the Lord of the harvest that He will thrust forth laborers into the harvest" (Matthew 9:38).

There is another portion of Scripture that emphasizes this. It is Psalm 2, a psalm written in four

stanzas. In the first stanza, the nations speak; in the second, God the Father speaks; in the third, God the Son speaks; and in the fourth, God the Holy Spirit speaks.

The Son says, "I will surely tell you the decree of the Lord. He said to Me, Thou art my Son, Today I have begotten Thee. Ask of Me and I will surely give the nations as Thine inheritance, and the ends of the earth as Thy possession" (verses 7, 8). Just as in John 17, we have here a picture of the Eternal Son in His ministry of intercession.

The New Testament teaches us that our hearts ought to be so united with His that we want to join Him in His prayer. We are taught to ask, and the promise is that He will give the nations. I think we need to ask God to teach us to pray big prayers for the nations. "O God, give us the nations! Give us the Mandingo!" In this way we need to pray around the world.

As we identify all of the nations and pray such prayers in faith, our prayers will be brought before the Throne of God; and we will see dynamic results right here on earth (Revelation 8:3-5). I know that can happen. Missionary history illustrates over and over that the dynamic of prayer brings results as the message of God is brought near to unreached people by humble, simple people like you and me.

I covet for those unreached peoples, those nations that still remain, that the same thing will happen to them because we are willing to go and bring the Word near to these 2.7 billion in their various ethnic groups.

We are asking for at least ten people to go out and work among the Mandingo people. There is already one Bryan graduate that has something to do with the Mandingos—Ken Baker, who graduated in 1976. We need to pray that God will raise up others and thrust them forth. In this way God will give us the nations!

May God help us to understand the implications of His Word and think about the nations. May I challenge you to ask God to give you a nation and pray for that nation! Pray for your chosen ethnic group that the Lord will thrust forth the right laborers.

CAMPUS REVIEW

TRUSTEES DECIDE TO BUILD

Faced with the continuing need for additional dormitory space over the past decade and having before them an array of more than twenty construction bids for the proposed new dormitory, the Board of Trustees at the January meeting reached a unanimous decision to select a contractor and to build the long-planned-for dormitory.

Ground breaking on March 3, at the construction site adjacent to Long Dormitory, featured a service of music, Scripture reading, and prayer before the ceremonial turning of shovels full of dirt by representatives of the student body, the faculty, the Board of Trustees, the alumni association, and the local advisory committee.

Representatives of Barber and McMurry, of Knoxville, the college architect, and Jones-Robertson, of Winchester, Tennessee, the contractor, were among those joining in this assembly to celebrate the beginning of construction of another major building on Bryan campus.

ACSI EVALUATION AT BRYAN

An evaluation committee from the Association of Christian Schools International (ACSI) visited Bryan in early February to evaluate the Education Department to determine its eligibility for ACSI approval. A growing number of education majors are interested in teaching in Christian day schools, and the ACSI certification is an asset to those seeking teaching positions.

The evaluation committee was led by Dr. Bruce Alcorn, chairman of the Education Department at Grace College, Winona Lake, Indiana. Other members of the committee included: Dr. Marshall Gilham, from DeKalb Christian Academy in Atlanta; Miss Patricia Landis, from Nyack College in Nyack, N.Y.; and Dr. John Schimmer, Director of Teacher Certification for ACSI, from Dallas, Texas. Dr. Mayme Bedford, head of the

Bryan Education Department, coordinated the evaluation visit.

Before leaving campus, the evaluation committee reported its decision to recommend Bryan's teacher education program for approval by the ACSI Commission. In commending the Bryan program as it now operates, the committee also made a number of recommendations for future development. Notice of official approval has now been received.

ACSI is a professional service organization with a membership of approximately 1,900 elementary and secondary Christian schools and Christian colleges, representing a membership of 337,550 students in the United States. In addition, a number of missionary schools and national schools in other countries have membership with ACSI. Dr. Roy Lowrie, Jr., of Newtown Square, Pennsylvania, is president of ACSI.

The overall purpose of ACSI is to upgrade the quality of Christian day schools by assisting them in 1) helping new schools to become established, 2) providing in-service training for teachers and administrators, and 3) publishing a journal for its membership. ACSI is also heavily involved in legal and legislative matters that concern the existence of Christian schools.

GOVERNMENT RELATIONS SEMINAR

During the last week in January, six Bryan juniors and seniors, accompanied by Dr. Robert Spoede, professor of history, and Mrs. Spoede, participated in the annual Federal Seminar in Washington, D.C., sponsored by the National Association of Evangelicals. The seniors were Jim Durgin, of Newport, Rhode Island; Bobby DuVall, of Jacksonville, Florida; Leslie Ferris, of Knoxville, Tennessee; David Ragland, of Hodgenville, Kentucky; and the juniors were John Carpenter, of Buffalo, New York; and Dottie Frensley, of Franklin, Tennessee.

The Bryan delegates, along with

those from sixteen other Christian colleges, heard some twenty speakers representing various aspects of political life in Washington.

After a film presentation, "The Second American Revolution," which advocated a return to Judeo-Christian heritage, Franky Schaeffer presented his views concerning the apathy of many evangelicals toward public policy and issued a warning that the trend must be reversed in order to preserve the privileges of Christian colleges and universities.

Other highlights of the seminar were a speech by James Watt, Secretary of the Interior, and a debate on the topic "Should the United States adopt a freeze on nuclear weapons?"

NEW DIRECTOR OF CAPITAL GIVING



Jack W. Clapper, of Orlando, Florida, has been appointed to the advancement staff as director of capital giving.

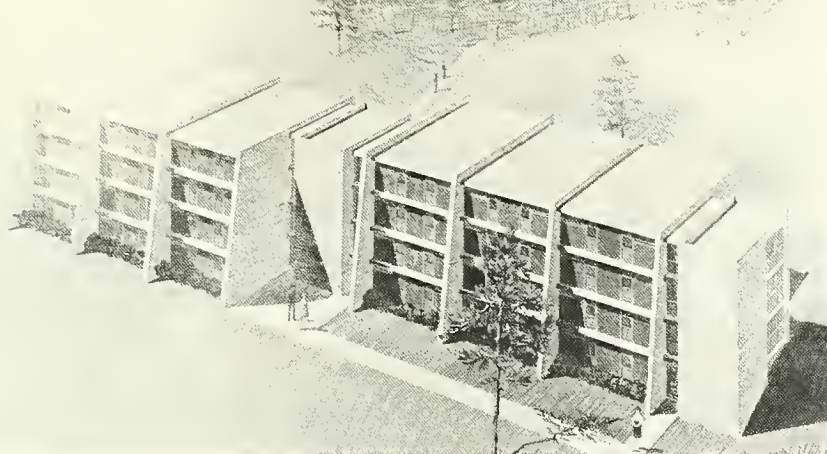
Mr. Clapper was on the development staff of Malone College, Canton, Ohio, for eleven years and served two years as director of fund development and public relations for a Florida hospital.

Mr. Clapper's career at Bryan began with his attendance at the March 11 and 12 banquets in Ft. Lauderdale and Jacksonville, Florida. He will give leadership to the capital campaign to raise \$1 million needed to complete the costs of the new four-story dormitory which is now under construction.

Although the base for extensive campaign field activity will be Mr. Clapper's office on campus, he and his wife, Dorothy, will retain their residence in Orlando.

SPORTS NEWS FLASH

By winning their district title as this issue goes to press, the Bryan Lions basketball men qualified for the annual tournament of the National Christian College Athletic Association. Leading scorer for the Lions is Jason Peters, of Lansing, Michigan, who has averaged 15 points per game. The season's record was 19-14.



Ground Breaking for the New Dorm



Bryan trustees throw the first dirt at the dormitory ground breaking.

Bids received	January 13, 1983
Contracts signed	February 21, 1983
Ground breaking	March 3, 1983
Completion date	Summer 1984

March 3, 1983

Amount Needed to Build New Dormitory

Construction	\$1,500,000.00	
Furnishings	65,000.00	
Equipment	39,000.00	
Access road and parking lot	10,000.00	
Campaign expenses	200,000.00	
Contingency	100,000.00	
Architect's fees	86,000.00	
Total Needed		\$2,000,000.00

Gifts and Pledges Received

Alumni	\$ 114,342.32	
Corporations	121,303.17	
Foundations/trusts	350,000.00	
Faculty/staff	45,970.00	
Trustees	137,825.25	
Other individuals	268,558.73	
Total Received		\$1,038,099.47

***FUNDS NEEDED TO
COMPLETE DORMITORY***

\$961,900.53



A Tribute To Miss Ruth Huston

(1899-1982)

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3).

Miss Ruth Huston, who spent her life sharing her knowledge of Jesus Christ with others, especially with the mountain people of eastern Kentucky, is an inspiring example of how God can use a person who puts Jesus Christ first and follows on to know Him.

Born to wealth and privilege in the family of the Lukens Steel Company of Coatesville, Pennsylvania, she invested her own life first and later used her inherited wealth to spread the gospel through her support of many Christian enterprises. Always praying about how to use her income, she gave money as she was led by the Holy Spirit, not as she was pressured to do so. Her generosity notably influenced the growth and development of the Scripture Memory Mountain Mission, of Emmalena, Kentucky, of which she became a charter member at its founding in 1932.

But even before this stewardship of her share of the family fortune began, she herself had become a career missionary in the Appalachian region of southeastern Kentucky, whose mountains and people she dearly loved. By her own testimony, Miss Huston was influenced to use her life to count for something worthwhile by the example of her parents both in their own personal lives and by their Christian concern for the welfare of the industrial community created by the five-generation iron and steel business in the Brandywine Valley of Pennsylvania.

This family heritage, however, stretched back nearly two hundred years to her great-great-grandmother Rebecca Lukens (1790-1854), who, left a widow at the age of thirty-one with small daughters, ran the iron business with notable success for twenty years until one of the daughters grew up and married Charles Huston, who then became head of the business. For her success in that early day in industry, remarkable Rebecca Lukens was chosen as one of the fifty outstanding women leaders in the history of the United States to be honored in the Bicentennial. To know the history of this family is to see that the sturdy character and astute business sense of Ruth Huston were rooted deeply in her English Quaker and Scottish Presbyterian heritage.

After graduating from a finishing school and traveling for a time (a typical educational pattern of that day for girls from well-to-do families), she and a friend, by invitation of one of her former school teachers, went out to eastern Kentucky to visit the mission work that the teacher and her sister were engaged in as heads of a dormitory in a boarding mission school. That was 1923, when Leslie County, Kentucky, could be reached in the final stage of travel only on foot or horseback, and this young woman from Pennsylvania loved horseback riding.

Following this introductory visit, Miss Huston re-

turned in 1924 to Hyden to assist in the work for one year, especially to teach music. That one year of what we call today "short-term" service turned into a lifetime in her beloved Kentucky mountains, where she now lies buried on the grounds of beautiful Camp Nathanael, the home of Scripture Memory Mountain Mission.

In her more than fifty years of helping to meet the spiritual, physical, and educational needs of youths and adults in southeastern Kentucky, Miss Huston taught Bible in Sunday schools, in homes, and in summer camps; she helped to sponsor a bookmobile library service; she used her music wherever the opportunity presented itself; and she performed that wide variety of services incident to missionary life. In the earlier years in Hyden, she kept a women's dormitory in her large home, named Cherry Corner; and she promoted civic improvements in the little town of Hyden, located not far from famed Hell-for-Sartin Creek.

Miss Huston was the author of two books, *Observation of God's Timing in the Kentucky Mountains* (1962), principally a personal account of her experiences over nearly forty years, and *Acting Like Christians* (1972), a handbook on the application of Christian teaching to daily living. Both of these books reflect her own spiritual struggles from the somewhat worldly, spiritual indifference of her youth to the spiritual maturity of her later years.

Besides her full-time involvement in her own missionary service, she also found time to be interested in Christian ministries at a distance. Among these was her interest in Bryan College, a somewhat natural development from the fact that four of the children of Mr. and Mrs. Garland Franklin, founders and leaders of the Scripture Memory Mountain Mission, attended Bryan. Miss Huston's generous support of scholarships for Camp Nathanael young people was proverbial. She became a trustee of Bryan College in 1959, serving actively for nearly twenty years.

In contrast to the futile, if not personally destructive, lives of so many people of inherited wealth, Miss Huston stands as a superb example of the positive use of inherited wealth. No greater personal tribute could be paid to her than was voiced by Miss Mavie Adams, her assistant and companion for thirty-six years: "I've never regretted anything I ever did for Miss Huston; she is the finest Christian I have ever known." And a number of Christian organizations rise up to praise God for her financial generosity to them.

Truly, "a woman who fears the Lord, she shall be praised."



Huston Hall, a dormitory for women.

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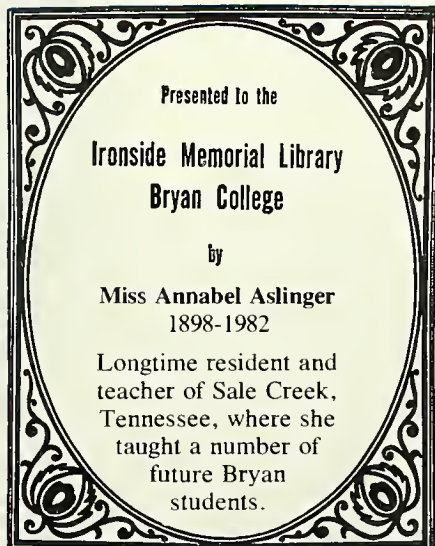
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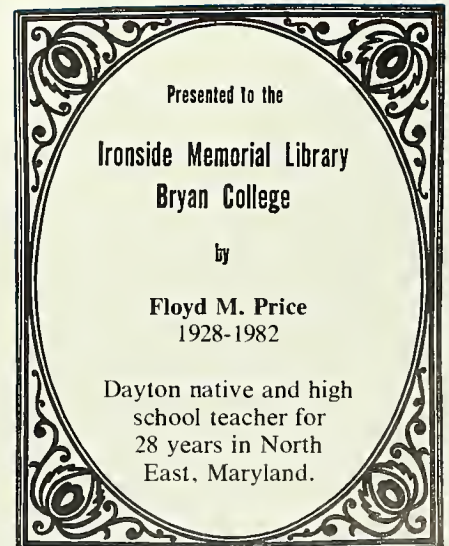
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Street _____

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These bookplates symbolize two bequests which these friends left to the college for the purchase of books for the library. A bookplate of the style shown here will appear on the inside front cover of each volume placed in the collection as a memorial to these thoughtful friends.



Sixth Annual
PASTORS' CONFERENCE

MAY 10-12, 1983



Dr. Stanley

Speakers: **DR. CHARLES F. STANLEY**, pastor
First Baptist Church
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DR. DONALD E. HOKE, pastor
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Open to pastors and their wives



Dr. Hoke

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ALUMNI WEEKEND

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Welcome to ALL alumni

Twentieth Annual
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Musicians: BRYAN FACULTY, STAFF, AND ALUMNI



Dr. Cronk

For details, write to: Bryan College
Dayton, TN 37321

BRYAN LIFE

SUMMER 1983

A man in a brown suit is seated at a piano, playing. He is looking down at his hands on the keyboard. Behind him is a large, dark panel with many small, circular buttons or lights arranged in a grid. To the left, a portion of a red curtain with a gold fringe and a circular emblem is visible. The overall lighting is warm and focused on the man and the piano.

FOCUSING ON FINE ARTS
BUILDING SELF-ESTEEM
SETTING GOALS

BRYAN LIFE

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FRONT COVER PHOTO

David C. Friberg, chairman of the Division of Fine Arts, is shown at the organ console in Rudd Chapel auditorium.

PHOTO CREDITS

The front and back cover photos plus photos on pages 8, 9, and 13 are by Mauldin Photography.

Volume 8

Summer 1983

Number 4

THE DIVISION OF FINE ARTS: The Biblical philosophy underlying the work of the Division, the program, and the faculty are presented.

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EDITORIAL



This issue focuses on the Division of Fine Arts, the fifth such issue to feature one of the six academic divisions of the college. Besides the program of instruction for the students who choose their major in this division, the curriculum also serves a wide spectrum of students who elect to take courses in music and in art and to participate in the activities for personal enrichment. This attracting of the nonspecialist student in-

creases the general education impact of the division far beyond the required introductory general education course. In its broad scope of extraclassroom service, the division coordinates the music for chapels, schedules an annual artist series, and sponsors art exhibits, including exhibits on loan. Off-campus community service adds a further dimension, which provides opportunities for students to develop in performing situations.

The hallmark of this varied overall program of teaching, performance, and community service is an excellence deriving from the personal and professional characteristics of the people who make up the division. Hard work and a spirit of cooperation are clearly evident in the carrying out of their responsibilities. The contribution of this division enriches the entire educational program.

Theodore C. Mercer
President

The Division of Fine Arts



In Genesis 1:27 we find that God created man in His own image. This makes man unique in his nature in that he possesses certain characteristics which are like God, his Creator. Man can think, reason, feel emotion, communicate in a rational way, and make voluntary decisions. He can also create and appreciate beauty.

One of the first things the Bible tells us about God is that He is the Creator (Gen. 1:1). He created a beautiful world and then approved or enjoyed it ("it was good . . . it was very good"). It is of utmost importance for the Christian to realize that the desire to create and enjoy beauty—whether in art, drama, literature, music, or nature—was designed into all human beings by our Creator. The "arts" are therefore a reflection of being created in God's image and should not be considered a "harmless diversion" or a "frivolous pastime." Although all men and women possess the gift of creativity to some extent, it is the Christian who recognizes God as the source of the gift and seeks to employ it for His glory.

It is from such a perspective that the Division of Fine Arts at Bryan College seeks to teach young men and women. Although the fall of Adam greatly diminished the ability of mankind to function as originally created in God's image, each person still possesses these characteristics to one degree or another. We therefore seek to train each individual who desires to develop his or her ability—whether it be great or small.

At Bryan College we also believe that there are standards by which we can judge the arts. In an age when Satan has effectively usurped many of the arts for his own evil ends, it is imperative that Christians be able to recognize this predicament and to provide Biblical leadership in an often confusing area of life. The Scriptures themselves demonstrate that there are standards by which we can make certain value judgments. God, who was obviously judging by some divine standard, saw that His creation was good; it met His standard, and He approved it. The New Testament also suggests that there are standards. In Paul's exhortations to believers, we are told to concentrate on those things which are pure, lovely, of good report, virtuous, and

praiseworthy. Thus, a part of the training at Bryan involves seeking to understand and apply Biblical principles to a study of the arts.

Although we can judge the arts in light of Biblical principles, the arts are by no means limited to religious subject matter alone. And although many of the arts—such as painting, music, writing, and drama—can and must be employed in carrying out the Great Commission, which includes both winning and teaching, the arts have also been given to mankind as a gift simply for the sake of enjoyment. This principle has been graphically illustrated by Francis Schaeffer in his excellent booklet *Art and the Bible*, published by Intervarsity Press.

The purpose of the Division of Fine Arts is then, in the broadest sense, twofold in nature: (1) to develop the creative ability God has designed into each person and (2) to equip individuals to employ such gifts in service to God and man. To these ends, the division offers many opportunities. For the person seeking professional preparation in music, Bryan College offers a major in music. Students majoring in music may select a number of concentrations, including performance, music education, church music, church music/Christian Education combination, or theory. Private instruction in voice, piano, organ, and the standard band/orchestral instruments is also offered free of charge to all students, regardless of major. The Music Department includes a number of performing groups, open to all Bryan students on the basis of auditions. These groups include Concert Choir, Chamber Singers, Symphonic Wind Ensemble, and various brass, woodwind, and string ensembles.

Although the college does not offer a major in art, courses are offered in the areas of drawing, painting, sculpture, design, and ceramics. These courses, which are open to all students, help to develop a fuller understanding and ability in artistic expression.

In recognition of the fact that the arts were created for the enjoyment of man and the glory of God, the Division of Fine Arts seeks to train young men and women to develop and refine their gifts as a testimony to being created in the "image of God."

Fine Arts Faculty

A major resource of any school is its faculty, and the Division of Fine Arts at Bryan is staffed by competent, versatile, and committed faculty members.



Dr. Bartlett

Dr. John Bartlett, professor of fine arts, has completed his seventeenth year at Bryan, having recently returned to full-time faculty status after serving as vice president for several years, when he was academic dean and director of development. In addition to his instruction in the course Introduction to Fine Arts, Dr. Bartlett also teaches courses in voice and speech. Each summer he conducts a fine arts tour to the major capitals of Europe. Besides the master of fine arts degree, he holds the Ph.D., which he earned from Ohio State University.

Ruth Bartlett, assistant professor of music, teaches voice, piano, and music education. Beyond her master's degree, she has completed further graduate work at Ohio State, Kent State, and Cadek Conserva-



Mrs. Bartlett giving voice instruction



Community Choir Festival

David Friberg, assistant professor of music, teaches music theory and organ. He is the director of the Concert Choir and also chairs the Division of Fine Arts. He is working on his second master's degree, in music theory, at the University of Kansas. Under his direction the Concert Choir has made annual spring tours and has participated several times in the Singing Christmas Tree, sponsored by the Chattanooga Boys' Choir. He often gives organ concerts and currently serves as organist of the Central Baptist Church in Chattanooga.

tory. As a mezzo-soprano, she includes in her repertoire solos from several of the great operas and oratorios.

Dr. and Mrs. Bartlett frequently sing solos and duets for college programs and church services and give concerts for churches, Bible conferences, and other public functions. Dr. Bartlett served eleven years as minister of music at the First United Methodist Church of Dayton.

Kent Juillard, assistant professor of art, gives instruction with a view to developing individual creativity. An alumnus of Bryan, Juillard received the master's degree in art from Bowling Green State University in Ohio. He makes his own artistic expressions available for display and arranges for the display of other art collections, as well as an annual exhibit of student art.



Wilhoit

Dr. Mel R. Wilhoit, assistant professor of music, holds the master of music from Mankato State University in Minnesota and the doctor of musical arts from the Southern Baptist Theological Seminary in Louisville, Kentucky. In addition to directing Bryan's Symphonic Wind Ensemble and other instrumental groups that perform at various college functions and in area churches, Dr. Wilhoit teaches courses in music history, church music, and music education. His ten articles on American gospel song composers are soon to be published in the *New Grove Dictionary of Music in the United States*. Currently Dr. Wilhoit is minister of music at the Oak Street Baptist Church in Soddy, Tennessee, and frequently performs as a trumpet soloist in area churches.



Kent Juillard observing two art students

David Luther, assistant professor of music, is currently completing his doctor of musical arts degree in vocal performance at Louisiana State University. At Bryan he teaches courses in voice, conducting, and church music and directs the Chamber Singers, a 12- to 16-voice ensemble, which had two short tours last year, one of which was a spring trip to the Bahamas and Florida. Mr. Luther has sung leading opera and oratorio roles with the New Orleans Philharmonic, the New Orleans Civic Opera, the University of Chattanooga Symphony, the LSU Opera Theater, the Goldovsky Opera Workshop, and the Baton Rouge Summer Festival of Arts. He presently is soloist once a month for the nationally televised "Changed Lives" program, taped at the First Presbyterian Church in Chattanooga.

Sigrid Luther, assistant professor of music, together with her husband, has completed five years of service at Bryan. She holds the master of music degree from LSU and plans to complete the doctor of musical arts in piano performance while she and her husband are on sabbatical leave during the 1983-84 school year. Her training was with Adelaide Banaszynski at the Wisconsin Conservatory, Peggy Ramsey and Laurence Morton at Bob Jones University, and Daniel Sher at LSU. She won the Milwaukee Piano Talented Competition, the Boepppler Scholarship, is listed in three *Who's Who* publications, and has been elected to the honorary



David Luther in concert performance

societies of Phi Kappa Phi and Pi Kappa Lambda. She judges for the Tennessee Music Teachers Association, The National Guild of Piano Teachers, the Chattanooga Music Club, and the National Federation of Music Clubs.

Mrs. Luther is past president and 1983 Teacher of the Year of the Chattanooga Music Teachers Association and has accompanied extensively for such artists as tenor Clint Nichols and her own husband, baritone David Luther. In 1981 she was named one of the Outstanding Young Women of America.

The Luthers have remained very active professionally off campus in an effort to inform talented prospective students of the music program at Bryan and of the high standards the department seeks to maintain. David has directed adult and youth choirs, and Sigrid has organized children's choirs in several churches. Their most recent position was at First Cumberland Presbyterian Church in Chattanooga. They have frequently given sacred concerts and conducted church music clinics in churches in Florida, Louisiana, Tennessee, Virginia, Illinois, and Michigan. At the clinics David works with the choir on repertoire and vocal technique, and Sigrid conducts a session for pianists.

Teaching on a part-time basis is Miss **Nancy Burkhalter**, Dayton resident and public school teacher, who holds the master of music education and master of music degrees

from the University of South Carolina. She gives private lessons in woodwinds and is the director of the woodwind ensemble.

Also assisting in the division on a part-time basis is Miss **Zelpha Russell**, former director of admissions, now retired. Miss Russell coordinates the booking arrangements for musical groups.



Dr. Kantzer

Dr. Ruth Kantzer, professor of English, has taught at Bryan for ten years, including courses in American Art History and Introduction to Fine Arts. She holds the B.S. from Ashland College, the M.A. from the University of Wisconsin, and the Ph.D. from the University of Iowa. Last summer she led a group of Bryan students on a study tour of "The East Coast in American Culture," which featured visits to several major art museums.



Cynthia Butler practicing her flute



Mrs. Luther instructing a piano pupil

Fine Arts European Study Tour



Chartres Cathedral



Notre Dame in Paris

Regional accrediting associations give few specifics concerning the content of curriculum. Most, however, stress that each degree program should contain a basic core of general education that expresses the educational philosophy of the institution. It is interesting that the general education core of most academic divisions draws largely from civilizations of the past and from bodies of material representing other cultures than their own. This is true in the general education requirement in the area of history, where a broad overview of western civilization is studied. It is true in the general education requirement in literature, which places emphasis upon the large body of literature representing the western world. It is no less true in the area of fine arts, where a general introduction to the fine arts familiarizes the student with the great works of art of the western world.

Contemporary students, having been exposed to multimedia and having had considerable opportunity for travel, sometimes find the limitations imposed by the classroom with its traditional methods of instruction to be of little challenge. To heighten a student's awareness of the fine arts and to increase his appreciation of them, the Division of Fine Arts each year offers Bryan College students the opportunity to earn the 3-hour divisional general education requirement by participating in a European Study Tour.

Introductory lectures are conducted on campus late in the spring before the tour begins. Slides and other visual aids are used to lay the foundation for learning experiences that the student will enjoy on tour. The major works of art which will be studied in Europe are also introduced to the student. The chief purpose of the introductory sessions is to teach the student how to recognize the basic elements of art in a great painting, how to recognize the characteristics of different architectural styles, and how to evaluate these according to sound principles of art criticism.

In the study tour, which is between 17 and 20 days in length, visits are made to several of the major European art capitals. The tour generally begins in London, with its wealth of great museums and its variety of architectural styles, as well as its theatre and concert programs, reputed to be the finest in the world. The second city of emphasis is Amsterdam, where the works of the seventeenth-century masters are seen. An intermediate stop is made in Cologne to study the famous thirteenth-century Gothic cathedral. A major concentration on the fine arts is made possible in Italy, where visits to Venice, Rome, and Florence are included. In addition to a professional tour guide who is a specialist in the fine arts, local guides are employed in each of these cities to lecture on the great art treasures. After side trips to Monaco and to Lucerne, Switzerland, the final city of the tour is Paris, where the collection at the Louvre becomes the focus of study.

Dr. John B. Bartlett, professor of Fine Arts, who has been directing the program for a number of years, states that although the European Study Tour and the introductory course on campus cover much of the same material, no comparison can be drawn between the learning experience received from looking at a slide of Michelangelo's *David* in the classroom and seeing the statue itself in the Academy in Florence, Italy. Nor can the characteristics of Gothic architecture be fully appreciated from looking at a slide as opposed to visiting Chartres Cathedral or Notre Dame in Paris.

Consistently through the years, students have evaluated the European Fine Arts Study Tour as one of their finest learning experiences. In addition to the study of the fine arts, students are introduced to cultures, ideas, political systems, and standards of living other than their own. Each aspect of the study tour influences the student to develop his Christian world view.

McKINNEY ESSAY WINNER

How The Years At Bryan Have Changed Me

For a small town Virginia girl, college life is frightening enough without the added terror of city dwelling; so when I arrived at college, the town of Dayton was a welcome sight. I came to Bryan excited about the possibilities of college life, but petrified about actually beginning it.

I was mortified when I discovered that in every class and at every meeting for the first two weeks, Bryan students had to stand and tell their names and where they were from. I nearly had a cardiac arrest every time. My heart pounded, and my hands got clammy and shook as I stood and announced my name and home town.

Bryan has changed me step by step from the girl who almost refused to come when she heard that speech was a required course to a girl ready to use her God-given abilities for Christ's service.

The first step came when I entered the freshman talent show. In light of the fear and trembling described earlier, the fact that I even entered may seem miraculous. I was able to do it, however, by participating in a group skit in which I appeared, wearing a trench coat, hat, and sunglasses.

The second step involved my election to Student Senate as the woman freshman representative. How that happened, I will never know; but it did, and every Wednesday night I sat at a table surrounded by upperclassmen. The freshman class was faithfully represented by a wide-eyed, closed-mouthed, petrified person. But I learned. In our sophomore year, my class again elected me to represent them; and that year I actually made some comments and observations and could vote "no" if I thought "no."

The third step was taken when I chose a major. During both my freshman and sophomore years, teachers helped channel my interests into an English major, which allowed me to do for credit what I love to do most—read. Professors, whose love of God came through in their teaching, opened up new intricacies of meaning and relevance in literature. They brought me a wonder for literature and a new reverence for God's Word.

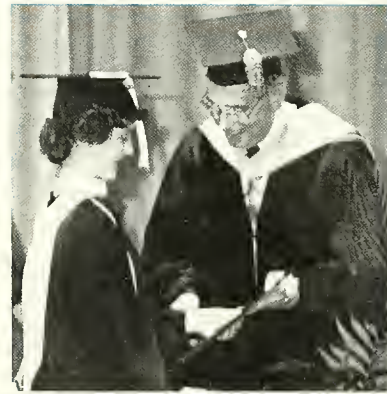
Through Bryan's liberal arts program, I have been able to identify and begin using the abilities God has given me. From the Bible classes I have received a good foundation for a lifetime walk with God, and my involvement in student leadership has proved a life changer.

Maybe these changes could have happened anywhere, but Bryan's size and atmosphere had a great influence on my growth.

How I Would Change Bryan

During my four years at Bryan, I have run into three general schools of thought in the college community on how to live the Christian life. I would like to take the negative aspects of all three and mesh them into a positive, well-rounded whole.

One group has a list of rules which, when kept to the letter, insure spirituality. These rules include: (1) regular church attendance (including prayer meeting), (2) early rising and early bedtime, and (3) additional Bible courses. Of course, all



Amy Shelor, of Stuart, Virginia, won the senior competition established in 1973 by Dr. J. Wesley McKinney of Memphis, Tennessee, when he was chairman of the Board of Trustees. The subject of the written contest is "How My Years at Bryan Have Changed Me and How I Would Change Bryan." Miss Shelor was an honor graduate with a major in English. She plans to work before entering graduate school.

of these are good. The "rules," however, often extend beyond these to clothing, hairstyles, Christian jargon usage, music tastes, mission involvement, and more. The more religious activities the student is involved in and the more of the criteria he meets, the farther along the spiritual highway he is considered to be.

None of these "rules" in and of themselves is bad or wrong. The element of wrongness enters when students and faculty begin holding one another up to a man-made standard and gauging one another by external qualities and indications of spirituality. It is true that faith without works is dead, but so are works without faith. Too often, spiritually barren people maintain masks of righteousness simply by following the standards set by the Christian community they live in.

Another group at Bryan emphasizes the freedom of Christians to enjoy life, to take pleasure in living. Enjoying life, again, is not wrong in and of itself; but when studies are dropped for anything fun, when Sunday night ball games consistently take higher priority than evening church, when work is done haphazardly, enjoying life can become a detriment to true spiritual growth.

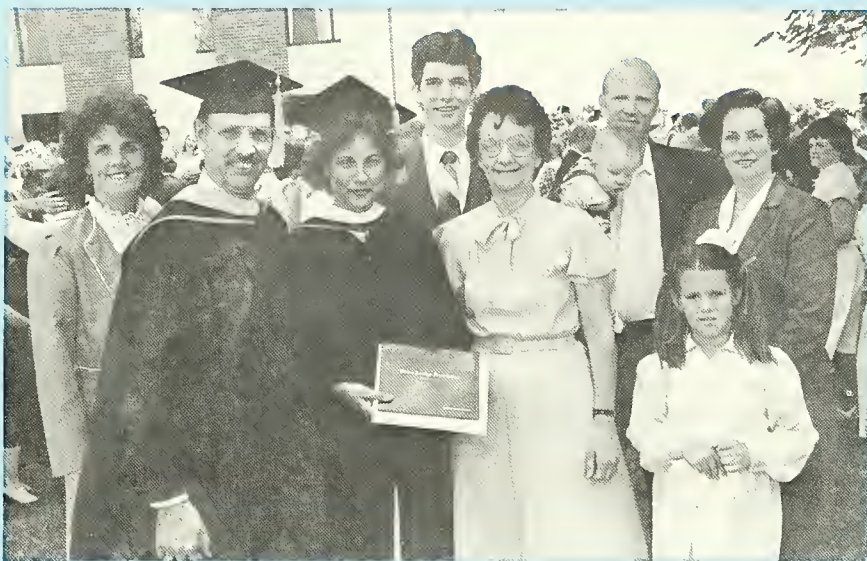
I am not advocating the rigidity mentioned earlier, but I am stressing a need for students to balance pleasure with responsibility. I do not think that God intends for us to do all work and to have no time for play or for simple enjoyment of our world; but life is a serious business, and as Christians we have the difficult task of spreading the mystery of Christ to a world containing billions of people. The task cannot be accomplished when all non-working moments are filled with pure pleasure. God needs to have a place in our leisure hours as well.

The third group at Bryan majors in breaking every rule possible (without getting caught) and pushing the other rules to the limit. For this group, freedom in Christ and the rights of adulthood are main topics of discussion. "All things are lawful! We are adults!" they say.

Freedom in Christ, however, involves freedom from sin—rebellion, anger, pride. When we begin incessantly criticizing and straining against the rules of an institution we have chosen to be a part of, something is wrong. Expressing a need for change or discussing problems within Bryan's structure are not sinful, but a negative preoccupation with rules and administrators is detrimental to a spirit of unity.

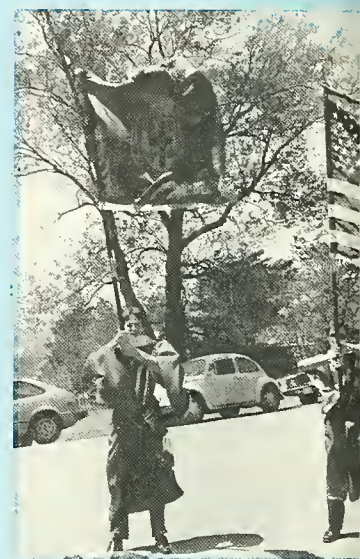
If as a body of Christians we will keep regulations in proper perspective as a man-made standard, if we can keep pleasure in its place among Biblical priorities, and if we can keep the spirit of rebellion against Bryan rules in check, we will have a better school.

GRADUATION, MAY 7, 1983



Among the families involved in graduation was that of Clifford and Ruth Hanham of Miami, Florida, who are shown flanking graduating daughter Sherrill. Titus, center back, is a rising junior. The Hanhams were missionaries in Cuba until forced out by the Castro regime. Mr. Hanham is the field director for Berean Mission Hispanic work in Florida, pastor of the Spanish church division of South Community Church of Miami, and a professor and department head at Miami Christian School. He is a graduate of Bryan in the Class of 1952.

Shown at right is 1983 graduate Don Turner with his parents, Dr. and Mrs. Glen Turner, and two of his sisters. Dr. and Mrs. Turner were cited for their thirty years of service with Wycliffe Bible Translators and for sending all five of their children to Bryan in the decade 1973-83.



Shown above are the flagbearers at the graduation. They are, left to right, Randy [unclear], president of the 1983-84 Student Union; [unclear] of New Jersey, president of next year's Student Union; and [unclear] of Florida, president of the rising senior class.



Shown at left are four pastors, fathers of graduating seniors, who were members of the platform party and assisted in the graduation exercises. They are, left to right, Dallas Beck, United Methodist pastor of South Pittsburg, Tennessee, three of whose children have attended Bryan; Lud Golz, pastor of Fellowship Bible Church, Chagrin Falls, Ohio, who has a second daughter at Bryan; Robert Murphey, pastor of Riverview Church, Novelty, Ohio, four of whose children have attended Bryan; and Clifford Hanham '52, of Miami, Florida, who is identified in another picture above.

PASTORS' CONFERENCE MAY 10-12, 1983



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...n, of Knoxville, Tennessee, vice
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Pastor Hoke

Pastor Don Hoke, of Cedar Springs Presbyterian Church, Knoxville, Tennessee, is shown at one of his seminars at pastors' conference. Dr. Hoke's seminars were entitled "How to Study and Prepare Messages in the Busy Pastorate" and "Simple Tips on Public Speaking." Mrs. Martha Hoke, effective teacher and presenter of the gospel, conducted two seminars entitled "The Role of the Pastor's Wife" and "Balancing Family and Ministry as a Pastor's Wife."



Mrs. Hoke



Shown above is *summa cum laude* graduate Richard Hart, of Peru, flanked by his mother and his maternal grandmother, Mrs. H. D. Long of Chattanooga. Hart was one of two student commencement speakers chosen anonymously through written competition; his subject was "Bryan: Producing Depth in Individuals." He won the faculty prize for the highest scholastic record in the graduating class, a straight 4.0 average, with a major in natural science. He also won the award given by vote of the faculty and administration to the senior judged as having contributed most in faithfulness and loyalty to the welfare of the college. He served as vice president of his graduating class and is listed in *Who's Who Among Students in American Universities and Colleges*.

His grandfather, the late Dr. H. D. Long, of Chattanooga, was a trustee of Bryan from 1946 and had been chairman of the Board for thirteen years at the time of his death in 1968. Long Dormitory for men is named to honor him. Dick's parents, George and Helen Long Hart, have been missionaries with Wycliffe Bible Translators in South America for twenty-seven years, twenty-three of which were spent producing the Chayahuita New Testament.



Don Lonie, called the Dean of American High School Speakers and special representative for Bryan in student recruitment, is shown conducting his pastors' conference seminar on "How to Work with Today's Teenagers."

Dr. Charles Stanley is shown in a characteristic gesture as he conducts one of his seminars. His seminars were entitled "The Nitty-Gritty of the Pastorate" and "Relationships Within the Pastor's Family, with the Deacons, and with Others." Mrs. Anna Stanley conducted a seminar, "The Pastor's Wife—Helper in the Ministry."





Dr. Hoke

Building Godly Self-Esteem

by Don Hoke

How do we build godly self-esteem?

First of all, we do it by recognizing our identity in Christ; secondly, by relying on our resources in Christ.

What is a good Biblical definition of godly self-esteem? In I Corinthians 15:10 Paul wrote: "By the grace of God, I am what I am." We are what we think God thinks we are. What opinion does God have of us?

Created in His Image

We are created in God's blessed image—His mental, His moral, and His spiritual image. My definition of God is that God is infinite in His being, unchangeable in His wisdom, power, justice, goodness, and truth.

God has predestinated us to be conformed to the image of His Son. He predestinated us to be eternal. He re-created us to be made into His glorious, beautiful, wonderful, holy, and perfect image that He created us to be originally.

Commissioned to Rule

The second thing we need to recognize in our identity in Christ is that God commissioned us to rule. God has put us here to rule—to do our best to put things right—where we are. We bear His name, and we have His commission. We have His seal; we can exercise His authority, and His power is available to us.

Chosen to be Filled

Third, we need to recognize in our identity in Christ that we have been chosen and cherished and redeemed as God's children by the precious blood of Christ. Upon us, not only in this life but in all the ages to come, there has been poured out the incomparable riches of Christ's grace. God wants to fill us with all the fullness of Christ to accomplish His purpose in us. Each of us is unique, precious, a specially beloved object of God's affection, because He said so. When we recognize this identity in Christ, there is no room for self-pity or self-recrimination. There is no room for a low sense of self-worth for any of us when we come to understand who God thinks we are.

Called into the Fellowship of Service

In the fourth place, we are called into the fellowship of the service of God's Son. The great commission is for everyone. Serving Christ is putting on the yoke with Him; and where we go, He goes with us. We have a high and holy calling as ambassadors for Jesus Christ.

Controlled by the Spirit of God

Fifth, we need to recognize that in our identity with Jesus Christ we are controlled by the Spirit of God Himself. When we go out to witness, to teach, or to preach, if our lives have been cleansed by the blood of Christ, we can confidently say that the Spirit of God will speak through us. The Spirit of God is going to do His work, and we expect success because He is in us and working through us. Every servant of the Lord Jesus Christ is a man of destiny. We are God's men of destiny, doing His work in His will in His world. That ought to drive those feelings of poor self-worth, low self-esteem, and lack of self-love out of our hearts and help us realize that God so loved the world that He gave His only begotten Son for us.

Finally, we build godly self-esteem by relying on our resources in Jesus Christ.

Presence of God

First of all, we need to recognize our resource of the presence of God in our lives. No matter how difficult the situation, by relying on the resources of the presence of God, we can stick it out and come through.

Power of God

Then we have a second resource: the power of God in our lives. Jesus predicted to His disciples that the power of God would come, and they were filled with the power of the spirit of God when Pentecost came. Today we are living in the greatest days of opportunity with more open doors and more people coming to Christ than at any other time in the history of the world.

How does God mediate His power to us? By renewing our spiritual gifts. God created each of us different from anybody else. When we know what our gift is, then we should step out and serve God.

Promises of God

The third great resource we have is the promises of God. He is going to use those promises to make us fruitful and effective in the work of God. Those promises are going to enable us to participate in His divine nature and to conquer the lust of sin in our lives so that we can become effective, useful, God-blessed servants of Jesus Christ.

In this third great resource of the promises is provision. We can be open and free when we accept ourselves and our resources as we find them in Jesus Christ. Then we can have a servant attitude.

Because we are the sons of God, because we are called of God, because we are commissioned, because we are empowered by the Son of God, we can take the lowest task with no threat to our self-esteem. We can be servants when we get God's perspective on ourselves.

If we are going to have a godly self-esteem, we are going to recognize our identity in Christ and rely on our resources in Christ. Then we have to resolve to believe God for it.

Anglican Bishop Handley Moule (1841-1920), a leading British evangelical of his generation, prayed this daily prayer in what he called "The Morning Act of Faith":

I believe on the Son of God.
Therefore,

I am in Him,
having redemption through His
blood and life by His Spirit.

He is in me,

and all fullness is in Him.

To Him I belong by creation, purchase,
conquest and self-surrender. To me He
belongs for all my hourly need.

There is no cloud between
my Lord and me.

There is no difficulty, inward or outward,
which He is not ready to meet in me today.

I believe I have received.

not the Spirit of fearfulness, but of
power and of love and of a sound mind.

The Lord is my Keeper. Amen.

Setting Goals

by Charles Stanley



Dr. Stanley

If you knew that there was no way to fail, what three goals would you set for your life? Do you think that setting goals is a contradiction to what the Bible says about living by faith?

One of the first things that I discovered is that God is a goal setter. Now I want to share with you some very practical things about setting goals. Nobody has ever accomplished much without setting a goal. What is a goal? A goal to me is a planned, organized, stretching experience. When you set a goal in your life, you begin to move in that direction.

What is life like for the person without goals? He is going to lack excitement in life. He is going to drift. Eventually he is going to become critical, for people without goals are prone to become critical of those who have them. Why don't people set goals?

1. They don't know how.
2. They are just lazy.
3. They lack faith.
4. They get discouraged because they set long-range goals that are hard to achieve.
5. They misinterpret the Scriptures.

Do you know what God's goal is for us? It is that we be conformed to the likeness of His Son. Therefore, God isn't in heaven just content for us to be where we are. Although we are going to make mistakes, God corrects the mistakes and He keeps us going.

There are several questions that will enable us to test our goals:

1. Will I be a better person if I accomplish this goal?
2. Will I help to make someone else successful?
3. Will it get me where I want to go in life?
4. Will I have to violate the rights of others?
5. Will I violate my conscience if I achieve this goal?
6. Will my family be able to enjoy the rewards if we reach this particular goal?
7. Am I willing to pay the price required to achieve this goal?
8. Can I sincerely seek God to achieve this goal?

If you can answer those eight questions correctly, that will help you to accomplish any goal you might have for yourself or your family. God didn't call us to build big churches; He called us to be conformed to His likeness.

Once you begin to set goals for your life, I guarantee that you will accomplish more with your life with less stress, with less frustration, and with a whole lot more joy and excitement than you otherwise would have done.

I want to give you now the steps to reach your goals:

1. **Get a clear picture of your goal.** If it is in your mind to build a church or accomplish something in your family, get a clear picture of the details. You don't know your potential until you allow God to stretch you in the power of the Holy Spirit.
2. **Have a consuming commitment.** You won't accomplish much unless you are committed to your goal. That means you are willing to pay the price to accomplish this goal.

3. **Plan a calendar of events.** It is one thing to set a goal; but if you don't put a time limit on it, it will fade into oblivion. There is something about a deadline that motivates people.
4. **Have confidence.** You need to have confidence that you have God's goal and God's power and God's resources and that God through you will get the job done. God says that He takes great delight in prospering His servants. God is willing to do so much more than we are willing to believe Him for. Our confidence is based on one thing—faith. Great is His faithfulness. We also need to have confidence in our own God-given strength. Paul says, "I can do all things through Christ, whose strength I have."
5. **Plan a course of action.** You have to have a plan. If it is one of your goals to see more people saved, you have to get folks motivated to start visiting, you have to become more sensitive to the people around you who need to be saved, you have to gear your worship services toward evangelism, you have to get your choir to sing evangelistic music, you have to preach more evangelistic sermons. Whatever your goal is, there has to be a plan of action.
6. **Demonstrate a cooperative spirit.** This is essential to accomplish any goal and make it worthwhile. You need to have a spirit of cooperation and oneness as you trust God together for what you want to do where you are.
7. **Show courage to act.** Don't tell anybody your private goals except your family. Satan will work you over and will raise up unbelievers to point their fingers at you.
8. **Maintain a controlled attitude.** By this I mean not just a positive mental attitude, about which you hear so much and which is not Scriptural, but a positive *faith* attitude, which is Scriptural and which accomplishes what God has challenged for you to trust Him for.
9. **Develop consistency.** Keep your eye on the goal. When you take your eye off the goal, you begin to drift.
10. **Keep a conscious dependence** upon God at all times, saying, "Not I but Christ, who lives within me." A continuing conscious dependence upon God is needed to achieve the goals that God helped you to set from the beginning. The question to ask is this: What does God want to do for us? When He blesses you, He blesses every member of your fellowship. God will give you the power: it is Christ within you!

Let me share with you a key verse from Colossians 3:3: "When Christ who is your life. . . ." He is our life. Christ guides us to set the goals. He is our strength, our wisdom, our understanding, our knowledge, our compass. As long as we put our dependence on Him, we don't have to worry about how to accomplish the goal. God provides as long as we know why we have the goal. The "why" should always be that God led me to set it.

CAMPUS REVIEW

PASTORS' CONFERENCE

The 1983 pastors' conference of May 11-13, the sixth such annual meeting, attracted some 400 participants, representing nineteen states. Besides some 250 registered visitors from outside the area, who were housed on the campus, the attendance included fifty registered commuters from the area, residents of the college community, and a sizable number of visitors from the general public. The seven general sessions were addressed by Dr. Charles Stanley, of Atlanta, and Dr. Donald Hoke, of Knoxville, and twenty seminars on fifteen different topics were offered. Besides the speakers, those leading the seminars were the speakers' wives, Mrs. Anna Stanley and Mrs. Martha Hoke; Bryan faculty wife Mrs. Nancy Spoede; Bryan professor Craig Williford; Dr. Don Lonie of Farmington, Michigan; and Rev. Hyrum Dallinga, of Duncanville, Texas.

COMMUNITY CHOIR FESTIVAL

The third annual Rhea County Sacred Choral Festival on April 23 attracted 160 singers from eight area

churches plus the college community. Karl Stahl, of Cedarville, Ohio, was the guest conductor. Fine Arts chairman David Friberg coordinated the event, which drew an excellent attendance from the community.

THE LEE H. CONLEY COLLECTION



Lee H. Conley

A varied collection of literary, artistic, historical, geological, and archaeological items given to the college in 1976 has been named to honor the donor, Mr. Lee H. Conley, of LaFayette, Georgia, who died last November. The items of the collection, numbering in the hundreds, include books, numbered prints by well-known artists, Confederate currency and Civil

War letters, English parchment manuscripts, stamps, fossils, mineral specimens, sea shells, and a major collection of Pre-Columbian pottery and Aztec artifacts. This collection, brought together over a lifetime, reflected Mr. Conley's wide antiquarian interests.

He held the B.A. and M.A. degrees from the University of Chattanooga; and he also studied at Columbia University, the University of Alabama, and the University of Georgia. His eagerness to learn and his powers of keen observation marked him as a truly educated person. A school teacher by profession, he served variously as a classroom teacher, librarian, and principal, mainly in north Georgia. He also taught for a time in a mission school in Alabama. During World War II he was an instructor at the Miami Air Force Base and served as a meteorologist in the South Pacific area.

Known for his benevolent interest in people, he was an active Christian, serving as superintendent of one Sunday school for sixteen years. An insight into his Christian interests was demonstrated by the fact that after World War II he rode around on horseback in a rural area to notify the people that their Sunday school, disbanded during the war, was being re-established.

Mr. Conley was introduced to Bryan by his sister and brother-in-law, Mr. and Mrs. Joe Torbett of Spring City, Tennessee.

FIFTIETH COMMENCEMENT — CLASS OF 1983

The Class of 1983, the fiftieth graduating class, numbered 113 persons; by contrast the first graduating class, that of 1934, numbered 7 persons. The 114 baccalaureate degrees— 72 bachelor of arts and 42 bachelor of science—represented the completion of 121 majors. One person earned two degrees (the B.A. in English and the B.S. in Business Administration), and others completed double majors. Twenty graduates completed teacher certification programs, the number evenly divided between elementary and secondary education. Five students completed Individual Goal Oriented (InGO) majors, which are outside the traditional pattern for academic concentrations. The largest single major was Christian Education with 22, followed closely by Business Administration with 18.

The majors according to academic divisions were as follows: Biblical Studies, 38 in three different majors; Education and Psychology, 23 in three different majors; Fine Arts (Music), 7; History, Business, and Social Science, 33 in three different majors; Literature and Modern Languages (English), 13; and Natural Science and Mathematics, 7 in four different majors. All academic majors at Bryan are grounded in a liberal arts general education core averaging approximately one-half of the student's program. By geographical distribution, 102 of the graduates represented 25 states (Florida and Tennessee in the lead); and 11 represented 9 foreign countries. The class included one married couple and 13 other married students.

Recognition for Length of Service

At the annual Honors Day in late April, eighteen members of the faculty and staff were cited for the completion of service to the college in the categories of five, ten, and fifteen years. Those receiving a citation of merit award and a cash token gift for each year of service represented 155 years of service to the college. They are pictured below and at the right.



Fifteen years of service—left to right, Kermit A. Zopfi, dean of students; Wanda J. Davey, administrative support services; Wayne Dixon, assistant professor of health and physical education and basketball coach.

Ten years of service—left to right, Dr. Ruth Kantzer, professor of English; Kent Juillard, assistant professor of art; R. Carlos Carter, business manager and assistant professor of business; and Mrs. Virginia Schmickl, secretary. Not pictured, Dr. Robert Spoede, professor of history and social sciences.



Five years of service—left to right, David C. Friberg, chairman of the Division of Fine Arts; Kenneth Froemke, counselor and assistant professor; Mrs. Patricia Kinney, loan clerk; Mrs. Jane Tayloe, assistant professor of health and physical education

and coach of volleyball and softball; David and Sigrid Luther, assistant professors of music. Not pictured, Fred L. Stansberry, director of planned giving, and David M. Mercer, assistant financial aid officer and work coordinator.



Doyle and Joyce Argo, resident managers for the college food service operated by the Professional Food-Service Management, were cited for ten years of service. They received a standing ovation at the Honors' Day convocation.



A pastors' conference participant with a historical connection to the college was Pastor Ernest Laycock of Seminole, Florida. Pastor and Mrs. Laycock are shown standing before the portrait of the late Dr. Malcolm Lockhart of Decatur, Georgia, the first employee of the Bryan Memorial Association, which opened Bryan College in 1930. Mr. Laycock's father was in the group of public relations men gathered by Mr. Lockhart to carry the message of a new Christian college being established in Tennessee. Pastor Laycock's mother, Mrs. Leone Laycock, now past eighty-five, lives in St. Louis and continues her support of the college which her husband labored to begin.



“With a Moo-Moo Here”

DOES THE OLD COW GIVE ENOUGH MILK?

I grew up on a dairy farm in West Virginia, and I recall that one cow we owned gave more milk than the others. She was a prized cow and was sought after by other farmers. There were other cows, however, which gave very little milk and were eventually sold.

Investing in stock is a lot like owning cows. Some produce and some don't. Those that produce are worth holding on to; but those that don't, should be sold and the money reinvested.

We are pleased to announce new higher annuity rates for those who are interested in trading the “old cow” for a gift annuity that could produce more income.

Uniform Gift Annuity Rates

Single Life

Adopted by the Conference on Gift Annuities, May 1983

Age	% Rate	Age	% Rate	Age	% Rate	Age	% Rate
50	6.5	60	7.0	70	7.8	80	9.6
51	6.6	61	7.0	71	7.9	81	9.9
52	6.6	62	7.1	72	8.0	82	10.2
53	6.6	63	7.1	73	8.2	83	10.6
54	6.7	64	7.2	74	8.3	84	10.9
55	6.7	65	7.3	75	8.5	85	11.4
56	6.8	66	7.4	76	8.7	86	11.8
57	6.8	67	7.5	77	8.9	87	12.3
58	6.9	68	7.6	78	9.1	88	12.8
59	6.9	69	7.7	79	9.4	89	13.4
				90-over	14.0		

Please write for rates for two persons.

If you would like to make a gift to Bryan College and at the same time provide a guaranteed lifetime income for yourself or a loved one, you might consider giving your low yielding stocks or other property in exchange for a Bryan College Gift Annuity.

Here's how it works. You make a gift of cash, stock, or other property to Bryan; and we will establish an annuity agreement in your name to pay you a guaranteed income for life, based on your age and the value of your gift.

The latest rates, updated in May 1983 by the Conference Committee on Gift Annuities, to which Bryan subscribes, are the highest ever, providing attractive rates. Since the annuity income is mostly tax free, the new rates are equivalent to a much higher rate when compared to ordinary income rates from trusts, stocks, and bank deposits. For example, a person age 70 would be entitled to an annuity rate of 7.8 percent under the new rates; and the income received would be about 70 percent tax free, resulting in more spendable income than would be realized from fully taxable income from an ordinary investment.

\$10,000 Annuity at age 70

Income received (7.8%)	\$780.00
Non-taxable income (71.9%)	560.82
Taxable income	219.32
Tax paid (50% bracket)	109.66
Net spendable income	670.34

\$10,000 Ordinary Investment

Income received (7.8%)	\$780.00
Non-taxable income	0
Taxable income	780.00
Tax paid (50% bracket)	390.00
Net spendable income	390.00

In addition to the mostly tax-free income from your annuity, you would be entitled to a gift deduction in the year you establish the agreement. And, if you are unable to use all of the gift deduction the first year, you may deduct the excess over the next five tax years.

For more information and rates for your age, please complete the coupon below or write to:

FRED STANSBERRY
Director of Planned Giving
Bryan College
Dayton, TN 37321 Phone (615) 775-2041

Name _____ Date of Birth _____

Street _____

City _____ State _____ Zip _____

Memorial Gifts

March 15, 1983 to May 31, 1983

Donor

In Memory of

Mr. and Mrs. Joe B. Torbett	Mr. Lee Conley
Rev. and Mrs. John F. Carty	Rev. Warren Lee Oliff
Mr. and Mrs. Howard Ragland	Mrs. Jessie Hambright
Dr. and Mrs. Willard Henning	Mr. Lee Conley
Mr. Martin Froemke	Mrs. Ida Froemke
Mrs. Evelyn B. Nissen	Mr. Charles W. Reynolds
Mr. and Mrs. Leslie R. Cox	Mr. Harry C. Johnson, Sr.

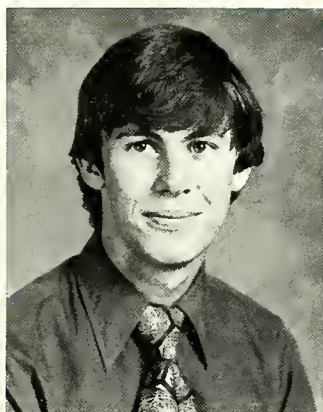
In Honor of

Mrs. Dot S. Burkhalter	Mr. and Mrs. Ben Purser
Mr. and Mrs. Joe B. Torbett	Dr. Willard Henning

Memorial Scholarships



Stansbury



McCarthy

The college is pleased to announce the naming of memorial scholarships in honor of

RUSSELL V. STANSBURY

(1904-1978)

Dayton, Tennessee

Business Manager of the college from 1960 to 1974

and

PAUL JAMES MC CARTHY

(1956-1981)

Bartlesville, Oklahoma

a graduate in the class of 1978

A LIVING MEMORIAL When You Need to Remember

When you need to remember a departed friend or loved one, why not do it in a meaningful and lasting way—with a memorial gift to Bryan College? A memorial gift to Bryan College helps in two ways: (1) It helps you to care properly for a personal obligation. (2) It helps provide a quality Christian education for young men and women at Bryan who are preparing to serve the Lord.

Families of the departed friend or loved one will be notified promptly by a special acknowledgment. In addition, the memorial acknowledgment will be listed in our quarterly periodical, BRYAN LIFE.

Your memorial gift is tax-deductible. You will receive an official tax-deductible receipt for your records.

Send your memorial gift to:

Living Memorials
Bryan College
Dayton, TN 37321

Enclosed is my gift of \$ _____ in loving memory of:

Name _____

Given by _____

Street _____

City _____ State _____ Zip _____

Send acknowledgment to family of deceased:

Name _____

Street _____

City _____ State _____ Zip _____

Memorial Fund

Honoring

Archie Cole

The Richard "Archie" Cole Memorial Fund has been established because of Richard's participation on the soccer team at Bryan for four years. Born in Ethiopia of missionary parents, he was graduated in the class of 1979 with a major in biology. He was killed in an accident in California in 1982. The fund was initiated with a gift from Soccer Coach John Reeser. Bryan alumni are being given an opportunity to contribute to this fund which in time will be used to support a soccer athletic grant.

PROGRESS REPORT ON CAPITAL CAMPAIGN FOR NEW STUDENT RESIDENCE HALL

THE PLAN



This new building, scheduled for completion by the summer of 1984, will provide first-class housing for students now living in several small overflow units, and it will allow for modest enrollment growth.

THE PROGRESS

This picture, taken June 2, 1983, shows the first floor construction of what will be a four-story dormitory to house 174 students.



THE PLEA

Financial goal \$2,000,000

Amount received in pledges and cash
as of June 3, 1983 1,062,092

Amount needed by August 1, 1984 937,908

BRYAN LIFE

FALL 1983



EDUCATION/PSYCHOLOGY
BIBLICAL AUTHORITY
POWER DEFINED

BRYAN LIFE

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FRONT COVER PHOTO

Darlene Ragland, an education major who was graduated in 1981, is shown in her fourth grade classroom at Frazier Elementary School near Dayton where she is teaching for the third year.

PHOTO CREDITS

The front cover photo and pictures on pages 4, 5, 12, and 14, and numbers 2 and 3 on page 8 are by Mauldin Photography. The remaining pictures on pages 8 and 9 are by student photographer Jerry Miniard.

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Fall 1983

Number 1

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BRYAN 1983-84 HIGHLIGHTS

(back cover)

EDITORIAL



This issue, focusing on the Division of Education and Psychology, is the sixth and final issue devoted specifically to the six academic divisions under which the educational program of the college is organized. The education department has been a thriving part of the academic program since 1959, when it was approved initially by the Tennessee State Board of Education.

Psychology, though a relative newcomer as a discipline offering an academic major, has done well, attracting a good enrollment.

The college has considered more than once offering a major in physical education but thus far has not been able to solve the problem of the financial resources which additional facilities and faculty would require. It is an option being considered for the future. Nevertheless, the health and physical education department is important for its role in general education and for the social and recreational values provided by the varied athletic program.

Theodore C. Mercer

Theodore C. Mercer
President

Division of Education and Psychology

by Mayme S. Bedford, Ed.D.

The three departments of Education, Psychology, and Health and Physical Education make up the division known as the Education-Psychology Division, one of the six academic divisions in Bryan College. The Education-Psychology Division offers two basic majors, the B.S. in elementary education and the B.A. in psychology. Also offered is a teaching certification program in health and physical education based on an individualized goal-oriented program. Nine teaching faculty are employed in the division. Closely related to the division are two other persons—the dean of men in his capacity as athletic director and a coach, who also serves as the sports information director.

The philosophy of the faculty within the division is based on the following:

The Bible is God's all-sufficient, infallible revelation of Himself which provides the essential framework for evaluating authorities that speak to all matters of the human condition, including knowledge, reality, and values.

The division, operating from this Biblical perspective, fulfills a three-fold purpose in the educational program of Bryan College. First, it provides general education courses in physical education and psychology for all students. Second, it provides areas of specialization for those interested in physical education, professional education, and psychology. Programs are offered leading to certification for teaching in elementary and secondary schools. Finally, the division prepares graduates to continue their education on the graduate level.

THE EDUCATION DEPARTMENT

The overall goal of the education department is to prepare well-qualified college students to become competent teachers who are characterized by:

1. an ability to critically analyze educational issues in the light of Biblical truth;
2. an understanding of the development and needs of children of various ages;
3. an extensive knowledge of the subject fields they will be teaching;
4. a knowledge of the historical, philosophical, and sociological foundations that underlie the field of education and ability to understand contemporary educational issues in light of these foundations;
5. an ability to apply effective instructional methodologies in meeting individual needs of students; and
6. an understanding of themselves and their responsibilities as Christians in a public or private school setting.

The faculty members of the education department truly desire to prepare teachers who can and will be ambassadors of the Lord Jesus Christ in whatever classroom, school, or environment they are placed. Graduates of the department meet both the requirements of the public sector and the Association of Christian Schools International (ACSI) in that they may



Dr. Bedford

earn teaching certificates that qualify them to teach in public schools and in Christian schools.

Because of the heavy general education component of the education major, every division of the college is a vital part of the program leading to teacher certification. Preparing teachers is truly a college-wide endeavor.

The strengths of the education department are perceived to be as follows (taken from a recent self-study):

1. diversity of faculty in background, experience, and viewpoint;
2. creative and versatile faculty;
3. the faculty's commitment to excellence in the total program (not only the education faculty but also the entire faculty of the college);
4. the breadth and specific content of education curriculum;
5. the liberal arts and Bible requirements;
6. integration of Christian faith and learning in classes;
7. early field experiences in the local classrooms, thus enabling students to make a decision as to their suitability and interest in the classroom and in students;
8. good relations with the local school personnel; and
9. respect for the education program and education faculty by other faculty in the college.

During the five-year period 1977-78 through 1981-82, there were 159 individuals who earned certification to teach in elementary and secondary schools.

Approximately 20 to 30 new students enroll for the education program each year, which together with continuing students provides an average total of 100 students in the department who declare an interest in seeking teacher certification. About 20 to 25 graduate with teacher certification each year, thus keeping the program fairly stable.

The education program was strengthened four years ago when field experience in local classrooms, beginning at the sophomore level, was required, and new criteria for acceptance into the teacher education program were instituted. For example, all students must pass basic skills tests before being admitted to the program. They must also have a higher grade point average than for any other major in the college. The program today is one of the more rigorous degree programs, particularly in terms of the breadth of courses in both the general and professional elements and in terms of time, sustained effort, and dedication.

Students may add the early childhood or special education endorsement to the elementary education major by taking additional courses and doing part of their student teaching in one of these areas. If both endorsement areas are desired, additional time or extensive summer school work is required beyond the usual four years.

Students who desire to teach at the secondary level (grades 7-12) major in their chosen subject field and add the certification requirements. Programs are available in business, English, history, mathematics, psychology, and science. Programs are also available for those seeking certification at the K-12 level in art, physical education, and music.

The results of a questionnaire mailed in September, 1982, to all of the 75 graduates who had been certified to teach at the end of the academic years of 1979-80, 1980-81, and 1981-82 showed the following for those who were teaching or who had taught: 57 percent in Christian schools, 33 percent in public schools, and 10 percent on the mission field.

Representative of those graduates teaching on the mission field are Elsa Raab, who is teaching missionary children in Surinam, and Bea Pendleton Crane, who has taught her own children periodically when the family has lived in certain parts of Europe where English language instruction was not available.



Raab



Crane

THE EDUCATION DEPARTMENT FACULTY

The Education Department faculty, all having earned doctorates, is comprised of individuals with an extensive range of preparation and experience. This background includes administration, elementary and secondary education, faculty development, and special education. A further benefit for the students is the fact that the faculty comes from various sections of the country, thus providing an exposure to a broad educational spectrum. The four faculty members are Dr. Mayme Sheddan Bedford from Tennessee, Dr. Malcolm Fary from New Jersey, Dr. Harold Matthews from Illinois, and Dr. Nannette Bagstad from North Dakota.

Dr. Bedford, professor of education and psychology, is chairman of the Division of Education-Psychology. She is in her sixth year as a member of the full-time faculty at Bryan; while she was in the administrative area of the college as dean of counseling services; which included financial aid, testing, and counseling, she also taught part time in the departments of education and psychology. She has been at Bryan College in some capacity since 1959, when she enrolled as a student. She earned her bachelor's degree in business administration at Bryan, her master's degree in educational psychology and guidance at the University of Chattanooga in 1968, and her doctorate in educational psychology and guidance from the University of Tennessee at Knoxville in 1976. Two of her three children are graduates of Bryan College, and her husband teaches French and Spanish at Bryan. Dr. Bedford took the leadership in seeking approval of the education program by the Association of Christian Schools International (ACSI), and she has been chairman of various self-study reports which were preliminary to program approvals by ACSI, State Department of Education, and the Southern Association of Colleges and Schools.

Dr. Malcolm Fary, associate professor of education, is in his seventh year at Bryan. He is a graduate of the Bible Institute of Los Angeles (Biola), Barrington College, and Rutgers University, where he earned the Ed.D. degree. Dr. Fary teaches courses that deal with the fundamental assumptions of education as well as classroom practices helpful to aspiring teachers. In addition to his experience as teacher and administrator he has served as president of various regional

educational associations and has been a participant in numerous national seminars dealing with administrative principles, curriculum, supervision, and faculty development. Dr. Fary has recently accepted the chairmanship of the Education Department. His daughter, Karin, is a senior at Bryan this year.

Dr. Harold Matthews, associate professor of education, is in his first year at Bryan after 31 years in public school teaching, coaching, and administration. He and his wife, Carlene, are graduates of Taylor University. They have two sons, both married and working in education. Dr. Matthews has worked as a mathematics teacher, as a coach in football, basketball, track, and golf, as a principal, and as an assistant superintendent. He is fulfilling his long-desired goal of teaching in a Christian college. He states that he and his wife are very impressed with the beauty of the area, the helpfulness of the residents, and particularly the spirit of the faculty and staff at Bryan. Dr. Matthews is teaching curriculum and secondary methods as well as behavioral statistics and tests and measurements. He will also be supervising some of the student teachers at both the secondary and elementary levels. Dr. Matthews earned his Ph.D. in 1977 at St. Louis University. His undergraduate degree was in mathematics, with all subsequent degrees being in the field of education.

Dr. Nannette Bagstad, assistant professor of education, earned the Ed.D. degree in special education and secondary education at the University of North Dakota this past summer. This degree is backed up with an M.Ed. degree in learning disabilities and a B.S. in business education. She has had considerable experience at the secondary teaching level and at the K-12 level in special education. She will be teaching the courses in special education as well as the reading courses required for both elementary and secondary certification programs. Dr. Bagstad and her widowed mother moved to Dayton in July. Among Dr. Bagstad's impressions of Bryan College are these:

1. the warmth and friendliness of the faculty, students, administrators, and other personnel
 - ... each served as Christ's ambassador
 - ... each made me feel welcome and made my initial visit to Bryan pleasant and memorable.
2. the high quality of the education program
 - ... the course requirements, including proficiency exams for math and English, represent the foresight necessary to make Bryan's students knowledgeable and competent professionals as well as stewards of God's Word.

THE PSYCHOLOGY DEPARTMENT

The psychology department has a dual responsibility to its students. First is the responsibility to present the discipline of psychology in a Biblical context. The Biblical bias is intentional and necessary to prevent a subtle drifting toward humanism. Absolutes are found in God's Word and act as



Fary, Bedford, Bradshaw, Matthews, Lewter, Bagstad

stabilizing anchors for Christian principles. The second responsibility is to instruct students in the basic and applied principles of psychology.

The major strength of the department is in the area of integrating personal faith with psychology. The guiding philosophy is to use Scripture for refining the concepts of human behavior and mental processes. The source of truth is God, and the pattern to evaluate truth is that same source. Two texts are usually selected for each course—one that is highly regarded in the field of psychology and the other that has been written by a Christian professional on the same or a related subject. This dual emphasis aids the goals of learning the factual body of knowledge in a Christian context.

Another strength of the psychology department lies in the emphasis on counseling. Approximately 90 percent of the majors are interested in using psychology in a counseling type of ministry. Recently a number of counseling courses have been added to the psychology core to enrich its counseling emphasis. Helping people learn to help others is essentially what the psychology department is all about.

THE PSYCHOLOGY FACULTY

Dr. Billy Ray Lewter, associate professor of psychology, with a Ph.D. in Educational Psychology and Counseling from the University of Kentucky, is in his fourth year at Bryan. He is an accomplished speaker and appears often before civic groups in the community. He is also in demand to lead workshops, seminars, and weekend retreats for various organizations. Dr. Lewter, along with fourteen other professors from Tennessee, recently returned from an educational tour of India as part of the Fulbright-Hays Faculty Development Program. His oldest son entered Bryan this year as a freshman.

Mr. Steve Bradshaw, assistant professor of education and one of the youngest faculty members at Bryan, earned his M.A. degree at Georgia State College in counseling after having earned his B.A. at Bryan. He has recently begun a program leading to a Ph.D. in counseling psychology. His young daughter, Jenny, has been a frequent visitor to his classes in Human Growth and Development since shortly after her birth in 1979. Mr. Bradshaw is also coaching the cross-country team this year.

THE PHYSICAL EDUCATION DEPARTMENT

Bryan offers a physical education teacher certification program for those who desire to teach in public, private, or Christian schools, K-12. Apart from the program which supports the certification program, the physical education department offers courses designed to promote and maintain healthful living habits. The course offerings are an integral part of the total educational program of the college, as concepts and three other activity courses are required in the general education of all students, unless students are exempt for medical reasons. It is the desire of the health and physical education faculty that students develop an intelligent attitude toward physical activity and competitive sports and that they develop a lifelong program of physical fitness.

The 17-station Universal weight lifting and exercise equipment added to the athletic facilities last year has become popular for individual physical fitness development as well as for its part in the academic training program.

Sports are offered in basketball, baseball, softball, soccer, cross-country, and volleyball through its athletic program, now directed by Mike Roorbach, the dean of men. In addition to the athletic director and the three faculty who teach and coach, a staff member, Rick Hughes, has been hired to coach various sports and serve as sports information director.



Collman, Dixon, Hughes, Roorbach, Tayloe

THE PHYSICAL EDUCATION FACULTY

William Collman, assistant professor of health and physical education and head of the physical education department this year, earned his B.S. at Greenville College in Illinois in 1976 and his M.A. at Ball State University in 1979. He is now starting his fourth year at Bryan after having had experience teaching physical education at the elementary, junior high, and high school levels. He has coached football, soccer, cross-country, basketball, baseball, track, softball, and wrestling. He considers Aurora, Illinois, to be his hometown. In addition to his classroom teaching, Mr. Collman is coaching the soccer team this year.

The soccer program has been very successful over the last ten years. In that span, the team won three consecutive NCCAA national championships under Coach Reeser. Since 1973, the Bryan soccer program has produced a record of 95-61 for a winning percentage of .609. The 1982 soccer squad posted a 9-9-1 record and came within one goal of qualifying for the national tournament. The goal is to improve on last year's record.

Wayne Dixon, assistant professor of health and physical education, and head basketball coach, is an alumnus of Bryan and holds a master's degree from Middle Tennessee State University. Before returning to his Alma Mater, he taught and coached at a local high school. He is now in his sixteenth year at Bryan. He serves as a member of the executive committee of the district National Association of Intercollegiate Athletics (NAIA). The Lions' basketball team competes with approximately eighteen teams in NAIA, District 24, for an opportunity to participate in the national tournament. The team also belongs to the National Christian Collegiate Athletics Association (NCCAA) and has participated in the national tournament for the past two years.

Mrs. Jane Tayloe, assistant professor of health and physical education, earned her B.S. at Georgia Southern in 1966 and her master's degree from Appalachian State in 1968. Before coming to Bryan she had taught and coached at the secondary level in Virginia for ten years. In addition to classroom teaching in health and in physical education courses, she coaches volleyball and softball at Bryan.

The volleyball team has achieved a 68-24 win-loss record over the past two years. The team placed first both years in the NCCAA District V Tournament and participated in the NCCAA National Championship Tournament in 1982. The team also won first place in the State AIAW Tournament in 1981.

Although the softball team has an even record of wins and losses, 70-70, over the past five years, the team has had exceptional success in tournaments, including first place in the District V NCCAA the past two years, first place in the State AIAW in 1981, and three second-place wins in the State AIAW in 1979, 1980, and 1982. □

PSYCHOLOGY CHALLENGES BIBLICAL AUTHORITY

by Billy Ray Lewter, Ph.D.

The problem of the authority of Scripture is the most fundamental problem the church faces. Apart from the authority of the Bible, any belief on any issue would have about as much validity as any other. Without an objective standard of judgment, no belief system could be removed from subjective, relative reasoning and declared as truth.

The Bible claims to be truth as it describes a series of divine interventions in history. In all of its parts it is infallible and final as to authority. Paul summarized this principle in II Timothy 3:16 when he wrote, "Every scripture is inspired by God."

This does not mean God has revealed everything. Deuteronomy 29:29 says, "The secret things belong to Jehovah, but the things that are revealed belong unto us and to our children forever." Neither can we understand all that has been revealed. Because of our sinful nature, our understanding is limited. We see in a mirror darkly. Not a single doctrine can be grasped in its brilliant totality. But still, Scripture claims authority over our lives and destinies. It must be approached with all the care, ability, and humility we can bring to it.

Of all Satan's efforts to undermine this fundamental truth, from within and without the church, the more subtle challenges are the most threatening.

Influence of Psychology

Contemporary church life provides a current example of the impact of psychological principles. There has been a very positive shift in the church in recent years toward body life and small group movements, interpersonal relationships, personal development, marriage enrichment, and pastoral counseling.

This shift has brought personal involvement and openness, insight

Dr. Billy Ray Lewter, associate professor of psychology, is active in family counseling and other community services. This past summer he spent seven weeks in India on a study tour.



and sensitivity to others, and less rigidity and authoritarianism. It is such practice of truth that helps to heal the incredibly fractured relationships within so many churches. It enables us to be more spiritual and less "religious."

Exciting, yet alarming! There are real dangers in the uncritical application of psychological understanding. Robertson McQuilkin, president of Columbia Bible College, perceptively states that in the next two decades the greatest threat to Biblical authority will be the Christian behavioral scientist who would guard the front door against any attack on the inspiration and authority of Scripture, while at the same time letting the content of Scripture slip out the back door through psychological interpretations.¹

Human Potential

A real danger is the one-sided emphasis on self-fulfillment and happiness. Never in history have people been so occupied with the study of self. There are currently over 2,000 books dealing with self-improvement. Popular Christian writers, through glowing anecdotes and testimonies, present formulas on how to get God to meet our needs, to make us happy, and to give us positive mental health.

Books of a generation ago, such as *Calvary Road* and *Sacrifice*, and the Keswick movement's "deeper Christian life," emphasized brokenness and self-denial and often produced feelings of worthlessness and guilt. Most of the new books react to such teaching, emphasizing the need to feel good about ourselves. A common theme is the effort to pump up our self-image.

Abraham Maslow's "self-actualized" person has been equated with the fruit of the Spirit in Galatians 5. While many of the characteristics

are similar, the fruit of the Spirit is precisely that: it does not come from resources within man, but from the Spirit of God working within man. Maslow's self-fulfillment is exactly the opposite. Between these two concepts, there is a great gulf which is glossed over and minimized. The authority of Scripture concerning the nature of man is undermined by the humanistic assumptions of man's goodness and innate potential.

Many of the newer Christian books concentrate almost exclusively on *justification*, in which the believer is declared righteous in Christ. Because of this truth we can and should see ourselves as worth the life of Jesus to God, accepted in Christ, and competent in the Holy Spirit.

The problem is that few of these books ever deal with *sanctification*, or growing in righteous behavior. They say little of sinfulness, or the need for holy living, or being conformed to the image of Christ.

Luke 9:23-27 tells us to deny self—not to affirm self; to follow Christ's way—not to become all that we're capable of being. Romans 6:11 says to be dead to sinfulness and alive to God. Galatians 6:3, 4, as well as II Corinthians 10:12, says to judge ourselves by God's standard, not that of other people. Romans 12:2-8 teaches the need to think soberly and balanced, being prepared for God's personal plan by having our thinking transformed.

We need a balanced, accurate self-appraisal that includes both justification and sanctification. We don't need to establish our self-worth, just accept it.

The positive self-fulfillment emphasis overlooks Hebrews 11 and the heroes of the faith. Tribulation

seems to be necessary for the development of patience, faith, and love. Job's "though He slay me yet will I trust Him" may be more precious in God's sight than a faith that removes mountains of tribulation. In the final analysis, emotional welfare, as well as physical health, is of less value than our relationship to God.

Sources of Truth

Another subtle threat arises from a widely held interpretation of special and general revelation. The Bible is God's special revelation and concerns truth that could never be discovered empirically or rationally. Scriptures provide the framework within which all true knowledge fits, and the Scriptures also set the moral and spiritual absolutes for the vast expansion of modern knowledge.

General revelation refers to the truths God has revealed in nature. All truth, whether from a sacred or secular source of revelation, is God's truth. To regard any part of creation as secular and independent of God is to rob Him of His glory.

Yet sin has darkened the intellect and dulled sensibilities so that it is difficult to comprehend the evidences (Romans 1:21). Science has exalted general truth to be the ultimate principle of explanation.

The threat to Biblical authority comes when Christian psychologists move beyond the recognition of two sources of God's truth to the specific belief that a conflict between psychology (as a part of general revelation) and the Bible is in *appearance* only. Because truth would not contradict itself (it is taught), either we have an error in psychological interpretation, or we have misinterpreted the Bible, or both.² Evangelicals are seen as being too isolationist, as viewing psychology as an inferior truth when compared to the Bible, and as failing to grab hold of a large portion of God's truth, leaving a truncated gospel.³ These two sources are seen as equally meaningful, equally clear, and equally authoritative.

One problem with the "two sources of truth" issue concerns the definition of what is truth in psychology. I agree with Cervantes in *Don Quixote*, "where truth is, in-

The "truth" of much contemporary psychology may not be God's truth at all.

sofar as it is truth, there God is." But where is the truth in psychology? Every so-called "fact" has a theoretical context in which it arises, and which is disputed by other philosophical "schools" of psychology. Which "fact" is truth and can be separated from its theory-laden base as neutral?

The answer to the question of what is truth in psychology is that there are no hard, firm, value-free facts in psychology. The more we look into any conclusion, the weaker it is. Psychological "truths" change often, they are fragmented, they have limited applications, and they have about as many interpretations as there are psychologists. "In the last analysis," according to Carl Rogers, "all psychological knowledge rests on the personal subjective experience of the researcher." It is relative to the faith-context of the thinker.

It is said then that the conflicts between psychology and Scripture have been reduced to the gap between "facts" and "theories," that conflicts exist in appearance only. In their efforts to achieve unity many Christian psychologists are minimizing the relativity of "facts," as well as the radical opposition of psychology to any *absolute* truth. The "truth" of much contemporary psychology may not be God's truth at all, but simply an illusion of human ignorance. There must be an acceptance of this conflict as serious, genuine, and real.

There is another flaw in unity thinking. If in a conflict our interpretation is at fault, the supreme value involved is human reasoning, which is humanism!

The purpose of general revelation is to make God known. Nature reveals His "power and name" (Ex. 9:16), "glory" (Ps. 19:1), "greatness and might" (Isaiah 40:26), and "eternal power and divine nature" (Romans 1:19-20). General revelation is a partial but beautiful representation of the personality of God.

The purpose of general revelation, however, is not to tell us how to live, which is what psychology invariably does. Sweeping generalizations are made about profound levels of behavior, which reach into the very bedrock of society, and are derived from research based on the most superficial, isolated "bits" of behavior, often that of animals.

The Question of Authority

Some seminary psychologists have stated even stronger positions. Evangelicals are said to be dishonest when they talk of integration and dialogue between psychology and theology for they always opt for the Bible in a conflict and assume psychology should be modified.⁴ This is considered a step backward, since "theology" should have no authority as such over Christian psychologists.⁵ Assumptions about the truth revealed in the Bible need not be regarded as authoritative over the assumptions of psychology. Neither side should have authority over the other since we don't have full understanding of either.⁶ It is said then that acknowledging the authority of Scripture in matters of spiritual faith does not force us to acknowledge Biblical authority over physical and social sciences.⁷ Statements such as these seem to put psychology on an equal basis with Scripture.

Another position states that Scripture must be taken as conditioned by its historical and cultural context. According to J. Harold Ellens, "It is imperative that the Bible's human limitations and historical irregularities be differentiated from its redemptive material."⁸ Psychologists must bind themselves to scientific investigation rather than the assumptions that were current in Bible times.⁹ Such cultural interpretation strikes a heavy blow at the authority of Scripture.

One other example of putting psychological understanding over Scripture comes from a current view of homosexuality. A Christian Association for Psychological Studies panel discussion on homosexuality rejected the traditional view and concluded that God condemns promiscuity, whether

(Continued on page 12)



FALL ENROLL

Bryan's fall enrollment shows a slight increase over the year ago. The registration includes the equivalent of 536. This FTE compares with 500 last year and 18 foreign countries.

PICTORIAL REVIEW

OPENING-OF-SCHOOL EVENTS



1. Trustees, alumni, returning students, new students, and prospective students are all represented by the Barth family of Poland, Ohio, who are pictured at the opening-of-school registration day for new freshman Lisa, at left. Her parents, Jim and Judy (King) are both alumni with the class of 1957, and Jim has been a trustee since 1965. Irving (back row) is a senior and business manager for the Student Senate; in front are two future student prospects—Amy for the class of 1990 and Alan for 1993.

2. Alumni parents Lina (Black) x '61 and Jackie '70 Morris of Lexington, North Carolina, examine the schedule for their freshman son, Samuel.

3. Former faculty member Mary Alice (Greider) at right and alumnus Clifford Branson '59 of Newton, Illinois, visit with their daughter, Beth, an incoming freshman, and their son, David, a high school senior.

4. Randy Vernon (left), vice president of the Student Senate and president pro tems of the freshman class, shows freshmen Patty Porter, of Ormond Beach, Florida, and James Lee, of Greeneville, Tennessee, how to clean the sidewalks in front of the Rhea County Courthouse during freshman initiation week.

5. Lisa Franz (left), of Villa Park, Illinois, and Kyle Howard, of Lake, Michigan, watch Missy Goss, of Sharpsburg, Georgia, as she concentrates during a game played at freshman get-acquainted night held in Rhea House.

6. Meeting at the arch in Rudd Memorial Auditorium for their evening date for the President's Reception are Abkar Bannayan of Kuwait and Thelma Sugantharaj, of Knoxville, Tennessee.

7. Billy Strachan, headmaster of Torchbearers' Capernwray Bible College in Carnforth, England, challenged students in a series of five chapel messages from the book of Acts early in September.



NT SHOWS INCREASE

crease, with a headcount of 585 compared to 544 a l-time students and 71 part-time, for a full-time 22 last year. The student body represents 36 states



POWER DEFINED

Dr. Malcolm Cronk is pastor of the Camelback Bible Church in Paradise Valley, Arizona. He was a former professor at Trinity Divinity School and is a nationally known Bible conference speaker. Printed here are excerpts from one of Dr. Cronk's messages given at the twentieth summer Bible conference.

by Dr. Malcolm Cronk

In the book of Ephesians, Paul uses five different words for power; and each has its own particular slant of meaning in this tremendous concept—power to make a Christian and power for the believer to live the Christian life in this kind of world.

The first reference is in the first chapter, verse 19, in the statement "the surpassing greatness of His power toward us who believe." Another version translates it "the exceeding greatness of His *power* toward us who believe." Notice, it is great: it is His power, but it is directed toward those who believe.

The second reference is in the third chapter and verse 20—the last part of that verse "the *power* that works within us." "Now unto Him who is able to do exceeding abundantly above all that we ask or think according to the power that is working in us." You see this is an advance on the thought. The first was the power that is directed toward us; now it is the power working within us.

Then beginning in chapter four this power is demonstrated in three major thrusts. They are given to us in the verbal forms of the imperative that are very characteristic of the Greek language. You could call them blasts of power in the Christian life.

The first one is in chapter four, verse 23, "be renewed in the spirit of your mind," or a very literal translation would be "being continuously renewed in the spirit of your mind." This power works on the mind.

The second thrust is in chapter five, verse 18, "be filled with the Spirit" or "be being continuously filled with the Spirit." Here is the Spirit of God enabling the believer to be fulfilled—filled to fulfill the word and will of God, to give free expression to the life of Christ.

The third one is in chapter six, verse 10, "be strong in the Lord and in the power of His might" or "be being made continuously strong in the Lord." This is the power that produces the Christian's stand—his stand for God, his stand in the world, and his stand against all the stratagems of the evil one. And then having done all, to still stand.

Now this is a great deal of power. This is spiritual power. This is God's power related to the believer; experienced by the body of believers in fellowship with Christ and each other; and expressed in a renewed mind, in a fullness to fulfill, and in a solid, consistent stand while we are here in this world. That is the structure of power in the book of Ephesians.

Power of God Toward Us

Now let's come back to chapter one. God wants us to know the surpassing or exceeding greatness of His power toward us who believe. This power is associated

in this passage with three great concepts of our Lord and His work. The concepts are expressed in these three phrases: verse 18, His calling; His inheritance; and in verse 19, His power. All three references are to the person and work of the Lord Jesus.

Calling

Out of His calling comes our calling, in which lies the mission of the church—the Christian community in the world. Here is the sense of direction, the sense of mission that gives meaning to life.

Inheritance

Out of His inheritance, comes our inheritance. The whole concept of inheritance is consummation, ultimate fulfillment, the glorious realization of all that God has ever purposed. The purposes of God are manifold: in creation, in providence, in the nation of Israel, in the nations as such, in the incarnation, in Pentecost, in the church during this age between Pentecost and the coming again of our Lord, in government, in the renovation of the whole planet and the restoration of all things to God. All of these grand purposes of God are concentrated toward and in the person and work of the Lord Jesus Christ to give us hope and confidence that whatever the present scene is like, the ultimate is absolutely assured. That is a grand concept of inheritance: His inheritance in the saints, our inheritance in Him, and the inheritance that God has promised to the redeemed to be enjoyed by them in the age to come and in the endless ages thereafter.

Power

His power is measured here by His resurrection, His ascension, His exaltation at the right hand of God, and His headship over all things in heaven and on earth with a view to building His church. Now God wants us to know this power.

The very first thrust of power is stated to us in verse 17, "That the father of glory may give you a spirit of wisdom and revelation in that knowledge of Him. The eyes of your heart being enlightened so that you may know what is the hope of His calling, so that you may know what are the riches of the glory of His inheritance in the saints, so that you may know the exceeding greatness of His power toward us who believe."

This knowledge is a knowledge that is not just in the head. It involves the head but it gets into the heart. It gets into the very experience. It is not only communicated to the mind; it is confirmed in the life. It is the power by which God transforms sinners through faith in Christ into saints and perfects them so as to present them in the day of His glory without spot or wrinkle or any such thing. They are blameless before the face of God, so blameless that He can safely present them to the heavenly hosts and to the earthly members of nations as the trophy of grace, the product of Christ, the reality of glory.

Spiritual Perception

When it comes to knowing God, university education is not enough. Even scientific information is not enough. Even the philosophies which formed the ideologies of man's thinking are not enough. Man must be equipped with a spiritual perception to know God. That's why some very simple people who may not have much education but have been touched with the Spirit of the living God perceive God in a manner that the scientist does not—not because he could not, but because he will not. But when we get this spiritual perception, then we open the Bible and find God is talking to us through that book. We open our eyes and look out on His creation and realize God is saying something through the sunset and the sunrise, through the storm

When you begin to perceive God, a whole new world of spiritual reality is opened.

and through the peace that follows the storm. When we look through the microscope or the telescope and see the wonders of God, the things He has made and sustains, our heart starts to sing—"I know Him, I know Him." He's not just a thing out there or an idea produced by the reason of man; but He is a person, He is creator, He is my father—my God.

You too perceive Him long before you can write an essay on Him, long before you could articulate this in a formal manner that would satisfy the theologian. Your heart knows Him and your heart knows the sweetness of His touch in your life. When you begin to perceive God, a whole new world of spiritual reality is opened to you—faith, hope, love, joy unspeakable, peace that passes understanding. And the real world is the world of the spiritual. You interpret the physical and the material in the light of the spiritual. But if that light hasn't been turned on, then you turn the material and the physical into your god. That god can't put his arms around you, forgive your sins, or give you assurance of life after death. So this first thrust of the power of God is to give us the inner equipment for knowing the things of God. That is extremely important.

Power of God Within Us

The second thrust of this power is given to us in the third chapter, verse 14, "I bow my knees before the Father. Every family in heaven and earth derives its name from Him. I ask Him that He would grant you according to the riches of His glory to be strengthened with power through His Spirit in the inner man." The first thrust was to equip the inner man with the gift of perception, this ability to know Him and to know His calling, His inheritance, and His power. Now this same Spirit within us, who equips us with the faculty of spiritual perception, wants to strengthen our inside man to be a proper house for Christ to settle down and be at home in. (That's exactly what that word *dwell* means). Then you can sink the whole roots of your personal consciousness—who you are, why you are here, where you are going, what life all means—right down into Him. He's your source, your sustenance, your life, your wisdom, your righteousness. He is your sanctification, your redemption.

You begin to think and your mind just begins to explode. You come up against the idea of election and

predestination, of justification and regeneration and adoption, of sanctification and guidance and conformity. You come up against the grand truth of resurrection, rapture, reward, and reigning with Christ. The Holy Spirit says, "I want you to see all these grand ideas in relation to a person. The ideas are bigger than your mind can comprehend. They are bigger than your experience can now enjoy." There is more gold in "them thar hills" than has ever been mined out.

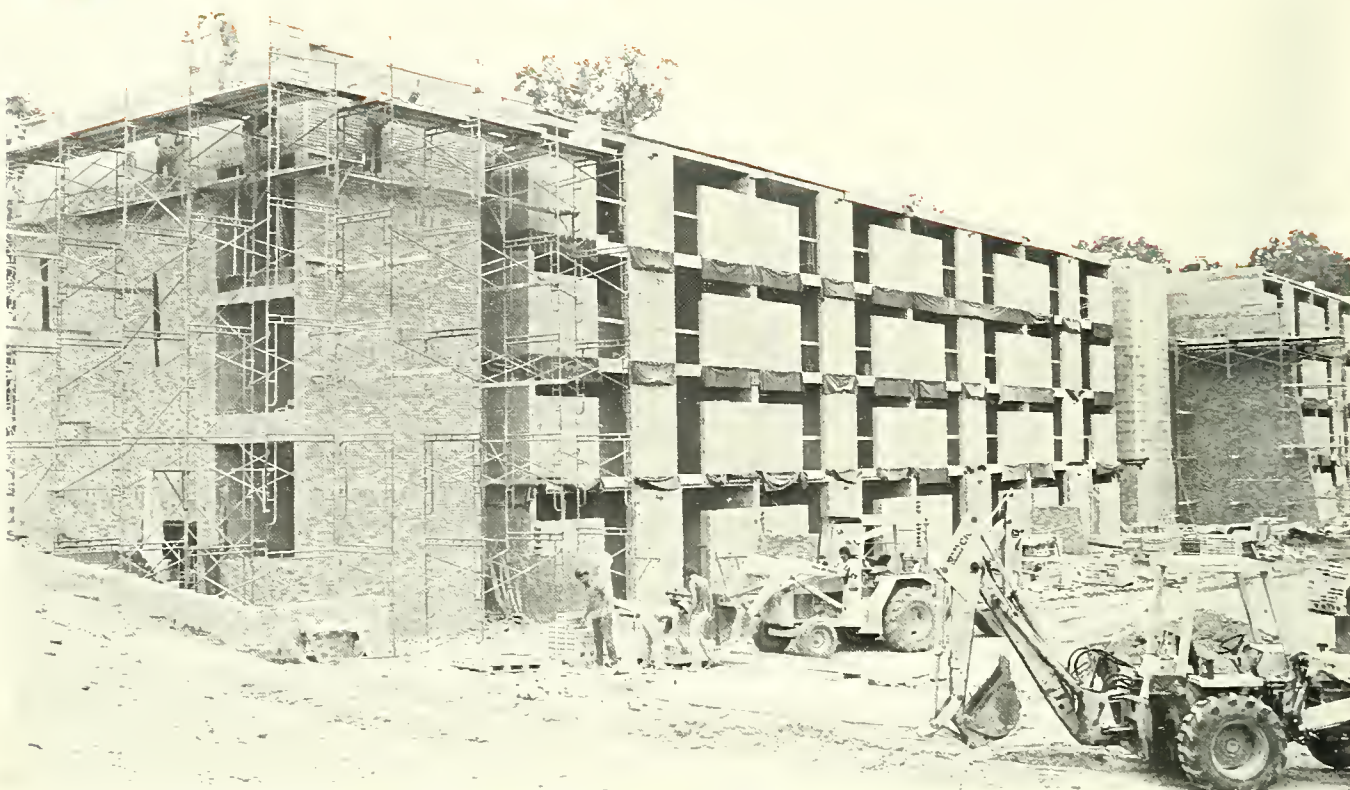
There is more reality there than any theologian—Calvin, Wesley, or Luther—has yet plumbed. It is rich, beyond all riches. Its inherent quality is overflow, abundance, superoverflow, superabundance. Every facet of it glows like a diamond. It is many-faceted, manifold, rich beyond description. It all centers in a person, and that person walks right into your head, right into your heart, right into your home, right into your self-hood.

From down deep inside who you are, God begins to give meaning and purpose. This is the power of transformation. Don't reduce it to any little single answer to prayer or single intervention of God in your life. All of these are like dots over the "i's" and the crossing of the "t's." The sentence hasn't been finished yet. It must be said in a paragraph and that is said in a book. That is said in a world which is God's vast library. You begin to realize that you have been brought into something through Him that will never end. It began before you knew it. Once in it you are never out of it, and you are going to be swallowed up by it and transformed by it. You enter into fellowship with Him here and hereafter, now and forever.

Now, what is it all about? If I have a real experience of God, I must put doctrine and experience together—the Bible does that. Doctrine is always ahead; truth is always bigger than we know, more than we know, and certainly beyond our experience. You don't build your doctrine on your experience; you build your doctrine on your "thus saith the Lord"—what is revealed. But believing what God says begins to affect your experience of God. Your experience of God expands if you keep growing day after day. That's why Paul says in 11 Corinthians, the fifth chapter, that the present house in which we live is totally inadequate to experience all that God has planned for us or to express it in any valid way. We do a little now and then. It breaks out a little like Fanny Crosby called it in "glimpses of glory"—little bursts through now and then.

What God is doing there will last forever. It's like a cocoon. We break out of that shell and He's got a grand new thing that beats all the colors of a butterfly. He's got a grand new thing ready for us, and a grand new day, and a grand new age, and a grand new drama. That is the concept of power that Paul wants us to get. If I can boil it down to an essential, it is the experience of love. We are to comprehend, through the indwelling Christ in the fellowship of the saints, the length and breadth and depth and height of a love which defies description, a love which can't be put completely into words. God wants us to have now as deep, as full, as broad, as long an experience as we can hold of the love of God. And Paul says there is power enough to lead you into the depths of this love. And He'll love you into living, and living is loving God and others. □

DORMITORY REACHES FULL HEIGHT



Dormitory construction has progressed to the full four-floor height with brick work adding to the exterior appearance. Plumbing, electrical installations, and other interior finishing adds to the progress on the new 174-bed residence hall.

Psychology Challenges

(Continued from page 7)

heterosexual or homosexual, but not homosexual behavior between committed Christians in a relationship of love and loyalty. They believe clinical practice forces us to take another look. One psychiatrist, an evangelical, has written:

"It is my conviction that the legalistic interpretations of the various Scripture passages bearing on this condition (homosexuality) are in error, both theologically and psychologically. I further am convinced that the homosexual who is a Christian can find his condition, however he chooses to handle it, a gift, rather than a curse. The church has much to gain from accepting these brethren openheartedly and expectantly, profiting from the peculiar perspective on life and relationships which is theirs."¹⁰

It seems that to these Christian psychologists the highest authority is the *ministry* and *practice* of the psychologist.

Personal Responsibility

The purpose of this article is not to minimize general revelation or the in-

tegration tasks of Christian psychologists. As mentioned earlier, psychology has had a tremendous impact on the church, and much of it is beneficial.

Psychology often discovers some of the dynamics of God's principles. There are kernels of truth in many otherwise conflicting positions. But we should be extremely careful, and exercise great caution in what we use and how we apply it to psychological insights. Much of psychology falls outside the *overlap* between "disclosed truth" and "discovered truth," and is unworthy of a Christian's time, attention, and integrative efforts.

The greatest threat of all, however, to the authority of Scripture is our own personal failure to *demonstrate* our belief. Our Biblical knowledge is so superficial, and our behavior falls so far short of the standard we profess to believe, that, with friends like us, God does not need enemies to challenge His word.

A high priority in the psychology department at Bryan is the practical integration of a Biblically based Christian faith with insights of psychology. Psychology is approached appreciatively for its practical insights, hard questions, and challenges. It provokes

us to think more Biblically without being seduced into unexamined secular presuppositions. The purpose and challenge of Bryan's psychology department is to encourage Christians to get a more powerful grasp, intellectually and behaviorally, on Biblical truth. □

NOTES:

¹ McQuilkin, J. Robertson. "The Behavioral Sciences Under the Authority of Scripture," *Journal of the Evangelical Theological Society*, 1977, Vol. 20, 31-43.

² Collins, Gary: *The Rebuilding of Psychology*, Wheaton: Tyndale House, 1977.

³ Narramore, Bruce. "Perspectives on the Integration of Psychology and Theology," *Journal of Psychology and Theology*, 1973, Vol. 1, 3-18.

⁴ Rambo, Lewis. "Reflections on the Task of Integration," *Journal of Psychology and Theology*, 1980, Vol. 8, 64-71.

⁵ DeVries, Michael. "Beyond Integration: New Directions," *CAPS Bulletin*, 1981, Vol. 7, 1-5.

⁶ Guy, James. "The Search for Truth in the Task of Integration," *Journal of Psychology and Theology*, 1980, Vol. 8, 27-32.

⁷ Ellens, J. Harold, (Executive Director, Christian Association for Psychological Studies), "Biblical Authority and Christian Psychology II," *Journal of Psychology and Theology*, Winter, 1981, Vol. 9, 318-325.

⁸ *Ibid.*

⁹ *Ibid.*

¹⁰ "The Christian Homosexual," *Journal of Psychology and Christianity*, 1982, Vol. 1, 33-38.

YOUR APPOINTMENT WITH THE PROBATE JUDGE!

by Fred Stansberry

"It is appointed unto man once to die . . ." and after that the probate judge!

Like everyone else you have an appointment, unless the Lord returns before, with a probate judge. Unfortunately, you will not be able to keep it. You may, at your discretion, appoint someone to take your place and make decisions on your behalf. That person would be called your executor and would act according to your instructions to distribute your possessions as stated in your will.

If you don't choose an executor and don't prepare a will, the state will do it for you by appointing an administrator to look after your affairs. This appointed administrator will distribute your possessions according to the laws of descent and distribution to the nearest relatives on a percentage basis and appoint guardians and trustees for minor children. They may decide to liquidate some property to pay taxes, debts, and funeral expenses. The extra expenses resulting from bonding fees, appraisals, legal fees, public sales, etc., would be charged to your estate.

By making a will you can save unnecessary estate settlement expenses and, more important, you can save your loved ones much suffering and hardship.

The state has three reasons for taking responsibility for your estate when you die. The first is to collect all state and federal taxes due. You are taxed on the right to earn money during your lifetime or to give away what you accumulate, and your heirs are taxed on the right to receive their shares. All taxes must be paid before any distribution can be made.

The second reason is to protect the rights of creditors and others who have a legitimate claim. All debts and claims must be settled before distribution can be made.

The third reason is to protect the rights of your closest of kin to receive their share. However, the state may not divide it up just as you would have preferred, and they certainly will not include your church or other Christian interests.

The extra expenses associated with the events surrounding death may catch many families unprepared to meet the obligations left behind by the deceased. Many obligations such as taxes, administrative costs, probate fees, debts, funeral expenses become immediately due and payable. Careful planning can minimize these expenses.

Other reasons for carefully planning your estate may include provision for the care of a loved one, better management of assets during retirement years, or the ability to make gifts to the Lord's work.

You may want to consider the use of a testamentary trust or charitable remainder trust in your planning.

If you would like additional information, please use the attached reply card.

Memorial Gifts

June 1, 1983 to September 10, 1983

Donor

In Memory of

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Miss Sandra L. Cue

Mr. and Mrs. William J. Bryan

Mrs. Imogene Patterson
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In Honor of

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Mr. Charles Jones

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When you need to remember a departed friend or loved one, why not do it in a meaningful and lasting way—with a memorial gift to Bryan College? A memorial gift to Bryan College helps in two ways: (1) It helps you to care properly for a personal obligation. (2) It helps provide a quality Christian education for young men and women at Bryan who are preparing to serve the Lord.

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Name _____

Street _____

City _____ State _____ Zip _____

CAMPUS REVIEW

ACADEMIC PERSONNEL CHANGES

Stephen Barnett, assistant professor of science, will be teaching courses in origins, earth science, physics, and related areas. A graduate of Covenant College with a major in biology, he holds two master's degrees from Loma Linda University, one in geology and one in paleobiology. He replaces Dr. Martin LeBar, who taught at Bryan last year on a sabbatical from Central Wesleyan College in South Carolina.

Mr. Barnett has had several years of teaching experience in both public and private Christian schools and is particularly interested in the scientific study of origins and human development from the creationist viewpoint. He is married and has two children.

Daniel Brummer, instructor in computer science, is Bryan's first full-time teacher in this area. He has a bachelor's degree in computer science from East Texas State University and completed the master's degree from ETSU this summer. He has worked for several years as a programmer, a systems analyst, and a computer center manager. He is married and has one child.

Walter Jahncke, assistant professor of accounting, is an experienced engineer and accountant in industry, and, most recently, operated his own accounting firm in Covington, Louisiana. He holds the bachelor's degree in civil engineering from Tulane University and the master's in business administration from Stanford University. He is also a Certified Public Accountant. Mr. Jahncke is married and has three children, including his daughter, Catherine, who has entered Bryan this year as a freshman. He replaces Robert Wykstra, who is teaching part-time at Bethel (MN) College while also working in a business.

Mike Rorex, instructor in music during 1983-84, has accepted a one-year appointment to replace David and Sigrid Luther, who are on leave of absence to complete their doctorates at Louisiana State University. Mr. Rorex is proficient in voice and piano and will be teaching in both areas. He has the Bachelor of Music degree in vocal performance from the University of Tennessee at Chattanooga and the Master of Music degree in the same area from Indiana University.

Donald Wilkins, assistant professor of Greek and Bible, replaces Dr. John Anderson, who is taking partial retirement



Rorex



Jahncke and Brummer



Barnett

after teaching at Bryan for twenty-eight years. A graduate of California State University at Long Beach in radio and television broadcasting, Mr. Wilkins has had considerable experience in this field with the Lockman Foundation as well as with Focus on the Family. He has a second bachelor's degree from the University of California at Los Angeles in Greek and Latin Classics, as well as a master's degree from UCLA in the same area. He also holds a Master of Divinity and a Master of Theology degree in New Testament from Talbot Theological Seminary and expects to complete the Ph.D. in Greek at UCLA by the summer of 1984. Don's wife is also a teacher, serving at the local Rhea County High School.

Ken Baker, part-time teacher in missions and Bible for the first semester, is a Bryan graduate, with a master's degree from Dallas Theological Seminary. He is a missionary under Sudan Interior Mission currently on furlough from Africa, but expects to return to his field next year. Ken was recently married to a missionary he met in Nigeria, Africa.

Rick Hughes, a Bryan graduate of 1983, has been hired as a coach for 1983-84, in part to replace John Reeser, who has been athletic director, coach, and physical education teacher for eleven years. Rick is coaching women's basketball and men's baseball, and serves as sports information director. Mike Roorbach, who came to Bryan as dean of men in the fall of 1982 and has a background in physical education and athletics, is the new athletic director this year while continuing as dean of men.

Information about two other new faculty members, Dr. Nannette Bagstad and Dr. Harold Matthews, is included in the cover article on the Division of Education and Psychology.



Wilkins



Baker

STAFF APPOINTMENTS

Stuart Meissner, an alumnus of Bryan with the class of 1956, began his service as director of college advancement in September, replacing Stephen Harmon, who left the position last year.

Since 1979 Mr. Meissner has been the director of development and business manager of Charlotte Christian School in North Carolina. Previously he worked with Ketchum, Inc., during 1978-79 as an associate director in several fund-raising campaigns, and for twenty years was co-owner and manager of the Wayne Music Center in Michigan. In coming to Dayton, Mr. Meissner is joined by his wife, Velma, who also attended Bryan, and their son, Jonathan. They have two daughters in North Carolina—one married and one single.



Meissner

John Weyant, recently appointed director of publications and publicity, comes to Bryan from Miami, Florida, where he was serving as an associate pastor. Mr. Weyant has been engaged in ministries of education, youth, and music in a number of churches over a period of twenty-five years. He has also been involved in the publishing field as a former director of production for *Christian Life*, and *Christian Bookseller*, and as managing editor of *Christian Review*. Several years were also spent with an advertising agency in Wheaton, Illinois, and early training was gained in direct mail advertising through employment during student days at Moody Bible Institute in Chicago.

Elaine Weyant, John's wife, joins the staff at Bryan as secretary to President Mercer. Her secretarial experience covers positions with insurance companies, as well as with Haggai Institute and Reach Out Ministries in Atlanta. Elaine is also an accomplished harpist, who has played with several orchestras and as a soloist for Children's Bible Hour, Youth for Christ, and Word of Life. The Weyants have three sons.

Paul Forsythe has a three-fold responsibility as residence director of Long Residence Hall, assistant to the student personnel deans, and manager of the Lion's Den. He just completed a graduate program at Wheaton College in educational ministries. He has a B.S. in psychology/counseling from Miami Christian College.

Ronda Becker is residence director of Huston Residence Hall and will be assisting in the counseling office. She received the B.A. at Mid-America Nazarene College, where she majored in sociology. She has just completed her graduate training, receiving an M.Ed. degree in educational and counseling psychology from the University of Missouri-Columbia.

Hilda DeKlerk, a 1983 Bryan graduate, is the residence director at Cedar Hill.

Mrs. Sharon Richardson, wife of Dr. Brian Richardson, has been named interim director for Practical Christian Involvement for the fall semester, replacing Al Kadlec '81, director for the past two years.

Mrs. Kathy Farney, a Bryan alumna of 1971, is a new secretary in the advancement department. Her husband, Rick, is currently a Bryan student, working toward a second degree.

James McUmbur '82, is a systems analyst, who is in the process of setting up a computerized information system for the college. His responsibilities include the recommending of hardware and writing of programs for various office needs. His wife, Susan, graduated from Bryan last May.

FACULTY PROFESSIONAL ACTIVITIES

Dr. Robert McCarron, associate professor of English and chairman of the Division of Literature and Modern Languages, studied "The Bible as Literature" at a workshop in early June held at Wheaton College. **Dr. Richard Cornelius**, professor of English, was a participant in the workshop titled "Christianity and Literary Theory" in late June held at Barrington College. Both of these intensive workshops were under the joint sponsorship of the Christian College Coalition and the National Endowment for the Humanities.

(The Christian College Coalition, an outgrowth of the Christian College Consortium in 1976, is a professional organization currently serving a national membership of seventy evangelical colleges. Bryan has been a member from the beginning.)

David A. Wright, director of library services, attended a two-day workshop in May at the University of Tennessee Knoxville Graduate School of Library

and Information Science which included training in the use of a DIALOG database, a computerized searching service. In June, along with **Rebecca Van Meeveren**, assistant director of library services, Mr. Wright attended the 27th annual meeting of the Association of Christian Librarians, of which he is a board member, at Wheaton College. The theme of the conference was "Integrating Faith and Learning through Library Services."

All three student personnel deans—Dean of Women **Karen Roorbach**, Dean of Men **Mike Roorbach**, and Dean of Students **Kermit Zopfi** attended the annual national meeting of the Association for Christians in Student Development (ASCD) at Bethel College in Minnesota. Mr. Zopfi will be completing this year seven years as treasurer and membership chairman of the organization.

Dr. Martin Hartzell, associate professor of biology, received an appointment with stipend from the U.S. Department of Energy to a workshop on the topic "Fossil Fuels-Carbon Dioxide-Acid Rain" held at Oak Ridge, Tennessee, in July under Oak Ridge Associated Universities.

Dr. Billy Lewter, associate professor of psychology, spent seven weeks in India under the auspices of the Institute of Agriculture of the University of Tennessee, sponsored by the Fulbright-Hays Foundation. This was a study tour designed to focus on agriculture, energy, and Indian society.

Gordon Hambly, assistant professor of chemistry had an article published in the *Journal of Chemical Education* (July 1983) titled "Organic Nomenclature: Making it a more exciting teaching and learning experience."

Dr. Irving Jensen, professor of Bible, is continuing to write a new Inductive Bible Study Series for Campus Crusade for Christ. The first book (Mark) was published in May; Romans and John are scheduled for this fall; Acts is currently being written.

Dr. Brian Richardson, professor of Christian Education, spoke at the International Sunday School Convention in Detroit and at five regional conventions during the past academic year. He is the immediate past president of the National Association of Professors of Christian Education. Dr. Richardson had an article published in *Bibliotheca Sacra*, April-June, 1983, on the subject "Do Bible Facts Change Attitudes?" He also participated in an Advanced Writers Conference at Southwestern Baptist Theological Seminary.

Wayne Dixon, assistant professor of health and physical education, directed three weeks of summer basketball

camp—two weeks in Dayton at Bryan and at the Dayton City School and a third week at Evangelical High School in Fort Myers, Florida. Mr. Dixon also worked for two weeks at the Stetson University Basketball School in DeLand, Florida.

Gary Phillips, assistant professor of Bible, participated in Summit II of the International Council on Biblical Inerrancy in Chicago. His summer church and conference ministry included Bayside Community Church, Tampa, Florida, and the Officers Christian Fellowship conference in July at White Sulphur Springs, Pennsylvania, where he spoke on "How to Study the Bible for Yourself."

Kent Juillard, assistant professor of art, attended a four-day conference on Christians in Visual Arts (CIVA) at Calvin College in Grand Rapids, Michigan.

GRADUATE STUDY

Five faculty members engaged in summer graduate study in preparation for or in continuation of doctoral programs, four at the University of Tennessee. Those at Knoxville were: **Betty Ann Brynoff**, assistant professor of English; **Steve Bradshaw**, assistant professor of psychology; **Craig Williford**, assistant professor of Christian Education; and in Chattanooga **Wayne Dixon**, assistant professor of health and physical education. **David Friberg**, assistant professor of music and chairman of the Division of Fine Arts, continued his study at the University of Kansas. In addition, Coach **Rick Hughes** enrolled at the University of Tennessee Chattanooga in a master's program, which he is continuing part-time during the year.

STALEY LECTURES

Dr. Earl D. Radmacher, president of Western Conservative Baptist Seminary in Portland, Oregon, will be the guest lecturer October 10-12 for the fourteenth annual Staley Distinguished Scholar Lectures. His general theme for the series will be "Understanding the Bible."

President of Western Seminary since 1965, Dr. Radmacher confronts questions that people are asking today—What is the place of the church in the world? How are we, as Christians, equipped to work through the church? Can we know what the Bible means by what it says? Who is God—can we really know Him? Where do we get what we need to live the abundant life? When is absolute commitment necessary?

Dr. Radmacher is a member of the governing board of the International Council on Biblical Inerrancy.

BRYAN 1983-84 HIGHLIGHTS

Special Activities

September 30 - October 1
Alumni Homecoming

October 3
Board of Trustees and
National Advisory Council Meeting

October 20-21
College Caravan

November 4-5
Hilltop Players

November 16
Thanksgiving Banquet

December 9
Christmas Banquet

January 30-31
Board of Trustees Meeting

February 10
Valentine Banquet

February 24-25
Hilltop Players

March 29-31
College Caravan

April 6
Junior-Senior Banquet

April 21
Board of Trustees Meeting

April 27
Honors Assembly
Athletic Banquet

May 4
Senior Vespers

May 5
Commencement

May 7
First Minimester Begins

Visiting Speakers

October 10-12
STALEY LECTURE I
Dr. Earl Radmacher

October 26
DAY OF PRAYER
Dr. Richard Williams
Tampa, Florida

November 4
Rev. Nicholas Leonovich
Monte Carlo

November 28-30
BIBLE DOCTRINE SERIES
Rev. John. W. P. Oliver
Augusta, Georgia

January 4-6
CHRISTIAN LIFE CONFERENCE
Jim and Mary Irwin
Colorado Springs, Colo.

January 31 - February 1
Dr. Helen Roseveare

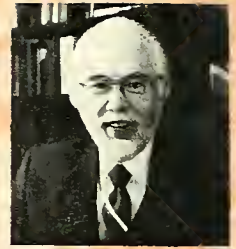
February 21
DAY OF PRAYER

March 26-28
BIBLE DOCTRINE SERIES
Dr. Larry Walker
Memphis, Tennessee

April 2-4
STALEY LECTURE II
Chad Walsh

April 13
Dr. Robert Ledford
Huntsville, Alabama

May 8-10
PASTORS' CONFERENCE
Dr. Paul B. Smith
Toronto Canada
Dr. Francis W. Dixon
Eastbourne, England



Dr. Radmacher

November 18-27
Thanksgiving Vacation

December 16 - January 2
Christmas Vacation



Jim and Mary Irwin

March 2-12
Spring Vacation



Dr. Smith



Dr. Dixon

THREE EUROPEAN TOURS

directed by Dr. John B. Bartlett

May 11-28 Fine Arts Tour to London, Amsterdam, Frankfurt, Innsbruck, Monaco, Rome, Florence, Venice, and Paris.

June 20-July 6 and August 15-September 2 Oberammergau Passion Play and towns in Germany, Austria, and Switzerland, plus two days in Paris.

BRYAN LIFE

WINTER 1983



STUDENT PERSONNEL

ADMISSIONS

ALUMNI

BRYAN LIFE

MAGAZINE

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The October 8 wedding photo of Rebecca Peck '40, advancement office coordinator, and Lowell Hoyt '42, is shared with readers of BRYAN LIFE.

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Winter 1983

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1984 Conferences

CHRISTIAN LIFE CONFERENCE

January 4-6

JIM AND MARY IRWIN, Colorado Springs, Colorado

* * *

PASTOR'S CONFERENCE

May 8-10

DR. PAUL B. SMITH, Toronto, Canada
DR. FRANCIS W. DIXON, Eastbourne, England

* * *

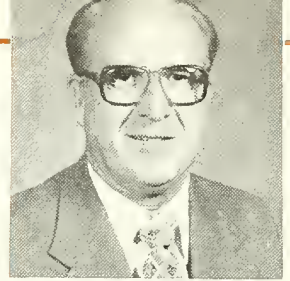
SUMMER BIBLE CONFERENCE

July 23-28

DR. RALPH KEIPER, Denver, Colorado
DR. CARY PERDUE, Oakland, California
HYRUM DALLINGA, Duncanville, Texas

The Student Personnel Department

by Kermit A. Zopfi, Dean of Students



"And Jesus kept increasing in wisdom and stature, and in favor with God and men" Luke 2:52. What is said in this verse from the Word of God about the Lord Jesus Christ is also the desire of the staff in the Student Personnel Department for each student enrolled at Bryan College—that each one increases not only in wisdom but also in stature and in favor with God and with men.

The impartation of facts and knowledge, which should lead to an increase in wisdom, is mainly the role of the teaching faculty at college. It is in the classroom that this formal learning takes place. For many years colleges and universities were content with just this delivery of facts and knowledge. There was little concern about what was happening to the student outside the classroom. The goal was to prepare the student for a successful career in some field of endeavor. Intellectual development was the major thrust in higher education.

It took the years of student unrest and rebellion, the sit-ins and the riots, to open the eyes of the educators to the fact that certain necessary elements were missing in the educational process of those days. Educating the intellect alone was not enough. There must be a concern in education for the development of the *total* person—intellectually, physically, spiritually, and socially. Since the student was spending much more time outside the classroom than in it, there arose a concern of what was happening to him in the residence hall, in the student center, on the campus in general, and in the community. Was intellectual development the only ingredient he needed in his educational process? Certainly not! Education must involve the *total* person, not just the training of the mind.

It was this realization that gave rise to the student development thrust in education. Student personnel departments became much more than just offices for student services and discipline. Graduate schools began to offer new training programs that would equip student personnel workers for their new roles in student development. Residence halls became more than just dormitories where students lived and slept. Needs-based residence hall programs were initiated to provide for the physical, spiritual, and social development of the student. Student personnel offices became student development departments with an emphasis on the growth and maturity of the total person.

What has happened at other educational institutions has also taken place at Bryan College, with the major difference that Bryan College, along with many of its sister institutions, has developmental goals that are based upon Christian principles. Even though it was not spelled out in detail, this is undoubtedly what the founders of Bryan College had in mind when they stated in the college charter the purpose of the college as "the higher education of men and women under auspices distinctly Christian and spiritual."

The current *Student Handbook* of Bryan College states

the following goals for student development, goals that go far beyond intellectual development alone:

INTELLECTUAL

- 1 — Aspiration to the attainment of the student's highest intellectual capability.
- 2 — Recognition of academic excellence as the primary goal of the college student.
- 3 — Definition and adoption of personal goals.
- 4 — Development of disciplined study habits.
- 5 — Development of personal responsibility.

PHYSICAL

- 1 — Development of beneficial health habits and avoidance of undesirable and harmful habits.
- 2 — Development of neatness and cleanliness of person and room.
- 3 — Development of attractive grooming tastes and habits.

SPIRITUAL

- 1 — Development of Christian life and character.
- 2 — Development of an appreciation for and adherence to Christian standards of conduct.
- 3 — Definition and internalization of personal moral values.
- 4 — Development of positive attitudes.
- 5 — Development of honesty in all dealings.

SOCIAL

- 1 — Development of effective citizenship.
- 2 — Encouragement of Christian fellowship within the college community.
- 3 — Development of respect for the well-being of others.
- 4 — Maintenance of respect for law and order in both the college and civil government.
- 5 — Development of good sportsmanship in all contests and courtesy toward opponents.
- 6 — Encouragement of correct Christian attitude and conduct toward members of the opposite sex.
- 7 — Cultivation of respect for private and public property and for the rights of others.
- 8 — Observance of refined social etiquette.

The three student personnel deans, along with several of the residence directors, have advanced degrees in the areas of student development, educational ministries, and counseling. This advanced training, plus years of working with college-age youth, enables them not only to understand the students and their problems but also assists them in planning programs that meet their needs. The deans and the residence directors sponsor and conduct workshops that assist the students in adapting to college life and that help them succeed both in the academic and in the non-academic areas of college life. Workshops conducted were the following: 1) Time Management, 2) Study Skills, 3) Coping with Test Anxiety, 4) Biblical View of Sexuality, and 5) Handling Finances.

The Student Personnel Department has also sponsored the showing of Christian films that have been of benefit to the students: 1) The Josh McDowell series



RESIDENT ASSISTANTS: Front row: Denise Hanna, Ginger Kirk, Ruth Iwan, Carylee Gilmer, Anne Gordon. Second row: Nadine Lightner, Jackie Gott, Dottie Long, Dawn Kinter, Sandy Jones, Denise Savage. Third row: Carol Davis, David Wild, John Pierce, Julie Lilley. Fourth row: Clayton Lopez, Larry Martindale, Troy Brown. Fifth row: Mark Jones, Scott Jones, Bob Hay. Not pictured: Lori Byars, Jeff Meeks.

RA CLASS (Psychology of Residence Life): Instructor Karen Roorbach, Dean of Women and Director of Residence Life.

STUDENT SENATE: Joe Talone, President; Randy Vernon, Vice President; Sara Benedict, Secretary; Irv Barth, Business Manager; Kermit Zopfi, Advisor.

entitled "Live, Laugh, Love" on dating, love, marriage, and sex, and 2) Mel White's two documentary films on Jonestown and the cults entitled "Deceived" and "Deceived II."

Supplementing the quality education the Bryan College students receive in the classroom are the needs-based programs offered in the college residence halls. These programs are based upon Luke 2:52, the verse quoted at the beginning of this article:

- 1 — That the student may increase in *KNOWLEDGE* and *WISDOM*, seminars have been offered on the following: Singleness, nutrition, domestic skills, hair styling, clothing, finances, crafts, self-defense, and hints for watching television.
- 2 — To assist the student to increase in *STATURE* or *PHYSICAL DEVELOPMENT*, there have been residence hall programs in aerobics, jogging, and olympics which have provided competition within and between residence halls.
- 3 — Assisting the student in *SPIRITUAL DEVELOPMENT* or *FAVOR WITH GOD* are the residence hall Bible study groups, non-structured fellowships, bonfire times of singing and sharing, and the "family" choir.
- 4 — Promoting *SOCIAL DEVELOPMENT* or *FAVOR WITH MEN* are "Suite Nights" when the twelve students of three suites get together for fellowship, the brother-sister floor activities, the secret brother-sister program, the program in which faculty or staff members adopt the students of a residence hall floor as their children, and the "Trick-or-Treating" for community children.

Also playing a vital role in residence hall life are the resident assistants, often referred to as "RA's." They are upperclassmen who have applied for the position and have gone through a thorough selection process before being engaged for the positions. In addition to RA orientation, the resident assistants also attend a class of instruction once each week for the first semester of the school year. The resident assistants work closely with the residence directors in promoting learning and sharing opportunities for the students in their units.

Leadership training is one of the goals of the Student Personnel Department. The student leaders arrive on campus several days before other students come in order to attend a student leadership workshop. The program consists of general instruction sessions usually led by an invited specialist in the field of leadership training and of discussion groups and problem solving units.

Student government at Bryan College resides in the Student Senate. The group consists of a president, vice-president, and secretary elected by the student body, a business manager chosen by the complete Senate after elections, the four class presidents, a male and female representative from each class, a day student representative, the president of Student Union, and the president of PCI (Practical Christian Involvement). The Dean of Students serves as advisor.

The members of the Senate meet weekly to consider matters that pertain to the welfare of the student body. The Senate expresses student needs and opinions to the administration and in turn informs the students of the ideas and actions of the administration. All charters of clubs and student organizations are submitted to the

Senate for approval. Projects sponsored by the Senate include freshmen initiation, the Red Cross blood drive, days of prayer, RA and PCI recognition weeks, and the promotion of goodwill and fellowship among student leaders in area Christian colleges. The Senate makes recommendations to the administration and the faculty and gives qualified assistance in *Student Handbook* revision and many other college functions.

The Student Union is the group that provides wholesome entertainment for the students such as Christian concerts, films, ice skating, roller skating, fun nights, and other forms of entertainment. The Student Union cabinet consists of the elected officers and two representatives from each of the four classes. The Dean of Men is its advisor. All music and films brought to campus are submitted to the Music/Film Sub-Committee for approval, a committee consisting of faculty and students.

Practical Christian Involvement, known on campus as PCI, provides a witness outlet for the students in such ministries as big brother/big sister relationships with underprivileged children of the area, gospel teams, nursing home visitation, jail visitation, student missions fellowship, ministry to school-aged children, and many other types of Christian witness. Student officers are chosen by the Department of Christian Education.

All student activities at Bryah College fall under the supervision and counsel of the Student Life Council, comprised of the three student personnel deans, the four officers of the Student Senate, the Student Union president, the president of PCI, and four members of the administration and faculty. The Dean of Students is the chairman of the council. The council meets weekly to consider proposed student activities and to provide counsel and guidelines for the various phases of student life. Suggestions are made by the council for chapel programs and speakers. Days of prayer are planned. Changes in the *Student Handbook* are considered by the members of the group before the recommendations are forwarded to the college administration.

Responsibilities and functions within the Student Personnel Department are divided among the three deans. The Dean of Students, Kermit Zopfi, serves as the chairman of the department and functions as coordinator of the chapel programs and chairman of the college calendar. Karen Roorbach, in addition to her duties as Dean of Women, serves as Director of Residence Life, meaning that all residence halls and residence directors are under her supervision. All student permission requests are submitted to Mike Roorbach, the Dean of Men. He also heads up the programming aspects of the department and serves as Athletic Director of the college.

Much time is spent by the three deans and the residence directors in counseling the students in respect to their many concerns and interests. Each semester the deans and the residence directors counsel the students having academic difficulties to ascertain their problems, to advise and encourage them, and to pray with them. Even though the student personnel workers are trained in counseling techniques, there is a total dependence upon the Lord to work through His Word. For *only* He can bring forth the "increase in wisdom, stature, and favor with God and men." □



STUDENT UNION: Darrell Cosden, President; Mike Roorbach, Advisor.

STUDENT LIFE COUNCIL in one of its weekly sessions.

PCI (Practical Christian Involvement): President Troy Brown, Director Mrs. Sharon Richardson.

Enrollment Management for the 80's

by Glen Liebig, Dean of Admissions and Records

The challenge for enrollment in the 80's and Bryan's response is explored and followed by an interview between Glen Liebig and John Weyant, director of publicity and publications, on questions concerning student recruitment.

THE CHALLENGE

It is no secret that Christian liberal arts colleges are facing difficult challenges in the nineteen eighties. The demise of small private colleges has been repeatedly predicted during the last decade or more. College enrollment patterns, monetary inflation, and shifting societal values all threaten the continued existence of the small private Christian liberal arts college. Nowhere is the impact of this challenge felt more than by the admissions staff. The survival of Bryan and other similar private colleges depends on the maintenance of reasonably stable enrollments.

There are several factors which make it difficult to maintain current enrollment levels at private colleges. First, the number of high school graduates from which college students are drawn has been shrinking and will continue to do so for several years. At the same time, the percentage of high school graduates who elect a four-year college program is declining. Also, many young people and parents are less sure than they once were of the positive value of a college education. The liberal arts degree in particular, once highly prized as preparation for life and leadership, has lost prestige. Now it is looked upon primarily as a means to employment.

In the area of cost, private colleges have been forced to regularly increase the charges to students in an effort to keep pace with the rising costs of operation. Doubts about the value of a liberal arts education and the steadily increasing tuition and fees at private colleges have led increasing numbers of students and parents to turn to publically sub-

sidized state universities and community colleges.

BRYAN'S RESPONSE

How should a private Christian liberal arts college like Bryan respond to these challenges? At first it might seem prudent to lower admissions standards in order to open the door to more students. The decline in college entrance exam test scores over the last decade seems to support such an option. However, Bryan College has moved in exactly the opposite direction. The grade-point average for entrance has been raised, a new statement of Christian Life Standards has been adopted, and a review is being made to increase the number of academic subjects taken in high school as an entrance requirement.

The goal of the admissions department at Bryan is to enroll "those students who by virtue of their academic background, educational and career objectives, and personal commitments can profit from the Christian liberal arts education offered at the college." That is, it is the intent of the college to enroll those students who *can* succeed. It also requires that there be a satisfactory match between the students enrolled and the programs offered.

Bryan has been working hard to improve the quality of its programs in response to the increasing demands placed upon the modern professional person. The list of improvements made recently to improve academic quality at Bryan includes the following:

- 1) the percentage of faculty holding the doctor's degree has risen from 35% ten years ago to near 50% now;

- 2) faculty in-service training on course planning, instruction, and advising has made the faculty more effective;
- 3) curricular review and revision have resulted in strengthening both general education and major programs; and
- 4) academic standards for admission have been raised in order to enlist students who have a reasonable chance for success under more rigorous and demanding curricular offerings.

Success at Bryan does not depend on academic background alone. The high standards of moral and ethical behavior expected of Bryan students represent a significant culture shock for many young people coming from public high schools characterized by increasing permissiveness. A statement of Christian Life Standards is included with the application form to make sure that applicants know what to expect when they enroll. Applicants are required to certify that they have read and will uphold the principles included in this statement of standards.

A second major issue with which the college admissions manager and other college administrators must deal is costs. While increasing costs make it necessary to raise tuition rates that in turn deter students from entering private colleges, Bryan has held costs down with only moderate increases and has increased the scholarships and grants to students.

A review of the overall tuition, room, and board charges for 1983-84 indicate that they were increased about 9% (below the national average) but the institutional contribu-

tions to student aid were increased 45%. A new academic scholarship program was initiated to provide up to \$1,000 per year or \$4,000 over four years to qualifying students. Also, a new grant program providing \$1,000 over four years to children of former Bryan students was adopted. These programs supplement academic, athletic, music, and other merit scholarships which have been granted previously.

Since most colleges and universities offer scholarships and grants based on merit, prospective students and parents should learn to compare costs by looking not only at the charges for tuition, room, and board, but also at the discounted cost after scholarship and grants have been applied. The following table will illustrate:

	Total charges	Scholarships and grants	Discounted Cost *
College A	\$8,000	\$2,000	\$6,000
College B	\$6,000	\$1,400	\$4,600
College C	\$5,000	\$ 200	\$4,800

* Subtract need-based aid from discounted cost to arrive at actual cost.

In this example, College C appears to have the lowest charges. College A appears to offer the best scholarships and grants, but in fact, College B costs the student and parents the least.

Bryan College charges are among the lowest of private unaffiliated Christian liberal arts colleges. It is probable that charges for the 1984-85 academic year will be increased at most colleges to keep up with rising costs. If the increase at Bryan is significant, it is expected that further increases will be made in aid to students. In this way, it is hoped to keep the discounted costs of education at Bryan within the reach of those students who can profit most from the educational programs offered at the college.

The administration of Bryan College believes that quality academic and cocurricular programs, a strong Biblical emphasis, and an admission program designed to enroll the students who have a probability of persisting at the college will enable Bryan to maintain enrollment stability through the decade of the eighties. □

INTERVIEW

How does Bryan College secure the names of prospective students?

Like most other Christian colleges, Bryan gets prospective student names in a variety of ways: through magazine ads and direct mail to certain student lists; from alumni, pastors, and other friends of the college; through admissions staff appearances at college-career days; and by phone or mail contact from prospective students themselves or their parents.

Are some of these sources better than others?

Definitely! If we look only at numbers of prospect names, we get the largest numbers through magazine ads and direct mail to lists of high school seniors interested in Christian colleges.

But the quality prospects, those who are most likely to enroll, come from current students, alumni, and other friends of the college or through direct contact by the prospects themselves or their parents.

Glen, if I hear you correctly, it sounds like the quality prospects, as you call them, come in at very little expense to the college.

That is exactly right, John. There is very little cost involved in securing prospect names from current students, alumni, and other friends of the college. There is also very little cost to the college when a prospect or a parent contacts us by phone or letter. Of course, some of these prospective students may have seen Bryan ads or may have



heard a Bryan musical group or seen an admissions counselor at some time.

But do these lower cost prospect sources supply sufficient prospect names?

Unfortunately, no! That is why we have to invest college resources in advertising, field recruitment, and direct mail, all of which are expensive.

Prospect- and parent-initiated contacts account for nearly half of those who eventually enroll.

Prospect names from current students, alumni, pastors and educators, and other friends of the college account for almost a quarter of those who enroll.

We depend on the results of advertising, field recruitment, and direct mail to provide another 25% of the enrollees.

In other words, the big student recruitment expense accounts for about one-fourth of the students who enroll.



Yes! At least as far as we can determine by our system for tracking the results of our different efforts.

It sounds as if a little more effort on the part of alumni and other friends of the college could have a very positive impact on enrollment and the college budget.

John, you are absolutely right. In fact, we have conceived of a program designed to encourage alumni and others to help us to bring prospective students into contact with Bryan. We call it BRyan Admissions VOLunteers or "BRAVO."

We have not publicized this as widely as we should, so I am glad for this opportunity to talk with you about it.

Good! Just what can volunteers do to help Bryan make contact with prospective students?

First, they can place a Bryan brochure in the hands of a high school student. We will be happy to send as many brochures to our BRAVO friends as they can use.

Second, they can send us the names and addresses of prospective students. We will then mail information about the college to the prospects.

Third, our friends can place

(Continued on page 13)



Front row — left to right: Rick, Paul, David, Jeanne and Richard Hirneisen. Back row — left to right: Colleen, Cathy and Curt Vennard, Cynthia.

In our life we make choices daily. Things that we choose to do we usually like. Some of us like sports. In the morning when we get up we're thinking sports, and all through the day we dream about sports. We're living sports. Others like automobiles. They center their thoughts on an automobile they either have or want. All automobiles of that make are noticed when traveling. They're living automobiles. And there are those whose central thoughts are about friends—a boy friend or girl friend—the most important person in life. Others think about food. When you get to my age you enjoy eating. Any of these, and a host of others, can become the most important thing to a person.

Matthew 6:33 says, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." Earlier in that chapter it talks about the fact that treasures can be stored up in heaven or here on earth. The following portion (verses 25-33) speaks about a cure for worry which eventually leads to depression. Today, more than any other time in the history of man, people are depressed. And, sadly enough, it is true even of Christians. We should be looking to the Lord for His will in our daily lives.

However, many times we get to the point where we hear things and yet they do not make any impression at all. But when we take time to look at the Word of God, it is always true and refreshing. Philippians 2:13 states, "For it is God who worketh in you both to will and to do of His good pleasure." We speak of God's will, but what is it? How is it known? How does it work?

God works in the individual life through His Holy Spirit. The Holy Spirit leads and guides us. We should look to Him for His leadership.

I received the Lord Jesus Christ as my Savior when I was in grade school. I learned that the Word of God was very exciting. When I was twelve years of age my mother became so ill that I was placed in the home of friends for a summer. I worked that summer on their farm. I enjoyed farm work and worked hard. I was very proud of my accomplishments, but I looked forward to

MY TESTIMONY

by Richard Hirneisen
Vice President of Levitz Furniture Company

Mr. Hirneisen shared his testimony with the Bryan family in chapel services October 18 and 19. His daughter, Colleen, is a junior at Bryan.

the day when Mom and Dad would arrive and take me home.

When that day came, I was very anxious to see them. They came in and said, "Let's sit down and talk. Son, we're going to put you up for adoption." Well, I just dropped to the floor. My spirits were so low that I felt I wasn't worth a thing. I became angry. I had all the qualities opposite of the fruit of the Spirit. I didn't say, "God, what are you teaching me, what do you have for me, what is your desire and will for my life?" In fact, I didn't even pray about it. I responded, "I will not be adopted! I'm not going to stand for it! I'm not going to be adopted!" My parents were shaken. The dear couple that had been providing for me that summer were hurt deeply. They were willing to adopt me and I refused. I went home with my parents because I insisted on it, and I have to confess: that was sin. God's Word tells us very definitely, "Children obey your parents in the Lord for this is right." Some of my German nature came out in me at that time. I was going to prove to them and to the whole world that I was worthwhile.

That school year didn't go very well. Near the end of the school year we moved and I was placed into a new school. It didn't improve things; in fact, they just got worse. My accomplishments were less than nothing. On the final exams I failed every subject. They gave me an IQ test and then the principal called me into his office. He said, "Richard, we don't understand you. You have failed all of your tests. The records from your previous school years are great. You have been a 'B' average student and now suddenly you are failing. The thing I don't understand is that on your IQ test you got one of the highest scores that we have ever had in this school district. Now, what's the problem?" I didn't talk to him. I didn't say a word. He didn't know the hurt that I was holding within myself. He instructed me that I was to be promoted to the ninth grade and that he would look for a better situation next year.

I left school and went home, thinking my summer would be next to nothing. It was. I became very ill. I got weaker and weaker until one morning in trying to get out of bed, I fell flat on the floor. I cried out for help. Finally the family heard me and put me back in bed. After several weeks I was admitted to the hospital. The

Service to God comes through committing our lives to Him.

doctors were confused: "We've never seen anything like this." Even other doctors visiting our area stopped and looked at me. I was *Exhibit A*. I felt like a human guinea pig.

With all the testing I only got more and more weak. Finally I couldn't move any parts of my body, lost my sight, couldn't speak; I was completely helpless, though I could hear. When I heard the doctors say that there was no hope, that got my attention. I realized that without God there was no hope. Without God I had no strength to do anything. I was waited on hand and foot. They were just waiting for me to die. I couldn't communicate with anyone around me but remembered that I could communicate with my Heavenly Father. And I did. I promised Him that no matter what, I would serve Him.

Now being a farm boy, I really was looking to serve Him on a farm because I loved it. But I promised that even if it meant being a business executive, I would serve Him. I continually reminded the Lord that I was His and that I was willing to serve Him. I felt the strength coming back into my muscles and nervous system. Soon I was able to move my fingers, but it was a very slow process. However, by now the doctors were saying, "We have a vegetable." I had been called a lot of things, but a vegetable? God saw fit to bring the strength back into my body gradually. I learned in a very unusual way how to depend on God and how to appreciate others.

Later I learned to talk again. I had to learn everything over again because my muscles and nervous system had deteriorated. The most difficult thing to relearn was to laugh. And finally, God saw fit to enable me to walk and then to run.

I didn't return to school. The recommendation of the doctors was that I build up my physical body. So, that's what I did. It was very tempting many times to say that it was in my strength, because as a young man I became very proud when I was able to do something again: to ride a bicycle, to wrestle with the neighborhood boys, to play games. And I also had opportunity to work in the fields. As I was alone in the fields, I was able to speak with my Heavenly Father.

I became interested in studying, so decided that since I wasn't going to be in a classroom I might as well select something that I would like. I bought a set of books on veterinary medicine. At thirteen I started reading and studying. My dad had cattle so I started experimenting. It was a lot of fun. I had nothing to lose, but he did. I even got to the point of performing minor surgery out of the book. I didn't lose a patient. I have to thank the Lord for that or my studies would have ended quickly. It was a very interesting experience, but you see it wasn't preparing me for what God intended.

After getting married, I decided that I really needed more education. But, how would I get it? I only had an eighth grade education. God worked in my life and provided a way. I was very naive about how to enter college. I went to what was said to be the most outstanding college in our community and signed up for the

course of study that I wanted. I started attending classes. I really put my heart and soul into it. I finished the first semester and took the exams.

When I went to sign up for the second semester, I indicated that I had heard some talk and didn't think that I had entered college with the proper credentials. The dean wanted to see me. He said, "Richard, we don't know how you got in as a regular student. Some error must have been made in the office. However, since you have completed the first semester and had an 'A' average in your courses, we will allow you to continue but without credit." That pleased me, because I wasn't going for credit; I was going to learn. So, God made it possible for me to get a college education.

But we forget so quickly. As I started to work, I also started to serve the Lord in the church. At work I was promoted and moved into management. At church I was even nominated to be an officer. Things were going well. I thought all of this was great, but deep down it was the desire for selfish achievement. God had to remind me that it is His will that is important in life, not personal desires.

I was confronted with another challenge. My wife became ill. The doctors said that she had cancer. I was devastated. It was not long after that—on her birthday—that she went to be with her Lord. I had to do some serious thinking. "What is it that I am doing for God? Am I seeking His purpose in my life? Or, am I looking for personal achievement?"

I had four little ones and didn't appreciate a wife until I had to do the cooking, cleaning, washing and ironing, and sewing. I had a terrible time with the sewing machine until I found out that I was threading the needle from the wrong side. Colleen (a current Bryan student) was the youngest. She didn't care for my cooking. You talk about failures, I experienced them. But, God never fails.

The Lord then provided another wife and mother and has added two more boys to our family. We now have three boys and three girls and even a granddaughter.

God has really blessed. I have seen people in business come to know the Lord. It doesn't matter what position we have, or what we think we can or cannot do, God can work through our lives by our testimony. Even though there is a title of "Vice President" on my door, I'm very happy that it is open to those who have problems and want to talk about them.

God has given me opportunity to work with people all across the country. What better opportunity to be a traveling missionary than to work for a corporation that has coast-to-coast business sites. And God has also enabled me to serve Him in the state of Florida. I praise Him for that.

Never underestimate the ability of God to use each one of us—even one with an eighth grade education and no degrees. Education and degrees are important in preparation for life, but they do not guarantee success in serving God. Service to God comes through committing our lives to Him. His will can be known as we recognize His plan, and then follow His leadership. □

HISTORY OF THE BRYAN ALUMNI ASSOCIATION



Rebecca Peck Hoyt '40

Now in her thirty-fifth year of service on the Bryan staff, the former Rebecca Peck, who on October 8 became Mrs. Lowell Hoyt, continues to work in a secretarial capacity with alumni records, to assist in *Bryanette* preparation, and to maintain a link with alumni of the earlier years.

The Bryan Alumni Association was organized in 1934 by the members of the first graduating class. Membership dues were set at a dollar-a-year for the annual alumni banquet given in June to honor the graduates. Most of those early alumni banquets were held in the Hotel Aqua in Dayton. The first six graduating classes had six to eight members until the class of 1940 which had seventeen graduates and was the largest group until the class of 1948 with twenty-one graduates.

When Rebecca Peck, a graduate of 1940, returned to the campus in 1944 as a faculty member to teach shorthand and typing and to fill in as registrar in the absence of D. W. Ryther who was on military duty, she saw the need of some unifying force for Bryan alumni. With the encouragement of President Rudd and the aid of fellow alumni on the faculty, she edited and mimeographed the first issue of *Bryanette* in May 1945, and then continued monthly or bi-monthly issues through July 1946.

At the 1945 alumni business meeting following the banquet in June, Miss Peck was elected president of the association. In addition to editing *Bryanette* that year, she sought to improve the alumni concept from paying dues just to cover banquet expenses to making a definite contribution to the college. Those efforts were rewarded with alumni contributions totaling one hundred dollars by June 1946, to identify the first alumni project as the provision of Bryan's first refrigerated water fountain for the main hall.

Being elected alumni president for a second year, Miss Peck encouraged another token contribution by alumni that year to purchase a lawn mower and mulching machine for approximately \$100.

Succeeding alumni presidents, Samuel Hemberger '44 and Beatrice Morgan '45 promoted annual projects and continued the annual banquet fellowship. In 1947 the alumni officers established a project of raising funds to help move an Army chapel from its location in Tullahoma to Bryan. As a result the present white chapel was erected on the campus for use in 1948.

Under the alumni presidency of Miss Beatrice Batson '44, who was elected at the 1949 business meeting, the constitution was put into printed form and provision was made for the appointment of an executive secretary. For this position, Miss Grace Levengood '42 was selected.

In the fall of 1950, after an absence from the campus for four years, Miss Peck accepted an invitation to return to Bryan as secretary in the newly organized public relations office and to serve as executive secretary for alumni affairs to succeed Miss Levengood. Under the leadership of alumni president John Harper '44 and with the impetus of the revived construction program for the main building at Bryan, alumni were

invited to share in a "door project" to contribute \$35.55 for one steel door toward the purchase of all the doors for the north end of the second floor. That year over \$1,700 was contributed for doors and the next year an additional \$1,955 was contributed to aid in finishing the south end of the second and third floors of the main building.

At the same period of the early 50's, the *Bryanette* was advanced by Miss Peck from the mimeographed process to the offset printing process which introduced the use of photographs. During this period also, attention was given to starting alumni chapters in Ohio, Illinois, Texas, and in the Northeast, as well as in the local Tennessee area.

Following the construction emphasis, the next alumni project was the raising of \$2,400 for the leveling of the first athletic field, which was completed in 1954. Also during this time of growing alumni enthusiasm, a suggestion for a fall homecoming was considered favorably and the first fall event was held in October 1953.

The next alumni project, \$2,500 designated toward the salary of an education teacher, became a two-year project and encouraged the beginning of an education department at Bryan when a teacher was employed in 1954.

In 1955 alumni chose to purchase books for the library, a project which was carried over to the second year.

During a transition period in 1953-56, three successive executive secretaries were chosen to direct the alumni activities and under a revised constitution the annual alumni business meeting was shifted from the June commencement event to the fall homecoming. At the fall business meeting in 1956, Richard McIntosh '52 was elected alumni president and Miss Peck was again appointed executive secretary.

When Dr. Theodore Mercer became president of the college in 1956, he encouraged alumni interests and participated in alumni chapter fellowships as well as campus events. Projects for the three succeeding years were \$1,223 for library books, \$1,360 for improvements in the chemistry laboratory, and \$1,607 for an alumni scholarship loan fund.

At the fall homecoming of 1959, Dr. Mercer appealed to alumni to join the trustees in a major thrust to secure endowment funds needed toward meeting standards for regional accreditation. An enthusiastic group of alumni voted at the business meeting to set a goal of \$10,000 toward the endowment fund. Efforts were strengthened and a peak year of alumni giving was reached in 1959-60 with over \$6,770 given through the alumni fund and an additional \$1,600 in alumni gifts to other funds

(Continued on next page)

THE ALUMNI OFFICE:

Servant To All Bryan's Graduates and Former Students

The purpose of the Alumni Office, which is managed by the Director of Alumni Affairs, is to be of service to alumni for life. This is carried out by providing programs and publications that bring alumni in touch with each other and with the college. The methods of carrying out this service may be anything from a phone call from the Director of Alumni Affairs to the management of the biggest alumni campus event of the year—Homecoming.

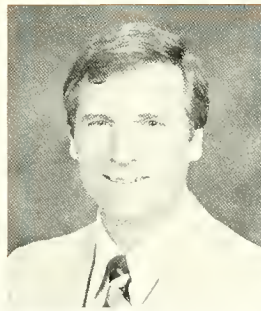
ALUMNI RALLIES. Throughout the year local alumni rallies are held in various parts of the country where there is a high concentration of Bryan alumni. Usually these rallies are held in or near a large metropolitan area where there are 75 or more alumni within a 50-mile radius. A dinner is held to which all alumni in the area are invited along with high school seniors interested

History of the Bryan Alumni Association (Continued)

of the college. Since that time alumni giving to the college has continued to grow steadily along with the increase in the number of alumni, until in 1982-83, over 500 alumni (or 10% of the total number of graduates and former students) contributed over \$85,000 to help support Bryan in its scholarship programs, its building program, and its current operations.

Miss Peck continued serving in the capacity of executive secretary while carrying other promotional responsibilities until 1982, when Steve Snyder was employed to be the first full-time Director of Alumni Affairs to serve a larger constituency of alumni and improve chapter fellowships.

The Alumni Association for the past several years has had strong leadership through the executive committee working with the executive secretary and now with the director of alumni affairs. The small beginnings of the early alumni activities have blossomed into a strong alumni association that is truly making its value felt in the total promotion and support of the college. □



Steve Snyder '64

Coming to Bryan as Director of Alumni Affairs in July 1982, Steve Snyder with his wife, Barbara, brought also their musical ministry. Steve, who holds the M.A. from the University of South Dakota, was for sixteen years a high school teacher and coach in Sioux City, Iowa.

in attending Bryan. The most important part of the rally is the fellowship among re-united alumni and with representatives of the college who report on the "state of the college." In the past year rallies were held in Orlando and St. Petersburg, Florida; Wilmington, Delaware; Cleveland, Ohio; and Williamsport and Pittsburgh, Pennsylvania.

CAMPUS ALUMNI EVENTS.

There is always a warm welcome for visitors to Bryan's campus at any time, and this is especially true for alumni. There are several regular campus activities in which alumni participate. These include the opening of academic year in August, Homecoming the first weekend of October; all "home" athletic events; Commencement in the Spring; Alumni Weekend and Summer Bible Conference in July.

The two most prominent campus alumni events are Homecoming and Alumni Weekend. On both of these special occasions the college, working with the Alumni Executive Committee, provides programs of fellowship, reunion, and recreation for all alumni. Homecoming '83 was attended by well over 200 Bryan alumni.

Alumni Weekend, a new campus program for alumni, is held the weekend before Summer Bible conference. This event focuses on fellowship of alumni with faculty as well as alumni with alumni. Also ten-year class reunions are encouraged and promoted. This past summer 65 alumni returned to the campus for the first annual Alumni Weekend.

ALUMNI PUBLICATIONS. All alumni are informed of alumni activities and individual news notes through the *Bryanette*, the quarterly alumni newspaper. This paper, which features news of greatest concern to alumni, such as campus

alumni events, births, weddings, obituaries, and "class notes," is sent to 4,000 addresses. The total cost of providing this service to alumni is \$4,500 per year. There is no charge to alumni for *Bryanette*.

It is estimated that 20 percent of the 4,000 addresses have a second Bryan alumnus in the household. Therefore, approximately 4,800 alumni are reached through this periodical. Alumni for whom we have an address are termed "Alumni of Record." A constant search is maintained by the alumni office for over 700 alumni filed as "address unknown."

A second publication produced by the Alumni Office is the *Bryan College Alumni Directory*. This 250-page book contains the complete alumni address file. In addition the Directory has a list of graduates by year for all 50 graduating classes and a geographic list of alumni by state and city. Also included are honorary alumni, each year's "Alumnus of the Year," and deceased alumni. The directory, which is published every two years, may be purchased from the Alumni Office at \$5 per copy, which covers the costs of printing and mailing.

OTHER SERVICES. Other services provided to alumni are Placement Services, maintenance of all alumni files, and correspondence with alumni. In all alumni activities the Alumni Office provides a clear channel of communication between the college administration and the Alumni Association's executive committee.

Bryan's best ambassadors, advisers, recruiters, and fund raisers are the alumni. They know the college better than any other off-campus constituent body. They have the closest bond with its vision and purposes, and they are dedicated Christians who give their financial and prayerful support to the Lord's work here. □

The Grace of Giving

by Stuart Meissner
Director of Advancement



The grace of giving — what does this mean at Bryan? Consider the faithful stewardship of two widow ladies among the host of contributors to the college.

One lady, now past ninety years of age, has contributed to Bryan every year for fifty years since 1933, when her husband began teaching Bible at Bryan and continued until his death in 1937. Another widow, the mother of a successful pastor of a church in Florida that has sent students to Bryan, has sent a dollar every month since 1940 until the past two years when she increased her gift to two dollars monthly.

This **grace of giving** in Scripture is clearly presented in the eighth chapter of II Corinthians, verses 1-6:

And now, brothers, we want you to know about the grace that God has given the Macedonian churches. Out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own, they urgently pleaded with us for the privilege of sharing in this service to the saints. And they did not do as we expected, but they gave themselves first to the Lord and then to us in keeping with God's will. So we urged Titus, since he had earlier made a beginning, to bring also to completion this act of grace on your part.

(NIV)

Paul personally testifies that the Macedonian Christians contributed "as they were able," and even "beyond their ability," and that these believers did this "on their own." Despite deep poverty, they insisted on giving much more than anyone could even imagine they could give. Robbing themselves was a joy to them.

First these Macedonian believers gave themselves to the Lord. That is the first option that faces us. Then they gave themselves to Paul and his associates. Our second alternative is to give ourselves to a ministry such as Bryan, to make Bryan's cause our personal cause.

As a natural response, they gave of their own resources. The application is unmistakable. "... He who sows bountifully shall also reap bountifully" (II Cor. 9:6b). We can start a show of blessing if, like the Macedonian believers, we start "begging to give." Faithful stewardship is our responsibility.

The rewards of faithful stewardship are the joys that come from sharing and the satisfaction that involvement in tangible, measured accomplishment can bring.

Bryan College is a living and productive testimony to God's faithfulness through the vital intercession and involvement of thousands of its Christian friends. Buildings and programs are the visual evidence of this Spirit-led support. But the real, lasting results are individual lives that bring glory to God.

The Bryan student of the 80s faces a world that is complex and uncertain.

Volatile crises on the national and foreign scene ignite with frightening frequency. High technology has made career opportunities unpredictable and often brief. Moral values which were once generally accepted as a standard of behavior are now ignored. The influence and unity of the family has disintegrated. Religion—even evangelical Christianity—has lost its relevance to many.

This is the future that challenges the student of today. Young people who must lead our nation in a bewildering future are now in our colleges and universities.

The vast majority of our country's college students are receiving an anti-Christian, humanistic education. The Christian college has a momentous responsibility. Bryan College offers an alternative choice for students who want an education which integrates the academic disciplines with the principles of God's Word. A Christian education teaches the person not only how to make a living but how to live.

As I view the present students at Bryan, I observe some of the same qualities that have made a Bryan student a *cut above* other young people. They are warm and caring, intellectual and spiritual, but still possess a light-hearted quality that springs from the exuberance of youth. Yet I see an intensity and seriousness of purpose as they anticipate the years ahead. Shaping our future rests in the hands of young men and women like these.

The results of faithful stewardship are most apparent in the varied lives and careers of Bryan graduates. A host of Bryan alumni have distinguished themselves in the ministry, foreign missions, education, business, industry, and the professions. Faithful stewardship by many, many friends of Bryan College has enabled Bryan men and women to be God's person right where He has placed them. Faithful stewardship has enabled Bryan College to continue in a position of usefulness and blessing. □

*What? Giving again . . .
I ask in dismay,
Must I keep on and on . . .
Giving away?*

*Oh no! Said the angel
Piercing me through.
Just stop giving . . .
When God stops giving to you.*

INTERVIEW (Continued from page 7)

Bryan posters in churches and schools. We have found that a high percentage of students who return the poster tear-off card enroll.

Are there ways in which "BRAVO" friends can help admissions counselors when they are out on the road?

There certainly are. They can help our admissions counselors make contact with pastors and Christian school officials. An introduction by a person known to the pastor or Christian educator always helps to open a door. Also, our friends can help to keep our travel costs down by providing hospitality to our admissions counselors. We are very grateful to the many people who have opened their homes in recent months to our admissions counselors—Mark Garrett, Joel Steele, and David Tromanhouser. Our friends have also hosted Don Lonie when he has represented the college.

Glen, have we ever asked alumni to represent the college at a college day?

We have not done this extensively. We have sent out packets of materials when one of our counselors could not go to some distant place. We are interested in developing this kind of representation of the college. We have been working with Steven Snyder, our alumni director, in identifying alumni who have the time to work with us.

As you know, John, we are developing a new audio-visual presentation. When this is ready, we will be able to send copies in cassette-filmstrip format to our alumni and friends. This will make it relatively easy for a volunteer to represent the college at churches and Christian schools.

Are there opportunities for people who can't be involved in the ways you have mentioned?

Certainly, John. We want all of

our friends to pray for us and for young people who are seeking God's will regarding future education. Here at Bryan, we want the students that God sends to us.

One of our trustees recently gave us an interesting idea. We cannot afford to place a Bryan sponsorship in the yearbook of all of the many Christian schools in the country. However, some of our friends may want to sponsor a Bryan ad in the yearbook of their local Christian school.

One final question. What should alumni and other friends of the college do if they want to be involved as Bryan Admissions Volunteers?

They should write or call:

Glen H. Liebig, Dean of
Admissions and Records, or
Joel Steele, Director of
Recruitment
Bryan College, Box 7000
Dayton, TN 37321-9987
Phone: (615) 775-2041

Living Tributes

September 11, 1983 to November 11, 1983

In Honor of

Mrs. Jess Cook

Donor

Rev. Frank Cook

In Memory of

Mr. Ralph Tallent

Donor

Mr. and Mrs. C. P. Swafford
Mrs. E. B. Arnold
Mrs. Frances Cowden

Mr. Richard "Archie" Cole

Mr. and Mrs. John Gridley
Mr. James Hughson
Mr. and Mrs. Fred Ely
Mr. Mark Padgett
Mr. and Mrs. James Soyster

Mr. James Robert Hood

Mrs. Martha B. Hood

Mr. and Mrs. W. P. Boling

Mrs. Martha B. Hood

Mr. George Cone

Mr. and Mrs. Hugh Crawford

Mrs. Ida Froemke

Mr. Martin Froemke

Mr. Eugene Williams

Mr. and Mrs. C. P. Swafford
Mr. and Mrs. C. Phillip Swafford

Mr. Edward W. Oehmig

Mr. and Mrs. Peter R. Branton III

Mr. Edmund Chodd

Mr. and Mrs. Peter R. Branton III

Mrs. Allan S. Driggers

Mr. and Mrs. Peter R. Branton III

Mrs. Linda M. Golston

Mr. and Mrs. Peter R. Branton III

Mr. Ray LeRiche

Mr. and Mrs. Edward C. LeRiche

Mrs. Mary C. Taylor

Mr. A. B. Taylor

Elsbeth I. and Glenn Knox

Mr. and Mrs. David P. Bouchard
Mrs. Elizabeth Ware
Mrs. Margaret Ware
Mr. John Bass

Mr. Mercer Clementson

Dr. Alma Rader

Mr. and Mrs. Earl Gutknecht

Rev. Joseph W. Black

Mrs. Ruth Black and
Mrs. Grace Melton

Mr. Fred Coates

Mr. and Mrs. Donald Shakespeare

Mr. Paul McCarthy

Rev. and Mrs. Charles H. McCarthy

When You Need to Remember

A couple celebrates a special anniversary. There is a birthday, graduation, promotion, or significant accomplishment. A friend or loved one has passed away. You want to remember and honor someone in a meaningful and lasting manner.

A **living tribute** is a personal and private way of making a gift to Bryan College. It helps provide a quality Christian education for young men and women at Bryan who are preparing to serve the Lord. The amount of the gift remains confidential. The person honored or the family of the person honored is notified. Special recognition is made in our quarterly periodical, **BRYAN LIFE**. Your **living tribute** gift is tax-deductible.

Send your **living tribute** to:

Living Tributes
Bryan College, Box 7000
Dayton, TN 37321-9987

Enclosed is my gift of \$_____ in loving honor of:

Name _____

Given by _____

Street _____

City _____ State _____ Zip _____

Send acknowledgment to:

Name _____

Street _____

City _____ State _____ Zip _____



Rev. Frank Cook, Jess Cook, President Mercer and Board Chairman Albert J. Page examine the penny.

The Bryan Penny

Perhaps the smallest gift ever received by Bryan College came this past September—one penny. Though not of the same significance as the two mites which were cast into the treasury by the widow in the account of Jesus, yet this “thrice-given-gift” is of great significance to each of its recipients—especially to the college.

This “gift penny” was given the first time in 1899 to a little six-year-old girl, Clementine Curtis, by William Jennings Bryan.

The famous orator, who would later be remembered for his role in the prosecution in the Scopes Trial, William Jennings Bryan, the Great Commoner, visited Winston-Salem, North Carolina, and spoke to the first-grade class of the school where Clementine attended.

Bryan had long hair that curled in the back which attracted the attention of the child.

Her total fascination for Bryan’s long curls soon had the best of her. With little attention to her classmates or to what the speaker was saying, little Clementine left her seat, walked to the front of the class and stood behind Bryan to get a better look at his curly hair.

Reprimanded by her teacher for her bad manners in interrupting Bryan and distracting her classmates, Clementine began to cry.

Touched by the situation, Mr. Bryan came to her rescue. He lifted the little girl to his lap and comforted her. Before putting her down, he reached into his pocket and produced a bright copper penny, which he gave to her.

The shiny 1897 Indian Head penny was to become a prized possession for Clementine Curtis, who is now Mrs. George Larfield. This gift from William Jennings Bryan has been treasured for over eight decades and has been a subject of conversation to her friends and acquaintances across the years.

At 91 Mrs. Larfield remains a surprisingly energetic and astute business woman. Living alone and still driving her own car, she continues to participate in a variety of religious and cultural activities. She is described by her pastor, the Rev. Frank B. Cook of the Maple Springs United Methodist Church, as “delightfully active.”

Upon learning of the great devotion of her pastor’s wife, Mrs. Frank Cook, to Bryan College, Mrs. Larfield gave her treasured “Bryan Penny” to Mrs. Cook. A trustee of Bryan College, Mrs. Cook in turn presented it to the college for its museum for the collection of Bryan memorabilia.

It is a great honor for the college to receive this very special penny. It is special because its original donor was William Jennings Bryan. But it is more special for the attachment and significance given it by Mrs. Larfield these many years. So to speak, eighty-four years later this penny has come “back to Bryan.” □



Mrs. Jess Cook receives Bryan Penny from Mrs. George Larfield.

CAMPUS REVIEW

Mercer’s Missionary Trip

President and Mrs. Theodore Mercer took a six-weeks’ tour in November and December as the second segment of their visit to the mission fields, especially to contact Bryan alumni and friends. Their first trip was to South America in 1982.

The first stop of their 1983 journey was in Germany, where they contacted several missionaries. They flew on to India to spend about a month touring that country and making visits to Nepal and Sri Lanka. On the return lap of this round-the-world venture, the Mercers planned visits in Thailand and Singapore with a few days to vacation in Hawaii.

In India, their hostess was Miss Gene Long, co-founder and director of the Signal Children’s Home, and daughter of the late Dr. H. D. Long, Bryan’s board chairman for many years. Miss Long’s twenty-one children are now grown, so she is transferring her property to Trans World Radio, in order to maintain a Christian witness at this New Delhi location after the disbanding of the children’s home and her return to the states.

The Mercers were scheduled to return to their home some time after December 17. □

Tribute to Dayton

The administration, faculty, staff, and student body of Bryan is proud to be a part of the Dayton community—a “Tennessee Three-Star Community.”



Recertification for recognition as a “Three-Star Community” has once again been awarded to our city. Community officials accepted the award at the Governor’s Conference on Economic and Community Development held at Opryland in Nashville recently. Dayton received the most honors of any community at the conference, which had participation from across the state. The community officials received a plaque from Governor Alexander signifying the recertification. This designation recognizes the community’s preparation for economic and specifically for industrial development. □

CAC Bryan Chapter Formed

Rick Hill, assistant professor of business, is the faculty advisor for a newly formed Christian Action Council organized among Bryan students. This council will cooperate with the Rhea County chapter in the CAC ministries, which include fostering legislation to eliminate federal funding of abortion and use of federal funds which subsidize health insurance benefits for federal employees where elective abortion is a benefit. Other services of the council provide counseling at the Crisis Pregnancy Center, providing maternity and infant clothing, and offering referrals to other helpful agencies. □

ACSI Conference at Bryan

The Association of Christian Schools International held its regional leadership conference on the Bryan campus early in November. Some 100 student leaders from 13 Christian high schools stayed in college dorms, ate with the students in the cafeteria, and used conference room facilities for their two-day sessions. The program for the conference was designed to train students to be more effective, Christ-like leaders. The association plans to return to Bryan for its 1984 conference in November. □

Trustees Meet

Pictured below are 19 of the 26 members of the Bryan Board of Trustees who share the responsibilities for establishing and maintaining the policies and for overseeing the procedures of operation for Bryan College. They are shown during a break from the fall meeting in October which is one of three trustee sessions scheduled annually.

Left to right in the back row are Donald Efrid, Kannapolis, N.C.; James R. Barth, Poland, Ohio; C. P. Swafford, Dayton, Tenn.; Dr. J. Wesley McKinney and L. Dean Hess, Memphis, Tenn.; Marble J. Hensley, Chattanooga, Tenn.; Dr. J. J. Rodgers, Dayton, Tenn.; Earl A. Marler, Jr., Chattanooga, Tenn.; Dr. Ian Hay, Cedar Grove, N.J.; Albert J. Page, Chattanooga, Tenn.; Mrs. Frank Cook, Clemmons, N. C.; Mark Senter, Jonas Ridge, N. C.; Rev. Howard Park, Birmingham, Ala.; and Rev. D. Lewis Llewellyn, Sebring, Florida.

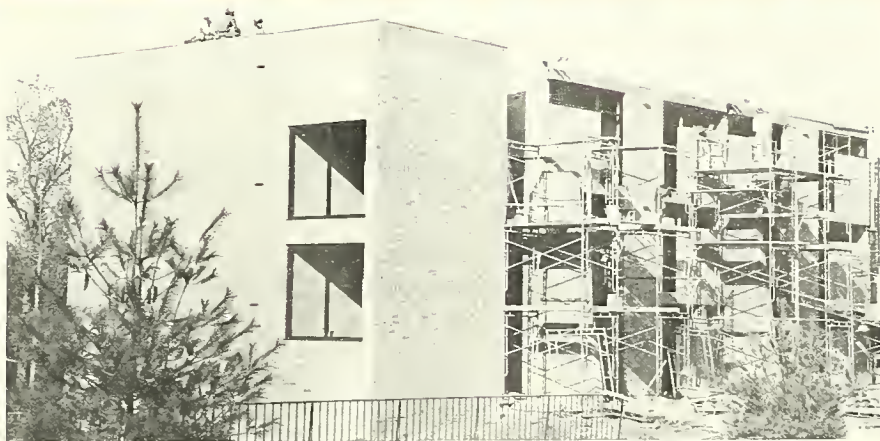
In front are Richard C. Davis, Lakeland, Fla.; Dr. William D. Black, Knoxville, Tenn.; Mrs. Charles Fox, Jeffersonville, Ind.; Morris V. Brodsky, Fincastle, Va.; and Glenn C. Stophel, Chattanooga, Tenn.

Inset at the right are members of the National Advisory Council who shared in the committee sessions of the Board to give counsel and to become informed of trustee responsibilities.

Left to right are General William Macdonald, McLean, Va.; Thomas Beal, Spartanburg, S. C.; Dr. H. Lewis Schoettle, Miami, Fla.; Mrs. Phillip Simmons, Louisville, Ky.; Bryan Couch, Dayton, Tenn.; and Logan Rector, Dyersburg, Tenn. □



Trustees



The new student residence hall is about 65% completed. Exterior brick work is almost finished. Window and door frames are partially in place and interior finishing such as painting is in progress. We're trusting God to supply the funds necessary for completion by the time of planned occupancy in August, 1984.

Future development plans call for construction of a new Library/Learning Resource Center and further Gymnasium expansion. Substantial increase in the College's endowment is also needed and will insure greater stability in operating the school.



Photo: Left to right: Mr. Daniel Brummer, Dr. Mercer, and Dr. Keefer.

"Wykie" Installed

A new computer, affectionately called "WYKIE" in honor of Mr. Robert Wykstra, assistant professor of business last year, has been installed in the offices of the history and business department. While at Bryan, Mr. Wykstra challenged and encouraged the department to purchase its own computer. This new piece of equipment will be most beneficial to students and faculty of the department. Its purchase was made possible through gifts from the Bryan College Business Club, alumni of the history and business department, and interested friends of the college. □



Advisory Council

Attend Conference

Four members of the English faculty attended the October regional conference of the South Atlantic Modern Language Association. Dr. Ruth Kantzer, head of the English department, had responsibilities at the conference as the chairperson of the South-eastern region. Others from Bryan attending the conference included Dr. Richard Cornelius, Miss Betty Brynoff, and Dr. Robert McCarron. □

Bryan Caravan

Seventeen adults and 100 students from all over the country came to visit the campus for three days and two nights recently. Special activities were scheduled for the Caravans as well as the opportunity to sit in on actual classes and meet with members of the student body.

The Caravan is perhaps the very best way for a prospective student to learn about Bryan College. The date of the next College Caravan is March 29-31. Early registration is important as only a limited number can be accommodated. □

Professor Defends Thesis

Stephen F. Barnett, assistant professor of science, recently defended his thesis for a second master's degree at Loma Linda University, Riverside, California. His dissertation in the field of geology was entitled *Palynology and Age of the Alvord Creek Formation, Southeastern Oregon*. He expects to receive this second degree at the end of the spring quarter. His first master's degree was in paleobiology from the same university.

While in California, Mr. Barnett also attended the 16th annual meeting of the American Association of Stratigraphic Palynologists at the San Francisco Airport Hilton. These palynologists study fossil plant pollen and spores in order to better understand the history of the earth. At the San Francisco meeting Mr. Barnett participated in a symposium on Western Tertiary Floras with the presentation of a paper which was a condensation of his master's dissertation. □



**Bryan College
CONCERT CHOIR
Tour Schedule**

February 29, 1984, p.m.
Berean Bible Church
Knoxville, TN
March 1, p.m.
Shenandoah Baptist Church
Roanoke, VA

March 2, a.m.
Roanoke Valley Christian School
Roanoke, VA
March 2, p.m.
Kingsland Baptist Church
Richmond, VA
March 4, a.m.
McLean Bible Church
McLean, VA
March 4, p.m.
Cherrydale Baptist Church
Arlington, VA
March 5, a.m.
Oakton High School
Vienna, VA
March 6, p.m.
York Gospel Center
York, PA
March 7, p.m.
Montvale EFC
Montvale, NJ
March 8, p.m.
North Jersey — New York Area
March 9, p.m.
Brookdale Baptist Church
Bloomfield, NJ
March 11, a.m.
First Baptist Church
Edgewater, MD
March 11, p.m.
Winn's Baptist Church
Glen Allen, VA

**Bryan College
CHAMBER SINGERS
Tour Schedule**

February 29, p.m.
Valley Memorial Baptist Church
Chattanooga, TN
March 1, p.m.
Statham Baptist Church
Statham, GA
March 2, p.m.
Bounty Land Baptist Church
Seneca, SC
March 4, a.m.
Grace Baptist Church
East Flat Rock, NC
March 4, p.m.
Calvary Presbyterian Church
Charlotte, NC
March 5, a.m.
Charlotte Christian School
Charlotte, NC
March 6, p.m.
Community Bible Church
Camden, SC
March 7, p.m.
Westover Presbyterian Church
Greensboro, NC



March 8, p.m.
Sheets Memorial Baptist Church
Lexington, NC
March 9, p.m.
Mt. Moriah Baptist Church
Durham, NC

March 11, a.m.
Lexington Baptist Church
Lexington, VA
March 11, p.m.
Ghent Grace Brethren Church
Roanoke, VA 24015

THREE EUROPEAN TOURS

directed by Dr. John B. Bartlett

May 11-28 Fine Arts Tour to London, Amsterdam, Frankfurt, Innsbruck, Monaco, Rome, Florence, Venice, and Paris.

June 20-July 6 and August 15-September 2 Oberammergau Passion Play and towns in Germany, Austria, and Switzerland, plus two days in Paris.

BRYAN LIFE

SPRING 1984

INDIA/SIGNAL HOME
GREATER WORKS
ALUMNI INTERVIEW
STUDENT REFLECTIONS

BRYAN LIFE

MAGAZINE

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FRONT COVER PHOTO

Dr. Joseph Chu '77, an engineer, represents alumni in the field of science. His story is told on pages 8 and 9. Photo by David Jenkins.

PHOTO CREDITS

Pictures on pages 3 and 4 are by T. Mercer; student pictures on pages 10, 11, and 12, by Olan Mills; group pose and building on page 13, by Mauldin Photography of Dayton.

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EDITORIAL



This issue of our magazine focuses on the product of Bryan College—its alumni and students. It has been said that if a thorough evaluation of the alumni of an institution could be made, the results of that process alone would be a sufficient basis for rating that institution. Certainly the students who go out from a school are its product, and this product can be evaluated.

I hasten to say that Bryan's part in shaping the lives of its students is only partial, for each student brings to the institution his own personal heritage of family background, home training, and something of the quality of life of the environment in which he grew up. And for Christians there is the grace of God operating in and through all the varied factors of heredity, environment, and continuing experience. Nevertheless, the school a student chooses to attend does have a definite effect in shaping that individual's future beyond days on campus. Though only a few students and alumni are named in these articles, we salute all the "products" of this alma mater!

Theodore C. Mercer
President



A PASSAGE TO INDIA

by Theodore C. Mercer



During November and December 1983, Alice and I made the second of our projected missionary tours. This last trip included a brief but fruitful stopover in the Frankfurt, Germany, area with Bryan alumni Tom '70 and Ann '69 Keefer, missionaries with Bible Christian Union; almost a month in India; and a few days each in Nepal, Thailand, and Singapore. We concluded the overseas trip in Hawaii, where we worshiped on a Sunday morning in the very first church established in the Islands in 1820. Each place visited afforded a memorable experience, increasing our knowledge and understanding of both the history and the present witness of the gospel in every place.

Although the accompanying article focuses on Signal Home, because of our long-time interest and personal knowledge of that work and the fact that Signal Home is being closed out, I do wish to convey something of the total scope of our trip, especially the Christian contacts we had.

In Nepal we had fellowship with a doctor and nurse missionary couple returning to the field of labor in western Nepal. They are well acquainted with alumna Bonnie Pratt '58 in the home office of TEAM, under which they serve. A visit with the executive director of the United Mission to Nepal, a joint effort of twenty-seven Christian groups, opened the window on what God is doing in that fascinating land.

A Discover India tourist air pass enabled us to visit every major region of the second most populous country in the world and seventh in size—an itinerary that took us from Switzerland-like Darjeeling (of tea and summer resort fame) in the far northeast on the borders of Nepal, Sikkim, and Bhutan to Cape Comorin at the southern tip of India, where the Bay of Bengal and the Arabian Sea mingle their waters to become the Indian Ocean. Then we went northward to the fabled Vale of Kashmir at the foot of the Himalayas in the extreme northwest.

Between these points on the triangular subcontinent, we visited Agra and the famous Taj Mahal, of which it is said no visitor should come to India without seeing; Varanasi (Benares) and the holy Ganges River, where you have to see burning ghats and the bathers in the river to really believe what takes place there; nearby Saranath, associated with Gautama Buddha; Calcutta and Serampore, the scene of William Carey's labors; Madras, associated in legend with St. Thomas the apostle; Hyderabad, whose Nizam in the days of the British raj was rated the richest man in the world; Trivandrum, in palm-fringed Kerala; Bombay, India's most cosmopolitan city; Jaipur, the pink city; Srinagar, which is farther north than most of Tibet; Amritsar, with its Sikh Golden Temple, near the border of Pakistan in politically troubled Punjab; and Delhi, both new and old, at both ends of our stay.

Through the Delhi Fellowship we were able to see in action an important segment of the capital's evangelical community and to meet the leaders of a number of evangelical enterprises (Trans World Radio and Back to the Bible, to mention two). Without any buildings of its own, this Christian congregation meets in seven locations on Sunday morning and in a crowded auditorium on Sunday night. The singing was memorable.

In Calcutta we visited the Calcutta Bible College, meeting the principal and his wife. In that city we also saw the Carey Memorial Church and made a pilgrimage to Serampore to visit the grave of William Carey and to see the college and seminary which he founded, the house he lived in, and the Carey Memorial Library with many artifacts of his life. It was a thrill to be in the places where the modern missionary movement first bore fruit under this astounding man whose achievements have rarely been equaled in Christian history. Our Carey experience was possible only because of the kindness of a CBC professor and his wife, whose re-

ports on what CBC students are doing in Assam and Nagaland form a part of the remarkable spiritual movement which continues in those easternmost parts of India.

In the former princely state of Hyderabad, we saw both city and village work firsthand, courtesy of the director of the India Mission (International Missions outside India). A ride with missionary Ray Schrag on his motorcycle enabled me to see Bharat Bible College and to touch base with several Christian ministries headquartered in that area. I met a Brahmin Christian whose work it is to translate Vernon McGee's messages into the Telugu language and to adapt these messages into the local idiom. A jolting but happy Jeep ride took us one hundred kilometers into the countryside to the village of Cherial, where a woman's Bible school is flourishing. This was the field of service of alumna Wanda Burcham '49 until she was transferred recently to the IM home office in New Jersey. We were entertained royally by her former co-worker, Beulah White, and by Ray and Mary Schrag.

In South India, near the Cape, we visited Dohnavur Fellowship, the Christian center of Amy Carmichael fame, founded in the beginning of this century to rescue Temple children. This is a place every Christian visitor to India ought to experience. From a look at the guest book, we found many names we recognized. At the Union Biblical Seminary in its new location on a hill commanding a view of the city of Pune, I was invited to speak at chapel. This thriving work is the oldest and largest evangelical school of its kind in India. From there our UBS friends took us to Kedgaon to see the famed Ramabai Mukti Mission, founded in 1889 to rescue the child widows. It was an eye-opening day, visiting with both missionaries and native workers who carry on the vision of Pandita Ramabai, acclaimed the greatest Indian woman of her generation.

In Bombay we were almost overwhelmed by the magnitude of Christian works headquartered in that city. Our own contacts included a large printing and literature distribution ministry, evangelism ministries both by radio and by traveling evangelists, and preeminently the work of Operation Mobilisation, where alumna Lynn Stevens Harper '71 and her husband, Desmond, are now serving. We were able to be a part of a half-day of prayer attended by most of the OM workers who were in the city at that time. It was most instructive to see and hear how and for what the missionaries themselves pray on the field.

The constraints of space do not permit me to do more than mention the richness of the Singapore experience, which came from visiting the Bible House and all of the Christian enterprises headquartered there, such as Boys' Brigade, Child Evangelism Fellowship, Christian Literature Crusade, Campus Crusade, Every Home Crusade, Fellowship of Evangelical Students, Scripture Union, and Youth for Christ. It was a special treat to go up to Mt. Sophia to take a look at Trinity College, where Harriette Barbour, now with the Lord, lived and taught during her years in that fabulous city. An evening at the Overseas Missionary Fellowship center when a service was held for new trainees completing their orientation was like the icing on the Asia cake before we left Singapore for home the following morning. □



Signal Home

Can you imagine—even you who are older parents and grandparents—what it would be like to have thirteen babies all clamoring at the same time to be fed, loved, bathed, put to bed, gotten up, played with, read to, and nursed when ill? That is what life was like at Signal Home, L 15, Green Park, New Delhi, India, in the early sixties when two American nurses, Gene Long, of Chattanooga, Tennessee, and Jackie Liechty, of Jacksonville, Florida, who met at Johns Hopkins, were beginning to fulfill their mutual dream of rescuing unwanted Indian babies. Within six months of receiving their first child on December 29, 1959, they had nine of the eventual thirteen, all under two years of age.

Alice and I had known about Signal Home from its beginning because Gene Long's father, the late Dr. H. D. Long, had been not only our own family pediatrician but also the chairman of Bryan's Board of Trustees during our first thirteen years here. The fascinating report letters, the accounts of Dr. and Mrs. Long's visits to India, and the visits of some of the Signal Home family to the U.S. had kept us informed as these children, all within a six-year-age range, progressed from babyhood to childhood to adolescence (at one time for over a year all thirteen were teenagers) and into young adulthood with all the varied experiences that belong to any large family. Recently just before Gene and Jackie closed out the home, the original mission essentially completed, Alice and I had the privilege of seeing and experiencing firsthand what we had heard about over the past twenty-five years.

Originally planned for girls only, Signal Home quickly became "coed" when the first child, received in circumstantially necessary haste, turned out to be a boy! In this family of thirteen—nine girls and four boys—one of the girls, Tara, died in 1978 at seventeen; the other twelve now face the challenge of the world of adult responsibility. As a result of the trip, Alice and I have had personal contact with ten of the twelve and have also met the husbands of three of the four girls who have married. Two of the couples have children, so that "Mama Gene" and "Mama Jackie" are now grandmothers. One of these girls married an American

THE LIGHT THAT DID NOT FAIL

by Theodore C. Mercer

Marine who was connected with the American Embassy in Delhi, and they now live in California. Another married an Australian living in India, and they are now associated with a ministry reaching out to young people being rescued from the drug culture. The husband of the third daughter is from a well-known Indian Christian family and is himself a part of the Trans World Radio ministry in India. A fourth daughter is married to a young pastor under TEAM who was graduated this spring from Union Biblical Seminary, newly located at Pune, where she herself worked as a secretary.

The four single girls will continue to live together in an apartment in the Signal Home property, which has been transferred to Trans World Radio for use as its New Delhi headquarters. The gift of this property to TWR assures that the financial investment made in the home will continue to support a Christian witness in India. By training and occupation, these single Indian women now are a secretary and businesswoman, a hairdresser, a worker in child care, and a free-lance journalist. Inasmuch as the structure of Indian society does not provide for the same degree of opportunity and security that unmarried women enjoy in the West, it is to be hoped that in due time these girls will be able to make good marriages as their sisters have done. Alice and I can say that each one of these charming Christian young women deserves a very fine husband.

Under Indian custom, their brothers may not continue to live with them; so the three men in India hope to secure housing nearby (housing in New Delhi as in most large cities is hard to come by and very expensive) in order to keep up the family fellowship. Three of the men are in, or plan to take up, a business occupation. One, a delightful and disciplined young man, who runs miles early every morning, is an IBM equipment repair engineer, making his calls around New Delhi on a motor scooter.

The fourth young man has been in the USA in recent years for the sake of his health and the need for special education by reason of dyslexia. It is on his account, as well as her family's, that Jackie returned to the USA a little over a year ago.



Miss Long is shown with daughter Sushila and son-in-law Rajiv Richard.

Without being told, you will know that bringing thirteen babies to adulthood would not be easy even under ideal circumstances. All the struggles and sorrows, as well as victories and joys, normal to such a large family of children are a part of the Signal Home story, in addition to a number of special difficulties inherent in the Indian environment. Childhood accidents included a broken back by one of the boys; it has already been mentioned that one girl died as a teenager. The path of personal growth and development has not been smooth in every case. There were times of teenage rebellion and stresses, which young people the world over experience in growing up, that necessitated firm and loving discipline.

The challenge of these mothers to direct each child, after his or her basic education, into the kind of training which would fit that particular one for a productive and self-supporting life must have been enormous, requiring physical energy, spiritual stamina, divine wisdom, and hard common sense. Two of the girls studied at Columbia Bible College in the U.S.; a third attended Calcutta Bible College; one of the young men attended Capernwray, studying in England and Sweden; another young man, as previously indicated, had such severe health problems and learning disabilities that he had to be brought to the U.S. if there was to be any hope for his future; and the others obtained training in New Delhi. Careful attention has been given to each one's individual needs.

I am saddened to have to conclude this article with the information that about four months ago "Mama Gene" was diagnosed as having multiple sclerosis. Her family and friends were stunned! But it would gladden anyone's heart to see and know the loving response of her children to this unexpected turn of events. Anand, the first child and the oldest son, accompanied "Mama Gene" to Chattanooga at the end of February. We are praying that God will grant Gene years yet of health, even if limited, so that she and Jackie will see even greater fruit from the seed sown and already bearing fruit in the lives of their children. The story of Signal Home is a story of Christian love and ministry worth telling and repeating. And it is not yet completed! □

GREATER WORKS

by Dr. Helen Roseveare

Dr. Helen Roseveare of the United Kingdom, who received her medical training at Cambridge University, has served under Worldwide Evangelization Crusade since 1953. She was a featured speaker at the IVF URBANA '76 and '81. The article below is an excerpt from a chapel message she gave at Bryan in January.



Around the world, there are some three billion people who have never heard the name of Jesus. We hear so easily, so clearly without problems or difficulties; yet there are great sections of the world where the name of Jesus has never been heard. Missionary societies all around the world are desperate for workers and are not getting them. Why is there so little response? Why is there so little moving into God's service? Perhaps the answer is that for many today God has become too small. God is not big enough.

Often when I am asked to speak and give testimony, particularly about what went on in the rebellion years and how I survived and how God brought me through them, someone will tell me, "I couldn't possibly go through what you went through." The whole point was missed. In myself I couldn't have gone through it either.

Can God today, in the 20th century, do through ordinary folk the same things that He was doing through the Lord Jesus Christ himself 2000 years ago? Yes, God is so big that He can do for anyone who will trust Him the same as He did for me when He took me through my experiences.

Jesus, when He was with His disciples the day before Calvary, tried to encourage and prepare His disciples for what lay ahead. As it is read, it doesn't sound very encouraging. What He said to His disciples, bluntly put, was, "I'm leaving tomorrow. I'm handing over to you, and you carry on where I leave off." They were probably shattered. They probably thought back over what Jesus had been doing and concluded that there was no way they could do it. Then He almost added insult to injury by saying, "Even greater works than I have been doing will you do" (John 14:12). Can that be? Can God do that through us today?

In John 2:1-11 Jesus turned the water into wine. He provided exactly what was needed at the moment it was needed. Can He do that today?

When I had been in Africa for four years, I was called one night to work in the maternity part of our hospital to help a mother have her baby. Sadly enough, despite everything I did, the mother died. I was left with a tiny, premature baby. I knew that the problem to keep the baby alive was to keep it warm. We had no incubators and no electricity. We were in the jungle. A nurse went to get a box to put the baby in, cotton blankets, and a hot-water bottle. She came back into the room and said, "I'm very sorry, Doctor. I was filling our last hot-water bottle and it burst." I told her to keep the baby as close to the fire as possible and to sleep between the baby and the door to protect it from drafts.

The next day I went over to the orphanage to have mid-day prayers with the children. I told them some things to pray for and mentioned the baby and the fact that if it got cold it would die. I also told them about the

burst hot-water bottle. And I told them about the little two-year-old sister who was crying because her mother had died. During the prayer time, a ten-year-old girl named Ruth prayed: "Please, God, send us a hot-water bottle. Now, God, it will be no good tomorrow. The baby will be dead by then. Please send it this afternoon. And while you are about it, God, would you send a dolly for the little girl, so she will know that Jesus really loves her." I did not believe God could do it. The only way that a hot-water bottle could come was in a parcel from home. I'd been in Africa four years and had never received anything from home. And anyway, if anyone from back home sent a parcel, who would put a hot-water bottle in it? I lived on the equator.

That afternoon someone came for me. A large 22-pound parcel was sitting on the veranda. I glanced at the postmark—London, England. I felt that I couldn't open it alone, so I called for the orphanage children. We opened it together. We pulled out brightly knit jerseys, knitted bandages for leprosy patients, and a big bar of soap. The children looked a bit bored. A box of dried fruit made the children's eyes sparkle because they knew I would make cookies. Then, as I pushed my hand down into the parcel, I pulled out a rubber hot-water bottle. I cried. Ruth rushed forward from the front line of the children. "If God sent the hot-water bottle," she said, "He must have sent the dolly." She dived into the parcel and from the bottom pulled out the dolly. She had never doubted. She looked up with bright eyes and said, "Please, Mummie, can I go over with you and give the little girl the dolly so she will know that Jesus really loves her?" That parcel had been on its way for five whole months, and previous to that a girls' Bible class had been knitting for a solid year. When the Bible class leader put the parcel together, God told her to put in a hot-water bottle. She had probably said, "God, a hot-water bottle for the equator?" It came that afternoon because a ten-year-old prayed believing. God had started that parcel to be made before ever the baby was conceived. Such is the enormous love of our eternal God for one tiny baby in an unknown hospital in the jungles of Africa. Can God? Of course He can.

In John 4 we read of the nobleman who went to Jesus to plead for the life of his son. Jesus said, "Go; thy son liveth." On the way home the nobleman met his servants who told him that his son was living and gave him the time that his son had been made well. The nobleman knew that it was the moment that Jesus had told him his son lived. Can God do that today? Can God give physical life for death just at the point of need? To me the tremendous part of God's miracles is the timing.

I had been in Africa eleven years and had the joy of seeing the church growing and people coming to the Lord. The hospital grew and the schools grew. Without

warning one Saturday afternoon, guerrilla soldiers arrived and took over. We found ourselves captives. The very first group that drove into the village had a wounded civilian who had been shot in the chest. We were at war. I was scared. I was not a surgeon and knew that I wouldn't be able to cope with war wounds.

I went over to the hospital to the man who was lying on a mat on the veranda. It was a minimal wound. The bullet had struck him over his collarbone and had come out over his shoulder. There were just two clean holes. There wasn't even any blood. All I had to do was wash it, put a bandage on both ends, and give him a cup of coffee. Three days later he left the hospital healed. He thought I was wonderful, and I knew God was.

This was the beginning of five unbelievable months of savagery, cruelty, and brutality, during which twenty-seven of my missionary colleagues were murdered. Twice I stood before a firing squad, but for some reason was not shot.

About fifteen weeks after the beginning of the rebellion, we were rounded up and taken into very closed captivity. Seven of us (five white women and two white men, all missionaries) were taken into the inner room of a small house and were placed on the cement floor with two guards standing over us with fixed bayonets. The rebel leader took me out of the room and said, "If you'll agree to become my wife, I promise you that the other four women will not be touched." When I did not answer, he took my silence for agreement.

A truck drove in, there was shouting, guns went off, and there were people everywhere. The rebel leader went out of the room to see what was going on and returned with a Sergeant Major in the rebel army. When the Sergeant Major saw me, he asked whether I was the Protestant doctor from Nebabongo. He then called me "Mama Luka," my African name. The rebel leader told him that was who I was. The Sergeant Major then said, "Don't touch her; she's good. When I was wounded in this war, they took me to her hospital, and she healed me." He undid his shirt and there were the two bullet wounds. Isn't God fantastic! I wasn't even praying to be rescued. I was then led back across the courtyard and placed with the other missionaries. We had a praise meeting that night. Can God? Oh, yes, He can. We were rescued and taken home.

Following a year at home, the way wonderfully opened up for me to go back. Africa was my home. All my adult life I had lived there. But when I went back, it was different. The whole region where I had worked was totally derelict. Every village was burned to the ground. There was nothing left. It was the most shattering thing to start all over again from nothing.

One day, while I was out in a village helping a pastor think of how to start over again, a truck drove up with two soldiers of the national army who asked whether I was "Mama Luka." When I said I was, they told me that the Colonel of the national army wanted to see me. I drove the seventy miles with them to the office of the Colonel, who informed me that in a few weeks the national army was going to liberate another area and he wanted me to come in behind the army to set up a refugee program. I asked him how many refugees he expected, and he told me about ten thousand, adding

that he had nothing for the program—that would be my responsibility.

I needed to go to the provincial capital. I caught a supply plane and then panicked. I didn't know anyone there, I had no money, and I didn't even have an overnight bag. I had nothing. When we reached the capital city, I was utterly scared stiff. As I was leaving the airport, I met an American. I asked if he could help me feed ten thousand refugees. He drove me into town, saying that I needed to talk to the President. The next day he got the President on the radio, and I talked to him. I actually talked to the President of Zaire and told him what I needed. I told him I wanted a C-130 transport plane and fifteen tons of goods for the refugee program. A few days later, the American drove me to the airport, where I expected to find my C-130. But it was empty. The pilot told me that he was providing only transport; the goods were up to me. It was then 11:00 in the morning. The pilot told me I had until 2:30 in the afternoon to load the goods.

Well, those next three hours were some of the most exciting and unbelievable I have ever lived. My American friend drove me back to town. I went to a shop and got powdered milk and bales of blankets. As the shopkeeper started to make out a bill, I said, "No thank you. That's your contribution to the refugee program. Have it ready by 2:00." I walked out. I was trembling from head to toe because I was scared. I knew it wasn't I. I don't do things like that. I did that in every single shop. I went back at 2:00. All the shops were owned by Greeks and Indians. They had gotten together at lunch and had asked one another whether the mad white woman had been in the others' shops. God moved into the Greek and Indian communities, and they did the impossible. In the next half hour, I didn't get the fifteen tons I had wanted for the refugee program but thirty tons, all contributed. Transporting the goods to the airport, we took off that evening with the first load and came back just before dark. During the night we picked up the second load and took off just after dawn.

When we arrived at our destination, I wasn't just brave, I was brazen. I walked around the streets and commandeered every moving vehicle plus its driver, took them out to the airstrip, loaded them up, and we went out in the weirdest convoy you have ever seen behind an army. God enabled us to do a refugee program for ten thousand refugees. Many gave their hearts to the Lord. Can God feed the five thousand today with nothing? He can and He does.

God can do today what He has always been doing. God is the same. He hasn't changed. Jesus Christ is the "same yesterday, today, and forever." But this fact is true not only with the masses but with individuals, for our God cares for the individual. Can God in the face of three billion waiting to hear the Gospel still work on a one-to-one basis? Yes, but only through men and women. That is how He has chosen to do it. The great sovereign God limited Himself to working through people. He is waiting for those who will give over all they have to Him so that He can do the "greater works" through them. What a privilege that we should cooperate with Almighty God to stretch a hand to those three billion people who are still waiting to hear of Christ. □



Registering at Bryan in the fall of 1974 as Chu Minh Quang, this Vietnamese son of a policeman soon came to be known at Bryan as an industrious student of math and science. He chose the name Joseph to identify more easily with his new American friends and pointed out that his family name was Chu. With diligent study in his field and frequent use of his dictionary to surmount the problems of studying in a second language, Chu completed his degree requirements at Bryan in three years and was readily accepted for graduate study by more than one university. Dr. Chu represents over 30 percent of Bryan graduates who advance to higher degrees in their chosen fields.

Dr. Joseph Chu is one of two young men who were students at Bryan in 1975, when many Vietnamese people fled their homeland. Cousins of both of these young men were sponsored by Bryan staff members and were among about fifty refugees who spent some time in Dayton. Four family units still reside in Dayton, and two young men from these families are current students at Bryan.

INTERVIEW WITH JOSEPH CHU

Q. How did you learn about Bryan?

Chu: I came in December 15, 1973, to the United States. Last Friday was my anniversary of ten years. Mr. Huu Le is the person who helped me to know about Bryan and to apply to Bryan.

Q. Where did you meet Mr. Le?

Chu: In Vietnam.

Q. Tell us about your school in Vietnam.

Chu: I went to a public high school in Saigon, now known as Ho Chi Minh City.

Q. What was your major in high school?

Chu: Mathematics.

Q. How did you find that your courses at Bryan prepared you for graduate work?

Chu: I majored in chemistry and math at Bryan, but the math helped me the most in my graduate work because I majored there in engineering.

Q. Let's review a little of your activities at Bryan.

Chu: The first year I was under the work-study program and worked in the kitchen as a dishwasher. During my first year at Bryan, I took chemistry, physics, and calculus. My professor, Dr. Grieser, who was head of the chemistry department at that time, saw my potential in doing the work and also observed my activities in the courses which he taught; so he invited me to be the lab assistant in chemistry during my second year.

The position as the lab assistant in chemistry carried the responsibility to prepare chemical solutions for the lab, to be present in the lab when the students did experiments, to answer the students' questions, and to watch out for all the chemical solutions to keep them in supply. I had to mix some chemicals and to substitute for the professor in the lab in his absence. At the close of the lab period, the students would submit their lab reports and homework and any other assignments that they were required to hand in. Then I had the responsibility for grading those.

VIETNAMESE ALUMNUS BECOMES SENIOR PROJECT ENGINEER

by Rebecca Peck Hoyt

In my last year, which was my third year, Dr. Grieser wanted me to be a lab assistant in physics rather than in chemistry, because he wanted me to have some experience and challenge in an area of physics rather than repeat what I had done in my second year. Even though the physics course we had was only a one-year course, I responded to the request and the responsibility he wanted me to accept. I was able to meet his requirements for being a lab assistant, even though it was a new experience and a challenge. It was an honor for me to serve Dr. Grieser for two years.

Q. How did you manage to complete your courses in order to graduate in three years?

Chu: First of all, I felt that the financial burden would be extended if I spent four years; so I decided to take more courses to complete my degree in three years.

Q. Did you take summer school courses?

Chu: Yes, I took some summer school courses and also one correspondence course.

Q. Did you carry a heavy load of courses each year?

Chu: I remember that my load in my freshman year was only 15 and 17 hours; but in my sophomore year it was 20 and 22 hours, and in my third year it was 18 hours each semester.

Q. Did you have much difficulty studying in English?

Chu: The first year was quite difficult, but after that it was easier for me; however, I had to study as hard as the year before because I had a heavy load.

Q. Is there anything else about your experience here at Bryan that you would like to share?

Chu: The friendship that I had with the students and with the faculty is quite an unbreakable bond, and it is amazing to me that the friendship I had with professors I carry on up to this day. For example, the friendship that I had with Dr. Grieser is continued; for his family has visited me in Indiana, and I have been in his home in Decatur, Illinois.

Q. When did you become a Christian?

Chu: Shortly before I went to Bryan, when I was taken to church by a Bryan graduate.

Q. What would you like to say about the spiritual aspect of life at Bryan?

Chu: The spiritual life was very important and taught me discipline and prepared me to be a good citizen in our society.

Q. How did your spiritual life grow at Bryan?

Chu: It grew gradually as I was drawn closer to Christ. He helped me to be stronger and guided me in my educational goals.

Q. What kind of a contrast did you experience in the spiritual life at graduate school?

Chu: Of course, in graduate school there was no comparison to the college life at Bryan, because there the ministry was for all kinds of students—foreign stu-

dents and American students. Actually, Bryan had prepared me to be strong to avoid any temptation to get into the undesirable activities that young people sometimes get involved in.

Q. Where did you go to graduate school?

Chu: I went to the University of Tennessee Space Institute in Tullahoma, Tennessee. It is approximately 120 miles from Dayton.

Q. What are some of the things that stand out in your mind about your graduate training?

Chu: As I mentioned, my major at Bryan was math and chemistry. However, when I went to graduate school I studied engineering. The area of engineering that I was interested in was fluid mechanics, vibrations, aerodynamics, turbomachinery, and mathematics.

Q. What aspect did you like most?

Chu: I liked fluid mechanics most.

Q. What was the highest degree you received?

Chu: The highest one was the Ph.D. in engineering.

Q. Did you go to work in Indiana immediately after you graduated?

Chu: Yes.

Q. Tell us about the kind of work you are doing now.

Chu: We are participating in research and design in turbomachinery fields. My main position is designing compressors for aircraft engines, trains, or tanks.

Q. What would be a typical day of work in your office?

Chu: No two days of work are the same. Most of my work requires the use of computers, a drawing board, knowledge and experience in fluid mechanics and turbomachinery fields.

Q. Where do you live in Indiana?

Chu: In Indianapolis, in an apartment.

Q. Do you like to cook?

Chu: Yes, but my cooking is neither Vietnamese nor American style—it is Joe Chu style!

Q. Do you have activities outside your work?

Chu: Yes, mostly with the Vietnamese community. There are approximately two hundred Vietnamese in Indianapolis. I am involved mostly with the college-age group of Vietnamese.

Q. I don't believe you have told us the name of the company that you work for.

Chu: It is the Allison Gas Turbine Division of General Motors Corporation. I am senior project engineer in the Compressor Research and Design Section of the Research Department. I have a supervisor but no one working under me. Each engineer has a different level of responsibility. The supervisor will give the assignment based on the level of responsibility.

Q. Do you keep very busy?

Chu: Always! Sometimes we have to work six days a week. A certain project has specified criteria which we need to meet in order to get funding for the project or to renew the project or to secure the contract. So our work assignment depends on how detailed the project is and how much the funding is to determine how long we have to work on it.

Q. What are your hobbies or special interests?

Chu: When I am not at work I usually play some tennis or go to see area college football or soccer games. I also like to go camping.

Q. Do you go camping alone?

Chu: Camping is always with the whole group; that is, with Vietnamese college students.

Q. Where in Indianapolis is the Vietnamese community that you work with?

Chu: The Vietnamese people are actually scattered all over Indianapolis. Whenever people need some assistance or advice, they call the group, and people in the group go and try to help them.

Q. How is the group organized?

Chu: Those who have stayed the longest help keep the organization going, and anyone interested in doing volunteer work shares in it.

Q. Are these all Vietnamese people?

Chu: Yes. We seek to help newcomers get adjusted to the American way of life. I usually try to help students with their problems and homework and explain to them things with which they have difficulty. I still consider myself a newcomer, so I try to get acquainted with the people there.

Q. Have you met anyone whom you knew in Vietnam?

Chu: Yes, I met one lady who grew up in my home town, and her father and my father were colleagues in the police department in the pre-1975 government. Her sister and her brothers went to the same school that I did. Her husband was my English instructor in Vietnam.

Q. What do you hear from your family now?

Chu: They are anxious to come to the United States to join me to establish a new life here.

Q. What hope do you have of being able to help them to come?

Chu: Right now everything depends on the government there. If the government will let them come, they will come; and if not, they cannot come.

Q. Do you know of any who have been able to come recently?

Chu: Yes, some.

Q. How many are there in your immediate family?

Chu: Ten—parents plus four brothers and three sisters.

Q. Do you think they would all like to come to the United States?

Chu: Yes, they are anxious to come.

Q. What is your father doing now?

Chu: I don't know because they don't feel free to release the information.

Q. Is there anything else that you would like to share with us?

Chu: Certainly. I would like to express my gratitude for the education that I obtained at Bryan. It has helped me a great deal in my graduate work and also in my industrial work. It taught me to acquire discipline in my social life. I also appreciate the kind attitude, the friendship, and the concern that my college classmates, the staff, and the faculty have shown me in my college career. If I had the opportunity to be a student at Bryan again, I would like to return!

Q. What is your experience now in serving God?

Chu: Right now I am going to church in Indianapolis and trying to witness to my co-workers by sharing with them my experience of trusting God. I seek to continue living the Christian life as I was taught at Bryan. □

STUDENT REFLECTIONS ON BRYAN



Sandy Ross

As I reflect upon the last four years at Bryan, I see how this institution has allowed me to learn and to grow. At times I have proceeded down this "path of maturing" very gracefully and at others very awkwardly. Yet I have been learning and growing in preparation for my future.

Four years ago I arrived at Bryan with a sense of fear of the unknown. In May I will leave the college with a similar sense of fear, only to a much lesser degree. Why? Because of the learning and growing process that has occurred in my life throughout the past four wonderful years.

Bryan has prepared me for life in several ways. Perhaps the most important is the Christian example shown to me by friends, professors, and administrators. Through them I have realized the importance of a life in submission to my gracious Savior. The Lord has used these quality friendships to mold, chip, and polish my character. And Bryan has provided me the opportunity to experience a quality education to prepare me for the teaching profession.

As graduation day approaches, I am saddened to know that this phase of my life is coming to a close. However, I am ready and prepared "to put into practice" all the many things I have learned. And because of the learning and growing experienced here at Bryan, I am ready for the process to continue through life for the glory of my Lord.

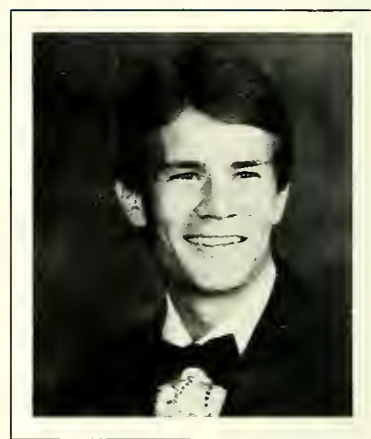
Scott Jones

I have but one regret about coming to Bryan College—that I was not able to spend my entire four years here. Having transferred from another institution, I feel that I missed a full year of all that Bryan has to offer. As I reflect on the time that I spent at Bryan, there are three things that remain etched on my mind: the personal involvement with the faculty and administration, the preparation for life through a liberal arts education, and the principle behind the college motto, "Christ Above All." Each of these has played a significant role in building character and godliness into my life.

Any college offers one the opportunity to build relationships with one's peers, but I have been impressed by the desire on the part of the faculty and administration to treat me as more than just a student: I have been treated as a friend. I have had the opportunity to know their struggles, joys, disappointments and to see how they incorporated their relationship with Jesus Christ in all of these areas.

Looks can be deceiving. Before coming to Bryan, I had the misconception that quantity equals quality; therefore I was skeptical of a college with five hundred students. I soon discovered Bryan's curriculum to be equal or superior to that of many larger institutions. Bryan's program offers a wide variety of courses from Greek (my major) to Computer Science. The professors, by challenging the student to think critically through the issues at hand, thus prepare him to enter life in our rapidly changing world.

"Christ Above All" is the greatest thing that can be said about Bryan College. These words are not just a motto. They are a way of life on the campus, an attitude, a goal. Whether in athletics or academics, the fact that Jesus Christ is to be honored remains number one on Bryan's list of priorities. In the locker room, I remember hearing Coach Collman say, "Please the Lord with your performance on the field, not the fans." In the class-



room I have been challenged to honor the Lord by using to its fullest potential the mind He has given me. "Christ Above All" gives the activities of the college not only their focus but their significance.

I will soon be leaving Bryan to continue my education at Dallas Theological Seminary. I have mixed emotions about my departure, not wanting to leave but realizing that God has placed another task before me: to study His word and minister to His people. Bryan has helped in preparing me to fulfill that task. I am thankful to the Lord for making Bryan College a part of my life—a short three years I will never regret.

Mark Jones

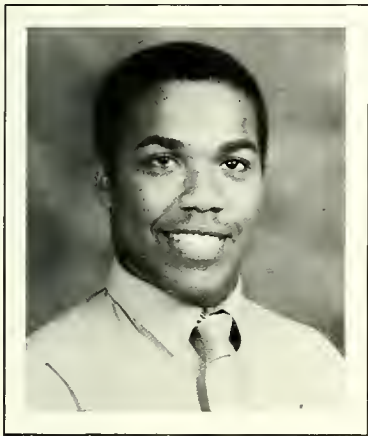
On the first day when I walked onto the campus of Bryan College, I didn't know what to expect. I was away from my family, my friends, and the shelter of my home. I wondered what college life would be like in such a different environment.

Today, as a second-semester junior, I can praise God and thank Him for all the blessings that He has bestowed upon me here at Bryan. I've gained much valuable experience in the following roles: as president of the freshman class, as president of the sophomore class, and this year as a resident advisor.

I believe that even though much of my learning has come from the classroom, most of my growth has come from the relationships with people, examples set by those in authority and the stand of a school that sticks to its motto, "Christ Above All."

On a more personal level, I can

say that God has really done something special for me. Before I came to Bryan, many of my friends asked whether the school I was going to was a "black" school. I told them that it wasn't a "black" or a "white" school, but that it was a Christian liberal arts college that had both blacks and whites in it.



Friends were concerned that I was going south to a predominantly white school. I can praise God that He has taught me a very valuable lesson. I have learned that no matter what color you are or whatever your background, if the love of Jesus Christ and the power of the Holy Spirit controls your life, you can make it wherever you go or are. Not only will you "make it," but God can use you to help those who would normally be opposed to you to become totally different people with different outlooks. I have experienced this fact to the glory of God.

Sara Benedict

As I finish my third year at Bryan, I can look back and see the growth that has taken place over these years. The environment at Bryan has matured me and has helped me to develop in all aspects of my life, not merely in the academic area.

The emphasis placed on the importance of spiritual growth has drawn me closer to the Lord and to others as we have shared both our needs and our discoveries from the Word.

This has been of great value to me as I look ahead to the future. As a counseling psychology major, I am planning to go on to graduate school for my master's degree. In all of my psychology classes, my professors have taught that the Bible is the final authority. As I have



learned the views of non-Christian psychologists, I have also been taught what the Bible says and whether or not their views are supported by the Bible. This kind of teaching has given me a strong foundation as I prepare to enter the field of psychology and will continue as a strong support in my work and my walk with the Lord.

Bob Hay

As far back as my memory will carry me, Bryan College has always been a part of my vocabulary. My parents both attended Bryan, my sister graduated in 1976. Dad is a trustee, and now I am a sophomore here.



Colleen Hirneisen

I thank the Lord so much for leading me to Bryan College. Before applying, I had heard many excellent reports of Bryan's exceptional Christian training. The Christian emphasis in Christian counseling, my field of interest, is very important in that this Biblical knowledge will be useful in effective counseling.

During my years at Bryan, I have

convinced now that I made the right decision than I was when I applied! I am involved in the Big-Brother Program of PCI (Practical Christian Involvement), I am the vice president/chaplain of the sophomore class, and I am a resident assistant. In between those activities, I find time to get my work done in pursuing my Greek and history majors. Once I have graduated from Bryan, I plan to go to seminary and then on into missions or the pastorate—wherever the Lord leads. I know that He has brought me as far as this, so I am more than confident that He will guide me onward.

I cannot adequately put into words the many things that the Lord has taught me since my arrival in the fall of 1982, or even where to begin sharing. My experience here has been so vast—in the joys and in the sorrows—that words do not come easily, so I will have to use David's words: "Great is the Lord, and highly to be praised; and His greatness is unsearchable" (Psalm 145:3). Indeed, His ways are greater than anything we can comprehend, and the things He uses to train us are often staggering to our imaginations! Bryan is one of those "things" that the Lord uses, and I praise Him for it!

If you are like most people I run into, you are probably assuming that I felt obligated to keep up the family tradition in coming here, but that is not the case at all. After looking into six or eight different Christian colleges, I knew Bryan was the school for me. I was so impressed by the genuine Christ-like love that I experienced while visiting that I was completely sold on the school, and no other school could even compare to it!

I have been a student here for almost two years, and I am even more



been very much impressed with the family-like atmosphere on campus. Students and staff alike enter into the joys and sorrows of one another.

It was a special pleasure this past fall to share a part of my natural family with my Bryan family. Having my father give his testimony during a couple of chapel periods was a blessing to me as well as to my fellow students as he told of the guiding hand of God in his life. (The testimony of Richard Hirneisen also appeared in the winter issue of BRYAN LIFE.)

My future is one of some uncertainty, but I know that God will guide me to the place in which I can serve Him most effectively. At the present time, I am planning to serve the Lord as a short-term missionary following graduation. Then I plan on working on a master's degree in counseling. When the time comes to help others through counseling, I am sure that the knowledge gained at Bryan will prove to be of utmost importance.

Patricia Weins

I came to Bryan through the influence of my older sister, Barbara, who was attending Bryan at the time. I am grateful that God worked through her to bring me here for my college education. I am now a sophomore majoring in elementary education.

Through the Practical Christian Involvement ministries available at Bryan, I have already been able to put into practice many of the things I have learned in my education courses. The specific ministry in which I have been involved is that of



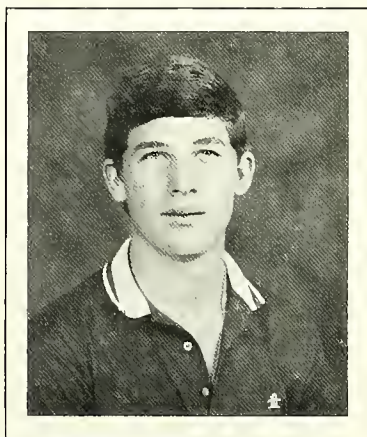
teaching Bible to grade-school-age children. I have been teaching these children for the past two years and have been truly blessed by the op-

portunity. The children are anxious to hear about God's love. It is an awesome but rewarding privilege to teach these children about the love of God.

Bryan has now become my second home. The atmosphere present at Bryan is what makes it home to me. The relationships that have developed are indescribably satisfying. I have a great love and concern for the people here; we are a family. I am sure that even after graduation, which is only two short years away, the relationships begun here will continue all through life.

Steve Snyder

I first heard about Bryan from Mr. Ken Hurley, a graduate of the class of 1968. I grew up as an "M.K." (missionary kid) in Brazil, South America. My parents serve in Brazil in church planting. When I returned to the United States to finish high school, I was able to acquire more information about Bryan College. Later, through prayer and the leading of the Lord, I made my decision to attend here.



The Lord has really taught me much since coming to Bryan. As an "M.K." it has taken time to get adjusted to the difference in culture. My sister, Ruth, has been a great help in adjusting to the American way of doing things. Ruth is a sophomore here at Bryan. My current plans are to major in business.

I am looking forward to my next three years at Bryan. I believe that the Lord has a definite purpose for my life. My years here are just a part of the working out of that purpose. I know that the Lord is going to teach me much through my experiences at Bryan, and I am anxious to follow His leading in my life while a student here. □

CAMPUS REVIEW

PROMOTED TO HEAVEN

A memorial service for Melvin Manee Seguire, father of Admissions Director Virginia Seguire, was held at Grace Bible Church in Dayton on February 2. Eight years to the day following the homegoing of his wife, Francie, Mel was ushered into the presence of his Lord. A



Melvin Manee Seguire

graduate of Moody Bible Institute, Mel had served the Lord as pastor of a number of churches, including Grace Bible Church of Dayton. He had also served in the Chicago headquarters of the IFCA. Mel was an able Bible teacher, known and loved by the staff and students alike at Bryan.

An anonymous endowment gift was presented to the college in 1977 in honor of Mr. Seguire to provide an annual scholarship to a graduating male enrolled for graduate work leading to a missionary or pastoral career. The sixth Melvin M. Seguire Award will be given at the 1984 graduation.

SILVER ANNIVERSARY



Shown above are Mr. and Mrs. Doyle Argo, their family, and Randy Vernon at a celebration dinner in honor of the Argos' silver wedding anniversary given by members of the administration, faculty, and staff of Bryan, January 20, 1984. They are, left to right, John, Katrina, Joyce, Doyle, and Paula Argo; and Randy Vernon. The anniversary celebration cake was prepared by Brenda Wooten, manager of the support services of the college. The special anniversary banner in the background, which contains the signatures of the student body, was presented to the Argos by Randy Vernon, vice-president of the Student Senate for 1983-84, who was recently elected president for 1984-85.

HONORARY ALUMNA

Mrs. Evelyn McClusky, founder and for over fifty years president of the Miracle Book Club and editor of its magazine, *The Conqueror*, was recognized for her long-time Christian service by being made an honorary alumna of Bryan College. The presentation by



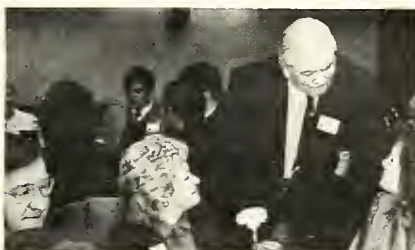
President Mercer was made at the Atlanta Bryan Friendship Banquet held at the Atlanta Radisson Hotel on February 6. Master of Ceremonies Dr. Jerry Nims, President of Nimslo Corporation, looks on.

In accepting her award, ninety-five-year-old Mrs. McClusky remarked that President Mercer was well known for his "knitting." She then qualified that

this was not with needles and yarn but was the "knitting together of God's people in His service." She spoke highly of Bryan, especially of the motto, "Christ Above All." Her remarks were concluded with a brief presentation of the message of the gospel and the absolute need for personal confrontation with Jesus Christ.

BANQUET CHAIRMAN

Colonel John Fain, committee chairman of the Atlanta Bryan Friendship banquet talks with some of the guests who attended at the Atlanta Radisson on



February 6. Two additional banquets were recently held in Orlando and Tampa/St. Petersburg, Florida. The intent of the friendship banquets is to acquaint new friends with what the Lord is

doing at Bryan in the training of young people to serve Him in their chosen vocational fields.

CAYMAN ISLANDS BASKETBALL TOUR

JULY 8-15, 1984

The Bryan College basketball team under the direction of Coach Wayne Dixon and Athletic Director Mike Roorbach has been invited by the Cayman Islands Basketball Association to play five games against various Cayman teams. The Cayman Islands are a British colony 480 miles south of Miami, Florida. Members of the Bryan team must each raise \$350 to cover the expenses of the tour.

Alumni, parents, and friends who are interested in going on the tour may do so at the cost of \$650 per person, double occupancy. This includes transportation from Miami, hotel, and breakfasts. This tour is under the direction of Athletic Enterprises, Inc., Sarasota, Florida.

Those interested in going on the Cayman Islands Basketball Tour should get in touch with Mr. Dixon or Mr. Roorbach at Bryan.

NEW RESIDENCE HALL NAMED



Chancellor Woodlee



Mrs. Woodlee

At its January meeting, the Bryan College Board of Trustees named the new men's residence hall, now being completed on the hilltop campus, WOODLEE-EWING DORMITORY. This action was taken to honor the late Chancellor (Judge) Glenn W. Woodlee and Mrs. Sarah Ewing Woodlee, his widow, and her family. A plaque in the main entrance of the Bryan Administration building which lists the founders of the college in July, 1930, includes "E. B. Ewing and Daughters." Judge Woodlee was a Bryan trustee from 1950, serving as vice-chairman for many years, and was elected chairman of the Board shortly before the time of his death in 1969.

Glenn Willis Woodlee grew up in Altamont, Tennessee. After graduating from local schools, he enrolled at the University of Tennessee at Knoxville and graduated with honors from the College of Law in June, 1931. Upon passing the Bar examination, he moved to Dayton, Tennessee, and entered the practice of law with Brown Swafford under the firm name of Swafford and Woodlee.

In 1939 Woodlee was appointed District Attorney General of the 18th Judicial Circuit Court. At the time of this appointment,

he was thirty-three years of age. He was then elected to this office in the General Election of 1940 and served as District Attorney General until his appointment as Chancellor.

Governor Jim McCord appointed Woodlee as Chancellor of the 12th Chancery Division on August 25, 1947. He was re-elected to this office in 1948, 1950, 1958, and 1966 and was actively serving until his passing on June 2, 1969.

Judge Woodlee also served as chairman of the Board of Directors of the Dayton Bank and Trust Company, as a member of the Board of Trustees at Carson-Newman College, and as trustee of Rhea County Hospital. He was a member of the Phi Alpha Delta Law Fraternity, the Tennessee Bar Association, the Tennessee Judicial Conference, the American Judicature Society, and the American Bar Association.

It is with deep appreciation to the late Chancellor Glenn W. Woodlee and his widow, Mrs. Sarah Ewing Woodlee, that this men's residence hall is named in their honor. Woodlee-Ewing Dormitory is a lasting tribute to the great contribution they have made to Bryan College and the community.

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May 8-10



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*Theme: A Good Minister
of Jesus Christ*



Dr. Paul B. Smith
Toronto, Canada

*Theme: Missions
Around the World*

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Fred Stansberry
Development Department
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BRYAN LIFE

SUMMER 1984



**COMMENCEMENT ADDRESSES
THE GREAT ESCAPE!
GRADUATION 1934, 1984
PAUL'S DETERMINATION AND OURS**

BRYAN LIFE

MAGAZINE

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FRONT COVER PHOTO

Shown are members of the class of '34 who attended the 50th anniversary of their graduation. (Left to right) W. Logan Rector, R. Tibbs Maxey, Mona Flerl, and Sybil Lusk. 1934 Ford Victoria compliments of Bobby Williams of Chattanooga. Photo by Mauldin Photography of Dayton.

Other photos by Mauldin Photography and John Weyant.

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EDITORIAL



My two travel-related articles focusing largely on India, which appeared in the last issue, attracted more comment than anything else I have written for this magazine. I appreciated the responses shared with me; and I take seriously the suggestion that I should provide more of this sort of reporting for our constituency.

This current issue pictures Bryan in a year marking the fiftieth anniversary of the first graduating class, that of 1934, with 8 members, and graduating the fifty-first class, that of 1984, with 103 members. It is gratifying to be reassured from numerous confirming testimonies, ranging from those of that earliest Bryan generation through the mid-years and down to the present, that the college is still on the same spiritual course set in the beginning, with the same commitment to excellence in academics and total institutional life.

We stand on the shoulders of all who have gone before in the history of the college. All praise and glory to the Lord Jesus Christ!

Theodore C. Mercer
President



KNOWING HIM

by Lori Byars '84

Lori Laine Byars '84, of Knoxville, Tennessee, received her B.A. degree in psychology. Lori recently completed a practicum with the Department of Human Services in Cleveland, Tennessee, working with abused and neglected children.

What makes life worthwhile is having a big enough objective, something which catches our imagination and lays hold of our allegiance; and this the Christian has in a way that no other man has. For what higher, more exalted, and more compelling goal can there be than to know God? (J. I. Packer, *Knowing God*)

We have just finished four years of gaining knowledge and experience about the various disciplines of life. We have poured our time, money, energy, and intellect into a fine liberal arts education and are being rewarded today with a very valuable document that will speak to the world of our accomplishments. If you feel as I do, you are probably just a little bit proud, as are your parents. This is a wonderful moment for us, our parents, and Bryan College.

Let us not carry that pride too far. We certainly have attained an impressive goal. Yet there is a greater quest that entails a lifetime plus to pursue. That quest is the knowledge of God. Twenty-five hundred years ago Jeremiah pinpointed the importance of this quest in these words:

Let not the wise man boast of his wisdom,
or the strong man of his strength,
or the rich man of his riches,
but let him who boasts boast about this:
that he understands and knows Me,
that I am the Lord, who exercises kindness,
justice, and righteousness on the earth,
for in these I delight, declares the Lord (Jeremiah 9:23-24).

God says to boast of one thing—knowledge of Himself.

During my four years here at Bryan, I have learned to listen, observe, and question the things that I see and hear and not just to accept any old opinion or new idea that comes my way. I have learned to evaluate critically those things that enter my mind and to weigh their worth against the truth of God's Word. One question that has risen in my mind during the past year and a half is this: Do Christians realize the vital importance of knowing God?

I have come to a conclusion, one that I never expected: it seems possible that few Christians realize that knowing God is essential in order to live life the way that God intended man to live.

In II Peter 1:3 we read: "His divine power has given us everything that we need for life and godliness through our knowledge of Him who called us by His own glory and goodness."

It may be that in this room there are those who do not live lives that exemplify an understanding of God.

Could it be that this stems from an inaccurate view of God?

Today the word *god* has many different connotations. The word *god* is used in a very relative and liberal way. The modern man says, "You pray to your god, and I'll pray to mine." Isaiah recorded God's commentary in these words:

This is what the Lord says—
Israel's King and Redeemer, the Lord Almighty:
I am the first and the last;
apart from Me there is no God (Isaiah 44:6).

There is one and only one God. But who is He, and how do we come to know Him?

In His Word God says to seek Him, and He will show Himself to us. God wants us to seek Him out with serious and committed hearts. God does not want vacillating Christians who call on Him at their convenience. God has invited us to partake of His divine nature. What an honor and privilege, but how can we partake of something about which we know nothing?

God has provided a way for us to get to know Him. In I John 5:20, we read: "We know also that the Son of God has come and has given us understanding so that we may know Him who is true."

We learn about God through such means as the church, Bible classes, weekend conferences, workshops, seminars, fellowship and Bible study groups. These are good, but in order to know God intimately (not just *about* Him) we must seek Him out in His Word, prayer, and worship—closet worship. We must close the door behind us, forgetting the world and being alone with God. This is true Christianity—*knowing God personally*. We must learn to partake of His divine nature.

Paul expresses extreme value in his wholehearted pursuit of understanding and knowing God. These things he desired: to gain Christ, to be found in Him, and to know Him. And to know Him included experiencing the following: the power of His resurrection, the fellowship of His sufferings, being conformed to His death, and attaining the resurrection from death.

This sounds very important to me. To repeat Dr. Packer: "What makes life worthwhile is having a big enough objective, something which catches our imagination and lays hold of our allegiance; and this the Christian has in a way that no other man has. For what higher, more exalted, and more compelling goal can there be than to know God?"

As we leave this chapel today, we have many challenges waiting for us; but the one challenge that makes the eternal difference is our *single-minded* and *determined pursuit* of KNOWING GOD.



FEAR—DESTRUCTIVE FORCE OR USEFUL TOOL?

A Challenge to Graduates

by Nadine Lightner

Nadine Lightner '84, of Dallas, Texas, graduated summa cum laude, receiving her B.S. degree in elementary education. She anticipates either doing social work with abused children or teaching in primary grades that have an intervention type program.

If you have talked to many graduating seniors in the past few weeks, I am sure that you have recognized we are all experiencing one common emotion. There are many feelings that come as we think about graduating. Some of us feel sad, some elated; some feel confused, some confident; some feel unsure, some positive. But intermingled with all these emotions, there seems to be traces of fear that touch us all to some degree.

As we look forward to a new phase of our lives, we anticipate change, uncertainties, and possibly even some disappointments or failures. For four years we have experienced the security of knowing what we will be doing the next year. We have been surrounded by close friends to help us make adjustments. We have been guided and advised by concerned professors to help us make decisions. And we have been aided by generous parents to help us make payments. Naturally, the idea of being separated from all of this security is frightening.

We ask questions that do not have immediate answers. What will I do? Where will I do it? Whom will I do it with? What if I don't get a job? What if I don't like the job I get? What if I don't make enough money? The list is endless. We wonder, we pray, we pursue opportunities; and, sometimes, we panic. These fears and questions are natural. If fear causes us to be more prepared to meet life's challenges, then it can be healthy. If, however, it cripples us, making us ineffective, it can be dangerous.

This time is perhaps the greatest time of change we will experience for the rest of our lives. It is a time to consider seriously what we will do, what kind of people we will be, what priorities we will have, and how we will serve our Lord. It is a time to take the ideals we have learned and somehow find a realistic way to live them. It is a time of choices. It is a sobering time that may naturally involve some apprehension and fear. What should we be apprehensive of, if anything? And what should we concern ourselves with?

Should we fear change? Will change in our roles in life destroy our faith? Will change in our location make our ministry for Christ ineffective? Will change in our friendships damage our hearts irreparably? Will change in any way thwart our ultimate goal and purpose in life? If our ultimate purpose is to glorify Christ through our lives, then the answer is no. Change cannot harm us if Christ is in control of our lives. It can be used only to enhance our faith and ministry as He uses change to make us lean more totally on Him. So change is nothing to fear, only something to anticipate with confidence that God is at work in us.

Should we fear failure and disappointment? Will failure drive us farther from the Lord or closer to Him? Will disappointment build self-sufficiency or Christ-sufficiency? Will failure cause pride or humility in our lives? Though failure is painful, we know that God's strength is made perfect in our weakness. When we have nothing left, His grace may abound. Although none of us would request trials and disappointments, we can rejoice in them if they should come, knowing that they will build true character in our lives. No, we should not be overcome by a fear of failure, for it cannot destroy us.

Should we fear the uncertainties that lie before us? Would God have in store for us a future that we are unable to handle with His strength? Will fearing the uncertainties of our future bring us the answers or insure that our future will be as we hope? How useless it is to fret and worry about a future that God has known about before the foundation of the world.

When fear does not initiate any desired change in our lives, it is useless, even harmful. Rather than stimulating us to action, fear too often paralyzes us. Can fear ever be useful in making us the best we can be? I believe there are some things we should fear. Our fear, however, should not incapacitate us. Rather, it should drive us to set up relentless guards against certain dangers in our lives. These dangers may seem harmless at first, but they bring destruction if they are not thwarted. A fear of these dangers will motivate an active stance against them. The stance must remain throughout our lifetime.

We must fear complacency. It begins silently; but eventually it can destroy our families, our ministries, and our walk with Christ. Subtle changes creep into small areas at first. We become tired and lose our zeal for excellence. We begin to accept the status quo because we lack the energy to make any significant improvement. We become apathetic about weaknesses in our lives. We begin to accept the idea that we should be satisfied with ourselves and our Christian lives. After all, we are doing as well as everyone else around us, even Christians. Why should we always have to try to improve? God does not expect us to wear ourselves out trying to be perfect, does He? These attitudes pave the way for complacency. Growth gradually comes to a stop. Without growth, death is inevitable. Years later, we will look back and wonder where the vitality of serving Christ and growing in Him has gone. We will chuckle and say, "Oh, we were just young and idealistic and naive back then. It is a good thing we have finally accepted reality."

I challenge you to stay young and idealistic and naive if it means you will strive to become all that God intends for you to be. Learn to hate complacency. Recognize its influence in the most subtle forms. Be ready for its silent attack. Guard against it in every area of life. Make the commitment to seek growth and improvement. We will never be complete until we stand before God. We must seek to be more His servants every day of our lives.

Silence and conformity must also be feared. In this world of conflict and confusion, silence may seem to be the only option. Silence is not neutrality. Silence is our stamp of approval on the status quo. If we keep silent in the face of the humanistic philosophies that shape our society, we are passively advocating them. As God's ambassadors, we have a serious responsibility to stand up and speak out against ideas that directly contradict His truth. As we sit back silently, we gradually conform to standards that are corrupt. The belief system of the world is opposite to that of the Scripture. We are encouraged to claim our rights, yet God tells us to humble ourselves and give up everything for the surpassing value of knowing Him. We are forced to value power and money, yet God tells us to lay up treasures in heaven. We keep silent, drifting along with the ways of the world because we are afraid of being different. God calls us to be separate. He calls us to live in this world but not to be of this world. To conform by being silent is to become totally ineffective witnesses for Christ. Christians should be active shapers of their world, not passive cowards. If we tuck our faith safely away, where no one can bother us, our faith becomes useless. We will only be fooling ourselves.

Fear—can it ever be useful? In closing, I challenge you to guard against the dangers of complacency, conformity, and silence throughout your lives. Yes, even fear them; for if they rule your lives, they can destroy your usefulness for Christ. Let us leave Bryan with a renewed commitment to shine as lights for Christ as long as he grants us life.

THREE LUMPS

*but not in my tea
yet sweet, you'll see.*

The conferring of "honorary alumna" on Mrs. Evelyn McClusky, founder and for over fifty years president of the Miracle Book Club and editor of its magazine, *The Conqueror*, was reported in the Spring Issue of BRYAN LIFE. This presentation by Dr. Mercer at the February Atlanta Bryan Friendship Banquet, on behalf of the Bryan Alumni Association, was subsequently reported in *The Conqueror* in the article reprinted below to which Mrs. McClusky gave the intriguing title used above. Mrs. McClusky will celebrate her ninety-fifth birthday in October.

William Jennings Bryan College gave me an honorary membership in the Alumni Association, a sweet surprise. That is the first lump. It was in my throat! The College's president had ordered 400 copies of *The Conqueror*! magazine for the Atlanta area friendship banquet given by Dr. Mercer and his lovely wife, Alice, at the Chamblee-Dunwoody Radisson Inn, February 6. I was asked if I wanted to be seated at the speakers' table, but I chose to be down at table No. 1 at the end of the long elevated one, where I could see the young people who were to furnish the music, and afterwards to see the pictures showing the beautiful College campus and some of the faculty giving their testimonies. I was asked to "say a few words," so at the proper time I did so. I was escorted about twenty feet to the mike at the speakers' table. After I had spoken, my escort holding my elbow whispered, "Mrs. McClusky, do you know what is happening? They are giving you a standing ovation!" I turned to see what had caused so many chairs being moved about and there stood approximately 400 persons clapping, smiling at me. That was my second lump. But I showed no gratitude! I acted as if I had such things happen regularly! But really I was deeply moved. I had not anticipated either honor. All honor goes to the Lord Jesus Christ.

The musical part of the program was beautiful (such a relief after the years of jazz, rock and stomp, stomp of this present generation). There were Mrs. Elaine Weyant (Dr. Mercer's secretary), a skilled harpist, and, on the other end of the speakers' table, a brilliant flutist (one of the students), and the Bryan choir, with young men with small black bow ties and girls with black bow ties at the neck of their white

blouses, black skirts to match the boys' black suits. The pictures showed the beautiful campus and some of the faculty.

After the dinner guests were gone and as I was leaning on my walker going down a long corridor with Sister and John Tucker, a man in a business suit, leaning against the wall and rattling his glass of whiskey, stepped forward and asked, "Lady, may I help you?"

I replied, "No, but perhaps I may help you if you will walk beside me. Were you at the Bryan dinner program?"

"No," he declared, "and I have been wondering why I left my home in North Atlanta to come to the bar at the Radisson Inn. My mother died two years ago, and I have been thinking of heaven and hell ever since."

Then came my third lump as I said to the man God had prepared, "Let me tell you about Jesus; He knows that you have been reaching out for peace, and He is reaching out for you."

"Oh, no! God doesn't want me; I drink." He tinkled the glass in his hand; the ice sparkled, but his eyes did not. He continued, "My friends say I am going to hell."

"Is that your choice? God has other plans for you. He will take you as you are if you believe that Jesus died to substitute in eternal death for you. If you will take Jesus as your Savior, He will make you over."

We talked for some time; a smile came upon his face. He said, "I feel like hugging you."

I said, "That is because God wants to put His arms around you." What a great lump filled my throat as he gave me his card and asked to be in touch with me.

John Tucker took Sister and me home.

THE GREAT ESCAPE!

by Craig and Carolyn Williford

Christian couples throughout the world are fighting the battle against separation and divorce. Some couples are meeting this issue head-on with renewed determination and effort; they are preventing divorce by growing. Others are preventing divorce, but only by ignoring the problems or trying to maintain just enough of a relationship to keep it going. The Great Escape is an attempt by many couples of all ages to ignore or run from their relationship. Please, right now, make use of this opportunity to take this quiz! It could help you discover any hidden areas where you have unknowingly begun the Great Escape, so take a pencil and honestly decide:



Craig Williford, assistant professor of Christian education, and his wife, Carolyn, instructor of English, share a leisurely summer breakfast at a local restaurant.

the difficulties that surround our marriage. The Great Escape can be hobbies, sports, friends, and activities that keep us from facing the tough reality of stretching and growing in our relationship. The final outcome of this may be that we are more comfortable (do we dare even admit to feeling *happier*?) outside of our homes than in them. As children, we found it easier to run or hide from problems or tough decisions than it was to face them; as adults, do we often make the same decision in regard to our marriages?

WHAT ARE SOME OF THE WAYS THAT WE ESCAPE?

It is a sad commentary on our times that we have let the world tell us what a marriage should or should not be. One aspect of marriage in which the world's ideas have influenced us is in relation to the "cohabitation syndrome." Because of the "do my own thing" era and the need to "fulfill myself," many couples seem to pass each other only as they run in and out of the house. These married partners are not really couples; they are just living in the same house! Each is really living his own separate lifestyle, seeking fulfillment in career, activities, involvements, and buying the world's idea that to seek out activities and fulfillment as a couple would stifle individuality.

How ironic also that it is generally not the big problems or decisions that we must face together that keep us from working on our marriages. At these times we generally must come to some sort of genuine involvement with each other to work out the problem. Instead, often it is the small everyday troubles that we choose either to ignore or purposely push aside that build the walls that come between us—walls that grow slowly, true, but ones that do continue to attach one upon another. Ignoring these "trivial" problems does not make them go away; they just continue to grow into volcanoes that will one day erupt.

I remember once hearing a couple say, "In twenty years we have never left our child with anyone else—ever!" They were proud of this accomplishment, but I remember how we actually felt sympathy for them; they had never had time alone as a couple! Children are indeed a great responsibility from the Lord, and we feel the great weight of this also. But we are *better* parents when we have an evening out to eat, when we plan a romantic weekend in the mountains, when we take a second (or third, or fourth!) honeymoon to develop our couple relationship. We cannot be successful parents if we are not, first of all, successful marriage partners; and we cannot keep that marriage strong, growing, naturally loving and displaying this to our children if we don't take the time to enhance it—alone.

- | | | |
|--|-----|----|
| 1. Do you often find more fulfillment in things other than your couple relationship? | Yes | No |
| 2. Have you turned down opportunities to do something new and/or structured (for example, marriage seminar, weekend alone, etc.) to enhance your marriage? | Yes | No |
| 3. Do you spend fewer than two nights a week (on an average) talking together and doing something as a couple? | Yes | No |
| 4. Do you use the phrase "It couldn't get any better" when asked to do something to work on your couple relationship? | Yes | No |
| 5. Do you think that your relationship is a model one and really can maintain itself? | Yes | No |
| 6. After difficulties in your couple relationship, do you look for reasons to be away from the house for a while? | Yes | No |
| 7. Do you use the phrase "That's the way I am and you need to accept that"? | Yes | No |
| 8. Do you try to ignore disagreements and pretend they never happened? | Yes | No |
| 9. Do you use the phrase "We talk about everything, so we don't need to improve our communication"? | Yes | No |
| 10. Do you have difficulty listening to the problems your spouse went through while you were away? | Yes | No |

If you answered "yes" to any of these, then you *are* escaping in some way.

WHAT IS THE GREAT ESCAPE?

Please understand that we are not talking about divorce or separation as the Great Escape. Rather, it is pulling away or finding excuses that keep us from making the commitment to strengthen our couple relationship. Many times the Great Escape is simply overestimating where our couple relationship is. Phrases such as "It couldn't get any better" or "It is the best it can be" are simply attempts to rationalize our escape.

The Great Escape is rarely a conscious decision; it is usually a subconscious one, in which we may find more work or activities that can keep us out of the house or

The Great Escape includes not only "100 per cent to our children" but also jobs and endless other activities. After many years of finding security in these, middle-aged couples often face a crisis. The job is no longer fulfilling. The children are grown and gone. The activities seem empty. If a couple have used these as an escape route for years, they find it very difficult to learn how to grow again. Their method of escape gone, they may seek other ways to escape. The husband wants affection, understanding, and support; the wife wants new horizons or new, meaningful experiences. As a couple they have forgotten how to help each other in these areas. Too often, anyone or anything that can provide these needs becomes attractive and another way to keep from facing their "coupleness" and thus dealing with difficulties.

We also have a tendency to equate quantity with quality. The fact that a couple proudly proclaims, "We've been married thirty-five years!" does not guarantee that couple to have had thirty-five years of happiness. A couple married for only two years may have packed more true "coupleness" and happiness into those two years than the couple married for thirty-five years. No matter how long we have been married, we need to stop escaping behind our years of marriage and be ever looking for ways to continue to grow.

WHY DO WE ESCAPE?

Unfortunately, probably all of us are just plain lazy concerning our marriages. We do not tend to think of our marriages as needing work or effort; we apply the "grease" only when there is a squeak somewhere! We tend to sit back and wait for the major problems to arise, and only then do we put forth the needed effort. But marriage is somewhat like any machine in that it needs that *daily* maintenance to keep it in running order. Why can I not put forth the greatest possible effort for the closest person to me on this earth?

Another reason we escape is the need to keep status quo. Things are going smoothly now, so why create waves that might bring bigger problems? Most of us believe the idea that it is better to ignore or gloss over those irritating problems in order to keep the ship of marriage on an even keel. We are afraid to risk the build-up of greater waves or rifts, so we keep eluding them.

We Christians are also experts at putting on the Christian facade of the perfect marriage. How many of us would ever admit to arguing all the way to church and then walking up to the usher and suddenly becoming the most loving, happy couple on earth! Of course, we are not advocating that you argue all the way up the aisle (although we have seen couples do this, too, unfortunately), but this constant "putting on a good front" becomes so much a part of us that *we may begin to believe the facade*. And when this happens, we end the possibility of really digging out those "nitty-gritties" that are in each of our marriages. Too often we are afraid to ruin our image in front of others, so we begin to believe the lie that unfortunately becomes a stumbling block to our growth.

How many of us have said, "After my relationship to the Lord, my family comes next in line"? But how often

do we actually put this goal into practice? Has it become merely lip service? A priority—true priority—takes effort, maximum effort.

THE OPPOSITE OF ESCAPE IS GROWTH

We need to realize consciously that a good marriage requires the putting forth of active effort and energy. As in our Christian walk, if we are not progressing in our marriage relationship, we are actually going backwards; not to go forward is actually to digress from where we *could* be. Therefore we need to work on our marriages daily for three reasons:

1. It is God's plan to glorify Him.

As the wife subjects herself to her husband in love and he loves her as much as he loves himself, they will mirror Christ's love for the church—a love that demonstrates the total giving of self. Certainly this can be one of the greatest ways to draw attention and glory to God: Christian marriages that truly mirror Christ's giving love!

2. It is God's plan for "coupleness."

Ecclesiastes 4:9-12 tells us that two united effectively are better than one! We can find strength and fulfillment in each other that we can find nowhere else. As couples, with God as our support and enabler, we truly are a "cord of three strands," and we cannot be quickly torn apart. Think of the possibilities for our "coupleness" in this world if we truly were united couples in Christ!

3. It is God's plan for us as individuals.

It is a great paradox that as we become more like Christ we become more individual as He brings out our uniqueness as His creations. Through sanctification, our once slave-to-sin man can now be changed into the likeness of Christ, and our uniqueness as individuals can begin to grow. Marriage has the same paradox: as we become closer, we also bring out each other's uniqueness and individuality. The world tells us that marriage smothers and takes away my "right to be me." But in actuality the opposite is true. When we marriage partners lovingly give ourselves to each other, we bring out the best in each other, help each other, complete each other.

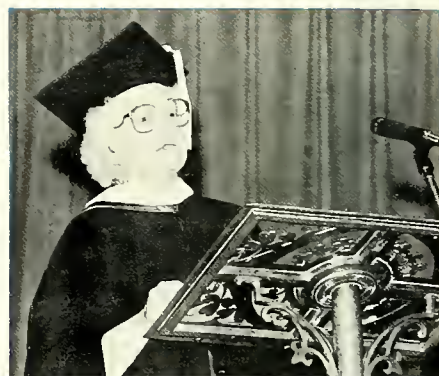
We sincerely hope you are asking, "How can we begin to work actively on our marriage?" One suggestion is to attend a Marriage Encounter and make use of what is available to help you grow. Marriage Encounter is *not* a group experience, but rather a very private weekend for you as a couple to work on a communication technique. There are many other types of seminars that would also be of great benefit to your marriage, but please *do go!* These weekends are being given all across the United States by many denominations. Do not let these become wasted opportunities.

Finally, we call you to actively seek to work on your marriage—*TODAY*. Sit down now and take time to talk out those things that you have pushed aside for too long. Compare the results of your quizzes. Are there areas of escape you can begin to work on? We can glorify Christ through our close relationships of love, mirroring His love, and showing the world what true love in marriage can be. We should not be offering or showing the world an imitation; we owe the world a demonstration of genuine love, in work, ministry, home, and marriage.

PICTORIAL REVIEW:



Mona Flerl and Dr. "Dean" Ryther



Sybil Lusk recalls first graduation.



The class of 1934. (left to right) Harriet Dunlap Treher, R. Tibbs Maxey, Mona S. Flerl, Franklin H. Bennett,* Sybil Lusk, William Logan Rector, Marjorie Yancey Weaver, and Bertha A. Morgan.*

* deceased

GRAD 1934



I made it, Dad! — Dr. G.



Mrs. Julia Anna Yancey Hogenboom, first instructor in art and music, shown with President Mercer, receiving honor plaque.



Dr. Mercer with Tibbs Maxey and Amy Cartwright Robinson. Amy prides herself as having been the first student to apply at Bryan. She also named the yearbook, "The Commoner," to honor William Jennings Bryan.





Assorted sizes



DeKlerk family graduates second child.

ATION 1984



Rudd auditorium is filled at 51st Annual Commencement.



and Sheri



Michelle Orton represents the senior class in song.



Stephen S. Duggins, receives highest scholastic honor.



Maxine Vincent, Rhea County student, is hooded by husband, Bob.



Doug Froemke, alumni president, welcomes the new alumni.



Rev. Ernest Trebing delivers the parents' greetings.

s, Dr. Bedford!



ROTC commissioning



PAUL'S DETERMINATION AND OURS

by Dr. Francis Dixon

Dr. Francis W. Dixon, of Eastbourne, England, a pastor of over twenty-five years, currently involved in recorded, written, and preaching ministries, delivered this message at the seventh annual invitational pastors' conference at Bryan, May 8, 1984.



Our meditation will be centered on I Corinthians 2:1-5, and particularly on verse 2, which I believe is the key to this passage, where the apostle says, "For I am determined not to know anything among you, save Jesus Christ and Him crucified." Now this is my determination, and I trust that it is your determination, as it was the apostle Paul's. And if anyone should think that this is a presumption for us to dare to say this, I do not think it is. For while not one of us can hope to measure up to the great apostle Paul, surely we dare not do less than seek by the grace of God to follow his example.

And here in this Scripture, the apostle tells us about his great determination. This was his holy resolve. It had been like this with him for at least twenty-five years, but it had not always been so. At one time he had been a rebel. He did not even believe in Christ. He did not believe that He was the Son of God. He did not believe that He was the Savior of the world. But then, on the Damascus road, he was arrested by the Lord of Glory and his life was completely changed over; his soul was saved, the direction of his life was altered, and from that moment on it would seem that he was determined to do this one thing: not to know anything—whether he was in the palace of the king, whether he was traveling, whether he was with others, or whether he was in prison alone or with the prisoners or with his God—except the Lord Jesus and Him crucified.

And, friends, this is our holy resolve. Let us confirm it; let us reestablish this fact that this is why God has saved us, commissioned us, and put us into the ministry, that we might have this holy resolve, this consuming determination, that we might make known the unsearchable riches of our glorious Lord Jesus, who went down into death for us but who is now exalted in power and dignity and honor and majesty at the right hand of the Father.

In this passage of Scripture, the apostle tells us three things about his preaching, about himself, and about his message. He speaks about the manner of his preaching; that is to say, how he preached. He speaks about the message of his preaching; that is to say, what he preached. And he speaks about the motive of his preaching or why he preached.

The Manner of His Preaching: How He Preached

Three answers are given to this question in verses 1 and 4. The first thing we are told is that this preaching was not with excellency of speech or wisdom (v. 1) and not with enticing words of man's wisdom (v. 4). Now it would have meant a tremendous thing, especially for the people in Corinth, if Paul had been a great orator and if he had been full of worldly wisdom and had made that fact eloquently known in his preaching. But he did not do that. What he says is that when he came he did not come with "excellency of speech or wisdom nor with enticing words of man's wisdom." It is a great temptation for those of us who stand up before the

people to want to say something clever or something new, and to say it gracefully. But the apostle Paul did not do that. He sought to be dependent upon the gracious enabling of the Holy Spirit to proclaim the simple, saving message of the grace and gospel of God.

A wise preacher has said, "Though I have a scientific mind and a university degree in sociology and philosophy, and although I am an expert in social science and service and an authority on Browning, and although I use the language of the scientific laboratory, and deceive the very elect into thinking I am a scholar, if I have not the message of salvation and the love of Christ, I am a misfit in the pulpit and no preacher of the Gospel."

I remember so well when I began in my first church, over and over again, almost unconsciously I said to my wife, as I went down to the Sunday evening service, "You know, my dear, that I have only a simple message to give." I was so dependent upon the Lord because I realized the utter simplicity of it. She would say, "Oh, yes, I will be at home praying as I look after the children." When I would return, she would say, "How did things go?" I would say, "Well, praise the Lord, two people came to the Lord tonight," or "Three came for baptism," or something like that. She would respond, "Well, it was only a simple message, wasn't it?" It was absolutely true. I began to learn a great lesson then. I began to learn that it was most important for me, at any rate, to bring the glorious truth of the Gospel down to simple terms that people could understand and to present it clearly. And I believe that is what the apostle Paul is saying here: "Not with excellency of speech or wisdom, not with enticing words of man's wisdom"; that was *the manner of his preaching*.

And then he says the second thing about his preaching: that "it was in weakness and in fear and in much trembling." Now that's rather tremendous, isn't it? One paraphrase has it: "I was feeling far from strong and I was rather nervous and shaky the whole time." That's amazing, for the apostle Paul, who was very erudite, said, "When I came to stand before the people, it was with a great deal of weakness and a sense of nervous debility through the whole thing."

I think every preacher knows something about this. Did you know that Spurgeon knew about it? You have read about him as well as his sermons. When he stood before the people, he trembled.

I remember that Dr. Martin Lloyd-Jones was the assistant of Dr. Campbell Morgan. Dr. Morgan was a very highly strung instrument, so charged with nervous energy that he had a rough time before he preached and after he preached. One Monday he said to Martin Lloyd-Jones, "Do you not tremble, and do you not sweat, and do you not feel nervous before you preach?" And Martin Lloyd-Jones said, "Well," and he didn't give a very clear answer. So Campbell Morgan said, "Well, my brother, you have never preached."

And there may be something in that, because the great apostle Paul said, "In weakness and in fear and in much trembling. . . ." And there is something else that ought to be tied in with this because Paul said on another occasion, "When I am weak, then I am strong." When I am weak, not necessarily physically, but when I recognize with all my heart and with all my soul that I haven't got what it takes to present the message, I am utterly dependent upon the Lord, "not that I can even think anything of myself, my sufficiency is of God." I think that is what Paul is saying here.

And then there is the third thing he says about his preaching: that it was "in demonstration of the Spirit and of power." What a wonderful thing this is. Every true preacher longs for it. Don't you long for the anointing and empowering of the Holy Spirit? Don't you get down before the Lord and say, "I can't do this; now grant me the anointing of the Holy Spirit." With this anointing of the Holy Spirit, all is so well and wonderful; and without it all is so flat and dead and fruitless and formal.

The apostle John said, "I was in the Spirit on the Lord's Day." And I don't think he meant that he was only in spiritual communion with the Lord; he was referring to an anointing of the Holy Spirit, which is the promised gift and requirement of everyone of us who would stand in line with the apostle Paul and declare the glorious Gospel of Christ. With this anointing, all is so well, and all is so prosperous. We don't always see the results, but the results will be there if we are preaching in demonstration of the Spirit and of power.

The Message of His Peaching: What He Preached

The message of his preaching or what he preached is found in verse 2, where he says that he was determined not to know "anything save Jesus Christ and Him crucified." He had only one message and that concerned the person and work of Christ. Let me just quickly list three things about this.

First, what an *exclusive* message it is! Paul was a very informed man. He was a linguist, he was a student; but he had only one message. That wasn't about politics, although it had an application to every political situation. It wasn't a social gospel, though the Gospel had a social implication every time he preached. He preached this one message of the glory of God in the person and work of our Lord Jesus Christ. This included the declaration of His eternal Sonship; it included the declaration of His miraculous, supernatural birth, of His sinless life, of the power and authority of His Word, of His vicarious death, of His mighty bodily resurrection, of His glorious ascension, of His intercession at the right hand of the Father, and of His personal, literal, bodily, and, I believe, *imminent* return. This is all included when Paul says, "I am determined not to know anything among you save Jesus Christ and Him crucified." He was just putting his finger on what is the heart of the message. But his message was glorious, full-orbed. What an *exclusive* message!

Secondly, it is an *exhaustless* message. There is only one theme: Christ. Christ is in all the Scriptures: in the Old Testament, in the New Testament, in the types and the histories and the promises. Wherever you open your Bible, you have some new vision of Him, some picture of Him, some promise of His, and some declaration of His purpose for men and women in their salvation. Yes, this message is *exclusive* and *exhaustless*.

And thirdly, it is an *effective* message. Paul was determined because he knew that this message is the only message that is effective to save sinful men and women and transform and reconcile them to God. We have, of course, the testimony of the apostle in a number of other Scriptures. I need not mention these, but all of them point to the blood-shedding of the Lord Jesus as the only hope for poor lost sinners. Paul was glad to say on every occasion, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation,

unto everyone that believeth." This is the only message.

Although oratory thrills and rhetoric stirs, the story of Calvary itself is effective in melting the heart and rescuing the soul and introducing the person to paradise, into the arms of the Savior, who alone can satisfy. So, like Paul, let us be determined not to know anything save Jesus Christ. God forbid that I should glory save in the cross of our Lord Jesus.

The Motive of His Preaching: Why He Preached

The great objective of the apostle in his statement in verse 5 is that his hearers might believe the message and be saved and grow into maturity in Christ. Notice what he says: "Your faith shall not stand in the wisdom of men, but in the power of God."

There are many people in our churches who have only an intellectual apprehension of the Gospel. They know the facts. They know the story of Bethlehem, of Calvary; they believe all this in their heads. They give mental assent to these facts. Until I was eighteen years of age, I had all the intellectual assent (I am not boasting when I say this), but I did not know what Paul was saying here: that our faith should not stand in the wisdom of men but in the power of God. I tell you, when that intellectual assent to the things of the Gospel became applied to my heart, to the saving of my soul, a transforming experience took place. You can believe all about Christ, you can make decisions for Christ, and yet you can be without a personal relationship with Christ. As Paul says, our "faith should not stand in the wisdom of men but in the power of God."

Is this our motive, brethren, in our preaching? Or is our motive to gather a crowd, to build a church with many numbers? That is not a wrong motive, but is that all? Is it to gain a reputation as a great preacher, or is it to enjoy the thrill of facing a crowd? It is thrilling. In spite of all that I have said about the other side of things—the pressures, the nerves that sometimes are affected—it is thrilling and wonderful! But is that our motive? Or is it our motive to save souls and in "that day" to have a harvest to present to our Lord and Savior, Jesus Christ? With such a glorious message to proclaim and with this motive, this objective gripping hold of us, our preparation for preaching and our presentation of the message should all be done in the conscious presence of the Lord Jesus, for we are doing it unto Him.

I close by reminding you of the classic writing by A. J. Gordon, the Boston preacher, "How Christ Came to Church." It relates the story of a dream he had. In this dream he came into his pulpit and stood there to start the service. As he began the service, the door opened at the back, and the usher admitted a very fine looking gentleman, brought him down the aisle, and showed him a seat. The man had a very refined face, something of beauty upon it. Through the whole service, A. J. Gordon couldn't help catching the eye of the one who was sitting there and wondering who he was. He looked so dignified, somehow so different. After the service, when all the people had gone, Gordon went to the usher and asked, "Who is that gentleman you showed in tonight?" "Oh," he said, "didn't you know, that was Jesus Christ? He came into the service and asked that He might sit here. Didn't you realize that?" Then, of course, Gordon awakened from his sleep; it had been only a dream. But you know, dear friends, his ministry was turned upside down. From that time on, when he went into the pulpit, everybody knew that something must have happened to this man because he was now transformed, refreshed, and renewed, preaching as if he were in the presence of his Lord. What Jesus thought about his preaching was all that mattered; he was preaching now unto Him. His *manner* was changed, his *message* was empowered, his *motive* was purified. I long for that experience and am sure that you do too. Pray that God will lead us, as preachers, to know more of that as we seek to serve Him.

CAMPUS REVIEW

"DOC" ANDERSON RETIRES

Dr. John C. Anderson, professor of ancient languages, retired at the close of the recent academic year after twenty-nine years of service on the faculty at Bryan. Events marking the occasion included a chapel sponsored by the Student Senate, a dinner given in his honor by the college, and a presentation at graduation of a bound volume of testimonial letters from alumni.

In commenting on his twenty-nine years of service, Dr. Anderson said, "It has been a tremendous privilege to teach Christian students how to read and study the New Testament in the language in which it was originally written and to prepare many students for further study in seminary. I feel that my own ministry of teaching will continue to be multiplied through the lives and Christian service of the students I have taught."

Bryan's Greek major, developed through Dr. Anderson's leadership, is reported to be the only such major offered in accredited Christian liberal arts colleges in the Southeast and one of only five in similar Christian colleges in the U.S. For the past five years, the average number of students graduating each year with a major in Greek has been seven. Ten courses of instruction are given in this major, which includes the study of Classical as well as Koine Greek.

The dinner in April was attended by all of Dr. Anderson's family with the exception of his son Col. J. D. Anderson '69, of California, and by a number of alumni who came from a distance. Current students participated in the event, as well as faculty, staff, and trustees. Because of the humor generated in his classes over the years by his references to "the penny stock market," it was fitting that the gift of money presented to Dr. Anderson should be a gift of pennies, which filled a wheelbarrow, rolled in at the appropriate moment by some of his students.

Dr. Anderson's commencement recognition included presentation of a statement confirming the action of the Board of Trustees granting him a pension for the years of service prior to the establishment of the college retirement program in 1967 under the Teacher's Insurance Annuity Association.



(Left to right) Greek majors Gary Ellison, Ernie Ricketts, David Reeves, Chuck Cionca, Darrell Cosden, Scott Jones, Joe Thomas, Jeff Ryan, and Joe Talone serenade "Doc" Anderson in a chapel sponsored by the student senate in honor of Dr. Anderson and Dr. Irving Jensen, each of whom was completing twenty-nine years of service to the college.

RECOGNITION FOR LENGTH OF SERVICE

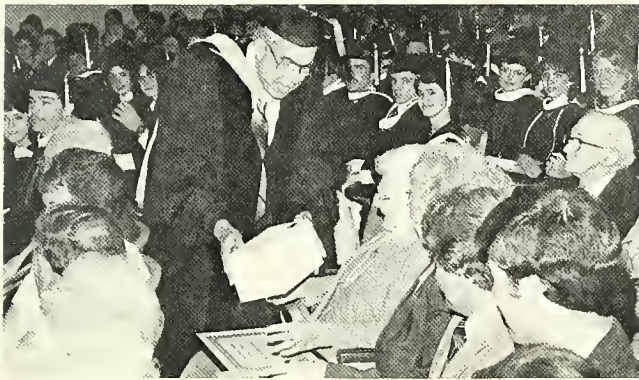
At the annual Honors Day in late April, ten members of the faculty and staff were cited for the completion of service to the college in the categories of five, ten, fifteen, twenty, and thirty-five years. Those receiving a citation of merit award and a cash token gift for each year of service represented 150 years of service to the college.



Twenty years of service—left to right, seated, Mrs. Karin Traylor, secretary to the vice president for academic affairs; Mrs. Elizabeth Wynsema, special assistant to the president; and, standing, right, Glen Liebig, director of admissions. **Thirty-five years of service**—standing, center, Mrs. Rebecca Peck Hoyt, advancement office coordinator.



Five years of service—left to right, Russell J. Blomberg, maintenance mechanic and security supervisor; Dr. Jack Traylor, assistant professor of history; and far right, Joseph Runyon, director of maintenance. **Ten years of service**—center back, Dr. Ralph Paisley, professor of biology. **Fifteen years of service**—back row, Frederick Bedford, assistant professor of modern languages; and seated front, Mrs. Shirley Holmes, director of administrative support services.



GRANDMOTHER HONORED

Pictured above is Mrs. Clara Mastin Averett, of Rosman, North Carolina, who was honored at the commencement with a citation of merit for "outstanding contribution in her ninety years by a godly life and Christian marriage of fifty-nine years blessed with four children, sixteen grandchildren, and twenty-two great-grandchildren, seven grandchildren having attended Bryan and one being a member of the 1984 graduating class." Graduating granddaughter, Elizabeth Shelby Robeson, received her Bachelor of Science degree in Elementary Education.



RYTHER HONORED

Dwight W. Ryther, a member of the first faculty of Bryan University at its opening in 1930, was presented with an honorary Doctor of Laws degree at the fifty-first annual commencement on May 5. "Dean" Ryther, as he has been affectionately known to the Bryan family across the years, also participated in the festivities in honor of the fiftieth anniversary of the first graduating class of 1934.

During the early years, Dr. Ryther served as professor of English and history. He also coached some of the first men's and women's basketball teams at Bryan. The school yearbook, *The Commoner*, of that first graduating class lists him as the faculty adviser. In 1934 he became academic dean. Then, in 1936, he was given the dual title of vice president and dean.

On Dr. Judson Rudd's retirement in 1955, he became acting president. After serving Bryan for twenty-six years, Dean Ryther then became the registrar at The King's College for the next nineteen years. Retired since 1975, he now lives in DeLand, Florida.

In 1977 Dr. Ryther was present for the dedication of Rudd Memorial Chapel. He was back on campus in 1982 to attend the homecoming and to speak at the alumni dinner. He was at the Bryan Friendship Banquet in Orlando in March of this year, where he spoke of his years at Bryan.

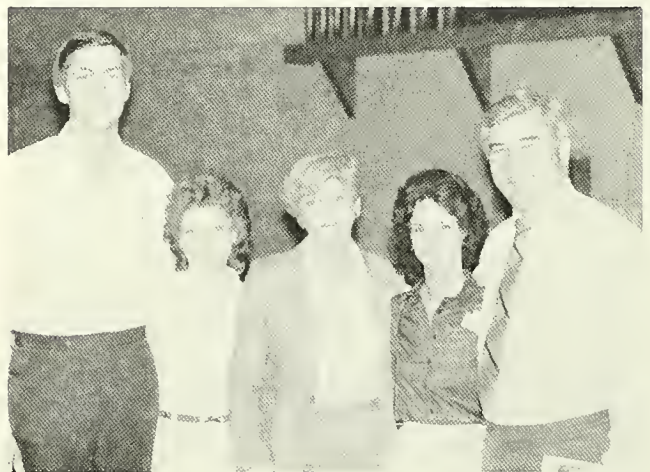
BRYAN LIFE congratulates Dr. Dwight W. Ryther for his forty-five years of service for Christ in the field of higher education.



ANNUAL PASTORS' CONFERENCE

Pictured above are some of the attendants of the Seventh Annual Pastors' Conference held on the Bryan campus, May 8-10. Over two hundred pastors, Christian workers, and wives enjoyed the ministries of Dr. Francis W. Dixon, of Eastbourne, England, and of Dr. Paul B. Smith, of Toronto, Canada.

Using the theme "A Good Minister of Jesus Christ," Dr. Dixon exhorted and encouraged those present with messages entitled "Paul's Determination and Ours," "The Dread of Disqualification," and "Honoring the Holy Ghost." The challenge to missions, with the theme "Missions Around the World," was presented by Dr. Smith in the following three messages: "The Voice of God in a Noisy World," "On Reaching the Back Rows," and "Our Mission Field at the End of the Second Mile." Thirteen different seminars, led by Dr. Dixon, Dr. Smith, and others, were held Wednesday and Thursday afternoons. A special concert by the "Musical Murk Family," of Wheaton, Illinois, added to the closing general session on Thursday evening.



The first-time meeting of two half-brothers, Pastor Derry Cochran of the Community Bible Church of Cumming, Georgia, and of Dr. Malone Cochran of Mount Zion Baptist Church of Jonesboro, Georgia, made for exciting conversation during the conference. Much rejoicing was theirs as they learned of additional brothers and sisters in their extended families.

It is not too early to make your plans for next year's pastors' conference, scheduled for May 14-16, 1985. One speaker confirmed for the conference is Dr. Manford George Gutzke, president and founder of "The Bible for You" radio broadcast.

CAN YOU HELP US?

Donations have been made to the college in the form of a coin collection; a forty-one stone gem collection, which includes one 28.98 ct. emerald; and a stamp collection, which includes six uncut sheets of Farley Issues. For Bryan College to realize the full potential of these gifts, they must be sold.

If you are able to be of help to us in the sale of these collections, or know of someone else who can, please contact me for details. Write or phone:

Vern Archer, Treasurer
Bryan College
Box 7000
Dayton, TN 37321-7000
Telephone collect: 615 — 775-2041

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March 1 to June 15, 1984

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What of the Future?

by Stuart Meissner

Director of Development

As I read through educational publications and listen to the "experts" forecast the future of the traditional college and university system, I ask myself, "What lies ahead for Bryan College?"

The shrinking of the population pool of traditional college-age students is fueling an increasingly keen competition for these prospects. Both public tax-supported and non-profit private institutions are vying for the charitable-giving dollar in the face of changing government support of higher education and continuing uncertainties in the national economy. The actual cost of a college education continues to rise as the preparation of students to meet the competition and challenges of a high-tech future adds costly study programs and facilities. Inflation, though less than it was, is still a factor to be reckoned with in planning and budgeting. I ask myself again, "Where does Bryan College fit in this uncertain picture?"

These dark predictions may prove to be very accurate, but dark times can stretch our faith in God. Repeatedly in the book of Psalms, David rehearses God's continuing faithfulness to His chosen people, Israel. The Psalmist exhorts Israel (and us) to build and enlarge our faith upon **His Faithfulness**.

I am especially privileged to be at Bryan College a second time around. A good many of you who are also alumni have "returned to Bryan" through your own children who are students at the college now. The recent commencement exercises (about which you may read in other articles of this issue) was a reaffirmation of the continuing effectiveness of Bryan's ministry in the lives of young men and women. In 1956 I graduated from Bryan College. My classmates were average, normal students. God blessed us with spiritual and intellectual growth through our Bryan experiences. We faced a future that was uncertain, just as today's is. The words that were expressed by the members of the Class of 1956 conveyed their desire to be the men and women who really sought to keep "Christ Above All." The years that have passed since then underscore the important place Bryan College had in developing our personal growth and ministry.

As I watched the 1984 commencement events, I was overwhelmed (even to the point of tears) by the similarity between what was expressed in words and attitude by the members of the Class of 1984 and by my own Class of 1956. Since then, I have talked to other Bryan alumni who were also present at the recent graduation ceremonies. They sensed the same spirit. What I experienced in my college days at Bryan and what I have seen through this past school year is worth continuing! Bryan College is **STILL** a spiritual ministry that is worthy of support in every sense of the word.

Over the years God has provided many friends and alumni who have generously given to provide the funds necessary for the continued growth of the college. At a Bryan Friendship Banquet in central Florida this spring, Dwight W. Ryther, long-time former teacher and administrator of the college, reviewed Bryan from the vantage point of his many years of involvement in the first half of its history. He reminded us of how much God has done—from a handful of students then to more than five hundred students now; from "a hole in the ground" then to a beautiful campus and facilities now.

The Apostle Paul stated the principle of one man planting and another watering, with God responsible for the results. The young men and women at Bryan now benefit from the past planting and watering of others. Proverbs 11:24 and 25 (Living Bible) tells us: "It is possible to give away and become richer! It is also possible to hold on too tightly and lose everything. Yes, the liberal man shall be rich! By watering others, he waters himself." As Christ in His grace delays His return, Bryan's students of tomorrow will be able to grow because of today's planting and watering. **What is done now in the way of praying and providing will fashion the future of Bryan College.**

As God directs, we seek your financial assistance. Gifts may be designated for current operations, scholarship assistance, financial aid, facilities, and many other areas of need.

Another timely target for gifts is endowment support. Endowment funds are monies that are not spent by the college but are held and invested. Only the earnings are used to meet ongoing financial obligations; the retained principal is not spent but actually keeps on earning. Gifts to the endowment fund are really "gifts that keep on giving." This stewardship of the gifts of others helps provide a stable, consistent foundation for the future of the college.

The simplest way of providing for Bryan is to give cash or to make a faith commitment of monthly support. Other gifts may be in the form of stocks, securities, and real estate or personal property. Annuities, trust funds, and bequests are other innovative ways to participate. Members of the college advancement staff will be happy to discuss ways in which we can help you and in which you can be an active part in the ministry of Bryan College.

Bryan College is still a place where God is working. It is still a ministry where God is glorified. Because of what God has done at Bryan in the **past** and of what He is doing in the **present**, we can, with doubts resolved and abandoned, trust Him for the **future**.

The Bryan Messengers

1984-1985



- Alto—Carol Reese, Oakton, Virginia
- Bass—Clayton Lopez, Guatemala, Central America
- Soprano—Leslie Stringer, Kingston, Tennessee
- Tenor—Bob Hays, Tampa, Florida
- Accompanist—Mark Jones, Montclair, New Jersey

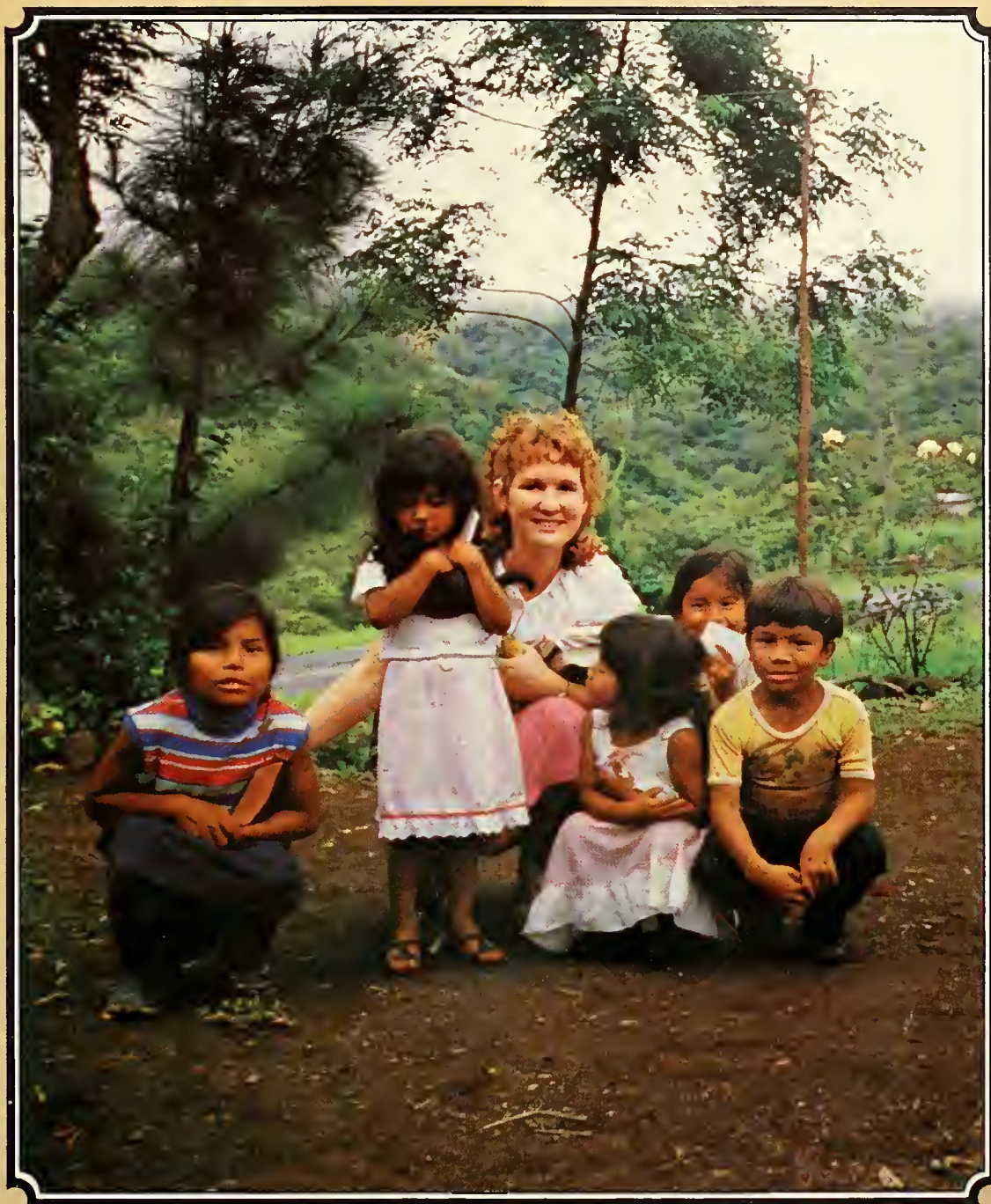
The Bryan Messengers are a select group of talented, dedicated Christian young men and women who are eager to share their love for the Lord Jesus Christ through an exciting musical ministry. Scheduled to be on tour for the entire second semester of this coming school year, January through May, 1985, this group will be available for complete concerts, musical packages for church services, chapel services for Christian schools, and musical programs for civic organizations and youth meetings.

For further information please contact:

Miss Zelpha Russell, Tour Coordinator
Bryan Messengers
Bryan College, Box 7000
Dayton, Tennessee 37321-7000

BRYAN LIFE

FALL 1984



SPECIAL MISSIONS ISSUE

BRYAN LIFE

MAGAZINE

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COVER PHOTO

Priscilla Collins, a senior at Bryan, is pictured with the family of Pastor Santiago del Cid. The children are Ana, Flora, Jimmy Carter, Nora, and Lorena. The photo was taken in Horonito, Panama.

Photos in "Campus Review" by Bruce Beaty and John Weyant.

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Fall 1984

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BRYAN 1984-85 HIGHLIGHTS

(back cover)

EDITORIAL



In this issue of our magazine, we focus on the Christian witness, whether that of a current student who goes as a summer missionary or an alumnus serving full time at home or abroad or a Christian seeking to follow the second-mile principle which Jesus taught. It is all one and the same thing in a commitment to "walk worthy of the vocation" to which we have all been called.

Theodore C. Mercer
President

BRYAN EXHIBITS CURRY COLLECTION

JOHN STEUART CURRY: EVERYDAY LIFE IN ART
September 29 through October 31

Bryan's first exhibit of the work of a nationally recognized artist opened in Brock Bicentennial Hall of the Rudd Memorial Chapel on September 29. The exhibit—*John Steuart Curry: Everyday Life in Art*—was brought together specifically for the showing at Bryan. Original works are on loan from several major American museums. Bryan trustee Dr. William Donald Black suggested the exhibit and loaned his own Curry collection for the occasion. The exhibit will continue through October 31.

Curry (1897-1946) is best known for his celebration of life in rural America. His work is of particular interest to Christians because of the religious content of his pictures and because of his own Christian witness. "I was raised on hard work and the Shorter Catechism," Curry said of his life as a farm boy in Kansas. The centrality of spiritual values in Curry's art has often been recognized. "Curry's work," wrote L. E. Schmeckebier, his foremost biographer, "is motivated by basic religious concepts that are rooted in the Bible, the family, and the home."

The Curry exhibit has been funded in part by a grant from the Tennessee Committee for the Humanities, Inc., a not-for-profit corporation with primary support from the National Endowment for the Humanities. The grant made it possible to offer admission and a 32-page guidebook without charge. Estimated cost of the exhibit, including many volunteer hours as in-kind gifts from Bryan faculty and members of the community, is \$35,000. Projects funded by such grants are designed principally for out-of-school adults in the area.

Approximately 40 original works, including those pictured here, will be on display through October. The exhibit includes oils, lithographs, watercolors, gouaches, and drawings. In addition to these major works, there is a display of Curry's book and magazine illustrations. Early background material from the artist's life was provided by relatives.

Eleven major exhibits of Curry's art have been held across the nation over the past 40 years. His work is always featured in full-range surveys of American art. *Baptism in Kansas*, on loan from the Whitney Museum of American Art, is frequently called a landmark in American painting. Curry used images from the American scene to suggest the psychological complexity and vitality of man's elemental struggle with nature. A powerful sense of community, of the dignity of work, and of the strength of religion is present in his art. Because Curry drew from common American scenes and experiences, his art seems familiar and accessible to all.

A slide-cassette program at the exhibit focuses on Curry's wall paintings. His murals can still be seen in the Kansas State Capitol, in the Department of Interior and the Department of Justice buildings in Washington, in the Law and Biochemistry buildings at the University of Wisconsin, and in buildings in the New York City area. Besides this public dimension of his work, Curry also has the distinction of being the first artist to have the title of Artist-in-Residence at an American university, the University of Wisconsin.

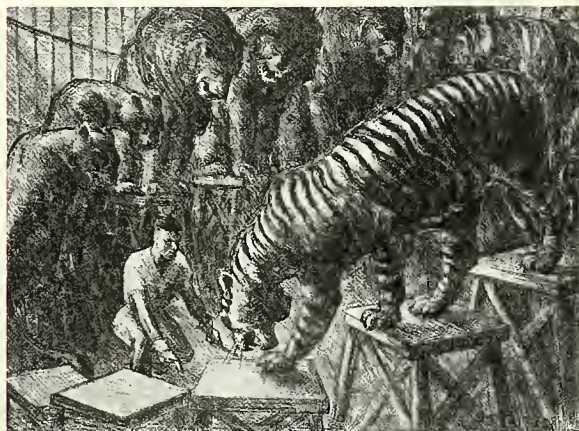
A tea on opening day honored relatives of the artist, members of the Tennessee Committee for the Humanities, guests from colleges and art museums in East Tennessee, and the planning committee.



John Steuart Curry. *Baptism in Kansas*. 1928. Oil on canvas. 40 x 50 inches. Collection of Whitney Museum of American Art.



John Steuart Curry. *My Mother and Father*. 1924. Oil on canvas. 30 x 36 inches. Collection of IBM Corporation.



John Steuart Curry. *Performing Tiger*. 1934. Lithograph. 10½ x 14 inches. Collection of Dr. and Mrs. William Donald Black.

PLANNING COMMITTEE

A core planning committee has been working since February under the direction of Dr. Ruth Kantzer, Bryan professor of English. Six people from the Dayton area have worked together with Bryan faculty on the committee. Community participants are Mary Bell, Sunday school teacher at the United Methodist Church; Clarence Breeding, Rhea County artist; Nancy Burkhalter, former Bryan flute instructor and director of music at Rhea Central Elementary School; Linda Summers Chattin '69, art instructor at Rhea County High School; Tom Davis, county coordinator of the Job Training Partnership Act; and Bill Stiles, H & R Block tax consultant. Other faculty members on the committee are alternate director Kent Juillard, assistant professor of art; Dr. Jack Traylor, associate professor of history, and Betty Brynoff, assistant professor of English.

MISSIONS AND THE CHRISTIAN COLLEGE

by Theodore C. Mercer

A college dedicated to "the supreme glory of Jesus Christ" could not possibly ignore the command of Jesus Christ.

Christian missions has to be an integral part of the total program of the Christian college because sharing the good news of Jesus Christ is at the very heart of the Christian gospel.

As His ministry unfolded, Jesus revealed to the disciples His overall program for this age of human history: "I will build my church" (Matthew 16:18). After His triumphal death and glorious resurrection, and before He finally ascended into Heaven, the Lord Jesus Christ explained to the disciples how His church was to be built. Three basic statements, appearing at the end of the gospels of Matthew and Luke and in the opening verses of Acts, are unmistakably clear in setting the direction for Christian history.

The first of these statements, in Matthew 28:18-20, generally called the Great Commission, was given by our Lord to His disciples at an unidentified mountain in Galilee where He had previously appointed to meet them after His resurrection: "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

The second statement, in Luke 24:46-49, was spo-

ken by our Lord to the stunned and bewildered eleven and the others gathered with them in Jerusalem on that first Easter evening: "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in His name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I send the promise of the Father upon you; but stay in the city, until you are clothed with power from on high."

The third of these statements, given by the Lord to the eleven at the very last meeting with them immediately prior to His ascension from the Mount of Olives, sets out the basic method and identifies the power which will make the method effective: "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8). When the promised Holy Spirit descended on that epochal day of Pentecost, He imparted to the waiting disciples a supernatural gift which enabled them to speak in languages that they did not know in order that the people of Jerusalem and the thousands of Jewish pilgrims from the Diaspora (fourteen geographical locations outside Judea are named) heard the mighty works of God in their own language. The promised power to witness had come in the person of the Holy Spirit, who would always be the Enabling One when the witness about Jesus Christ was given.

Following this marvelous manifestation, in itself one of the mighty works of God, a restored and empowered Peter preached the penetrating sermon which garnered some three thousand converts. Thus Jesus began to build His church. This process of building the church is still going on and, according to the words of the Apostle Paul in Romans 11:25-26, will continue "until the full number of the Gentiles come in" and Israel, finally recognizing her long-expected Messiah, will experience national conversion.

Where then does a Christian college fit into this plan? Though not a local church in itself, the Christian college is indeed a part of the church. And the purpose of a college committed to Jesus Christ and the truth of the Bible must encompass the goal of being a



part of preaching the gospel worldwide, an achievement which Jesus says will precede His Second Advent and the end of the present age (Matthew 24:14).

The Founders of Bryan declared their purpose as that of "founding and maintaining in perpetuity an institution of higher learning to provide men and women with a liberal arts education in a distinctly Christian atmosphere. The carrying out of this purpose is to be done so as to be a testimony to the supreme glory of the Lord Jesus Christ and to the divine inspiration and infallibility of the Scriptures." Certainly a college dedicated in its overall purpose to "the supreme glory of Jesus Christ" could not possibly ignore the command of Jesus Christ to go into all the world to preach the gospel, beginning at our own Jerusalem of Dayton, Tennessee. Thus the mission of a Christian college inherently embraces "missions," whether home or foreign and whether career vocational or the lifetime witness of praying and giving and holding onto the lifeline of missions in the local church and engaging in short-term mission service from time to time.

Let it be made plain that, as a Christian liberal arts college, Bryan's aim is to assist students in getting a Christian education that teaches them how to live as well as how to make a living. By this we mean that every Christian should embrace the commitment to be a full-time Christian in respect to personal spiritual growth and in devotion to Christ, quite apart from the choice of any career. This basic commitment and its continuing effect in personal development are prerequisite to fulfilling the implications of the gospel for service, whether in what we call full-time Christian work or in whatever career chosen.

In the providence of God, the Founders of this institution provided the basic commitment, and the early generations of faculty and students wove the Christian witness into the fabric of Bryan history. Active witnessing in the local area from the outset included the annual Bible conference rotating among the local churches, the weekly Bryan community Bible class (which continued for more than thirty years), membership in local churches, and student outreach into communities in the outlying area.

With this kind of beginning, it is not surprising that, when only thirty degrees had been awarded (to the first five small graduating classes), two Bryanites in 1938 went out to a foreign land to witness for Christ—Ralph Toliver of the Class of 1937 and his future wife, Rebekah Haegar, who had just been graduated. It was appropriate that of these two very first from among the college alumni to go as missionaries one (Ralph) should be a native of Bryan's own Jerusalem (Dayton), and the other (Rebekah) should be from Bryan's Judea (Chattanooga). Under appointment by China Inland Mission, they went by separate routes to West China, where they were married in 1941. They labored there together until they and all the other missionaries were expelled by the Chinese Communists in 1951. Reassigned to the Philippines under Overseas Missionary Fellowship (the renamed CIM), Ralph and Rebekah Toliver continued their work abroad until 1977, when they re-

turned to home base, from which they continue to serve. Already this recent service has included three visits to China and two extended assignments in Hong Kong in the interest of the church in China.*

With more than ninety years of service together, the Tolivers have proved fully worthy to be at the front of that inspiring, impressive line of more than four hundred alumni who have served Jesus Christ in other lands as career missionaries.

Now, in 1984, forty-six years after these graduates made their way to remote inland China, there are 182 Bryan alumni serving under 64 mission societies in 41 countries. In addition to this steady stream of Bryanites witnessing in cross-cultural missions, upwards of a thousand alumni engage in full-time vocational Christian service in the USA. Their service runs the gamut of contemporary opportunities: various forms of pastoral ministry, youth work, music, various types of evangelism, varied positions in communications, and teaching in Christian schools, to name only the most obvious categories. Altogether, those in vocational career Christian service at home and abroad constitute a full 25 percent of the 5,300 alumni of record (both graduates and former students) of this college.

During the week in which this article is being written, 1983 graduate Rick Dunn, a youth minister in a Chattanooga church, spoke at a Practical Christian Involvement-sponsored chapel, which sets the tone for the Christian witness of the college community this year. A first-class presentation utilizing several communication techniques included Rick's challenge not for participation in the various kinds of opportunities or programs for Christian service which exist under PCI but for looking to Jesus Christ as the role model for service. Using the moving narrative of John 13 of our Lord's washing the feet of His disciples, Rick made three observations about Jesus as His earthly life moved inexorably into the shadow of the cross: (1) Jesus' relationship with His Father (and our need to nurture our relationship with God); (2) Jesus' love for His disciples and His concern for their needs (and our need to be concerned with the needs of others); and (3) Jesus' preparation for service (and our need to take the place of a servant to meet the needs of others).

This chapel experience and the obvious response of the college community to it show that the cause of bearing testimony to Jesus Christ is still understood, responded to, and supported in the Bryan community of 1984-85. The spiritual priorities are still in place as we sincerely attempt to make the college motto a reality: "Christ Above All."

* The Tolivers expect to attend the missions conference this coming January when Dr. James Hudson Taylor, III, great-grandson of China Inland Mission founder, Hudson Taylor, and OMF general director, will be one of the speakers. Other speakers and the societies whose representatives will participate in the conference are listed on page 11. In 1983 the graduating seniors, responding to a survey evaluating their Bryan experience, rated the missions conference as the number one activity in spiritual effectiveness and inspiration in their own lives.

THE SECOND MILE

Excerpt from a message given at Pastors' Conference May 1984



Dr. Paul Smith

In Romans 5:5 Paul says that "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." A great combination of Biblical principles is contained in this statement. It has a great deal to say about our position in Christ.

In verse 1 the chapter begins, "Therefore being justified by faith," a contact with Almighty God, "we have peace with God through our Lord Jesus Christ." That is where the Gospel always starts. The Gospel never starts with being nice or kind to people. Until one has a personal contact with the Living Lord that brings about justification, one doesn't know how to be kind to people, to love people. But when that contact is made, Paul says that "the love of God is shed abroad" in the heart by the Holy Ghost.

My vertical contact with God is seen in verse 1; my horizontal contact, which demonstrates what I have, is found in verse 5. Sometimes I get so carried away by the implications of these verses that I fail to practice what is being said.

I think Paul was a wise enough man to understand that that would happen: that some people would become enamored with the theological ramifications of the subject and never get any of the practical outcome of it. So Paul expanded this love theme in his letter to the Corinthian church. A chapter in his first letter to Corinth is one that many of us know from memory; we call it the "love chapter" of the Bible. Beginning in verse 4 of I Corinthians 13, and going on to verse 7, Paul describes how I will act, or how I should act, if the love of God is shed abroad in my heart. In other words, how will people know that I have the love of God? Do I put up a sign or display a creed somewhere? Do I give a testimony in a loud voice every once in a while? How do I get across to people that I have been justified, even though I am almost unfit to live with at home, am a mean boss, or am a worker who cuts down on the time I give my employer? If I go through life living for me, myself, and my family, how can people understand that I have been justified? The fact is that they can't, and they don't. Some people have waited all of their lives to see one man or woman who demonstrates the love of God in everyday life.

In the thirteenth chapter of I Corinthians, Paul defines love and identifies that which "the love of God shed abroad in the heart" will do.

During the sixties, one of my elders, a workingman and a pleasant person, came into my office to talk. I could see that he was really upset about something. As he sat down in the chair across the desk from me, he dropped his big workingman's fist on the desk—I can still hear the sound of it—and said, "Pastor, I've had it!" "What do you mean, you've had it?" I replied. He repeated, "I've had it up to my eyebrows. I'm finished with it." Again I responded, "What do you mean, you've had it?"

He then told me the story of his seventeen-year-old son. He said, "I can't seem to do a thing with that kid. When he goes out at night, I never know where he is going. When I tell him when he is to be home, he never makes it. It only gets later and later. I can't stand it. Pastor, yesterday I had a talk with him (incidentally, one of the few talks that he had ever had with him) and I told him that when he went out he didn't need to tell me where he was going but that he had to be home by midnight. I said, 'Up until midnight the door will be unlocked. But after midnight, it will be locked permanently. If you cannot be in by midnight, you can find somewhere else to live.'" He continued, "Pastor, I watched him leave. When midnight came, there was no sign of him. I waited for half an hour, and then I did it. I got up, went to the door, and locked it. Now he's gone, and I haven't the foggiest idea where he is!" And the sequel to the story is that he still doesn't know where he is.

My elder was an intelligent man, a good Christian, active in church; but he had a twisted kind of theology. He knew that a forty-year-old man and a seventeen-year-old boy would not always see eye-to-eye. He expected a certain number of problems and difficulties. He expected some rebellion. But he had an area in his thinking which told him, "I can take just so much, and then I won't take it anymore. I will love only up to a point. I will be his dad only to a particular point; beyond that, I'm not his father anymore." You see, he had forgotten that love does not terminate its own hardships. God determines when they end. It could last six days, six weeks, six months, six years, or even a lifetime. Our concern should not be the duration of the difficulty, but the importance of calling upon God for His added grace upon grace, which is sufficient.

One of our Lord's principles was this: "If thine enemy hunger, feed him." What do you do? Kick him? No, that's a good chance to feed him. You may get an opportunity to witness to him if you do it that way. He will not expect it; he has never met anybody like that before.

In our Lord's day, Palestine was one of the conquered provinces of the Roman empire. One of the Roman laws in conquered provinces was called the "one-mile law." The law read that any Roman officer could commandeer the services of a subject to help him carry his load, but only for one mile. The Jews hated that law. Can you imagine the scowl, the muttering under the breath that a Jewish person would give when asked by a Roman officer, an enemy, to carry his burden for one mile? It was as if the work he was doing was unimportant. Jesus spoke to Jews who lived in that kind of society and in reminding them of this law said, "Now try this sometime. If a Roman soldier comes to ask you to carry his load for a mile,

don't scowl at him, don't mutter under your breath; look up at him, smile, and say, 'Captain, I would be glad to carry your load for a mile. I'm not that busy anyway.' " Then Jesus added, "Now wait; when you get to the end of the required legal mile, stop, have a rest, and tell the soldier, 'Would you mind if I walked with you one more mile and carried your load?' " Can you imagine the opportunity for witness that would have been available to that Jew at the end of the second mile?

Our mission field starts at the end of the second mile. The reason that many of us never reach anyone is that we don't go the second mile in our relationships with others. In the illustration above, the Roman soldier, at the end of the second mile, no doubt would have said, "Before you get away from me, I'm ordering you to tell me what it is you have." But that kind of thing happens only after reaching the second mile.

Did you ever notice how much of our Christianity that appears to work in church doesn't do well at home? Being saintly is something we do for two or three hours each Sunday morning. But home is a different story.

The test of my godliness is not how religious I sound or look in the pulpit. I wish it were, because I know how to do that. The test of my godliness is the twenty-four hours a day that I live with my family. If the love of Jesus Christ doesn't work at home, it really doesn't work at all. It's really of no value.

I don't know what your problem is at home, but I am going to share mine. I married a girl from Ireland. Anita was born in Belfast, came over to Canada when she was six years of age, and has been here ever since. Somewhere back in the peat bogs of northern

Ireland, my wife learned some things about a proper marriage that she really believes. For instance, she really believes that any good husband always has the task of carrying out the garbage. I detest doing that. I'm too dignified to carry out the garbage. Now how do I handle that? I don't like it. Almost every time I kiss my wife good-bye, I have to reach around a bag of garbage. When she hands me the garbage, I take it and say, "I'll take your old garbage out." Then I pound down the driveway, bang it into the can, put the lid on, get into my car, and squeal around the corner on my way to the house of God.

As a second-mile Christian, I would say, "Thank you, I am glad to take the garbage out." Then I would trip down the driveway, singing a little Gospel chorus and plunk it into the can. That's the first mile. If I am a second miler, I go back and say, "Honey, would you mind if I made up the beds today?" Your problem may be something other than the garbage. But the thing we need to ask ourselves is this: "How long has it been since I have gone the second mile with my mate?"

It is not too crowded out there in the second mile, because there are not many people. What Paul is saying is to find a way to get there where love is long-suffering. "Love suffers long and is kind," fulfilling the legal mile and then moving on to the brand new, untrampled territory of the second mile, which is often exactly where God is waiting to let the fire from heaven fall on us and change our lives.

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, and the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." "Love suffers long, and is kind." Love goes the second mile.

MISSIONS CONFERENCE

January 9-11, 1985



Dr. James H. Taylor III
General Director
Overseas Missionary Fellowship



Dr. Larry E. Keyes
President
Overseas Crusades



Rev. Carl J. Johansson
Executive Director
The United Mission to Nepal

Africa Evangelical Fellowship
Africa Inland Mission
American Messianic Fellowship
AMG International
American Missionary Fellowship
Berean Mission Incorporated
Bible Christian Union
Bible Club Movement International
Bible Literature International
Brazil Gospel Fellowship
CAM International
Campus Crusade for Christ
Cedine Bible Mission
Child Evangelism Fellowship
Children's Bible Mission
Christian Nationals Evangelism Commission
Cleveland Hebrew Mission
Friends of Israel Gospel Ministry
Foreign Mission Board of the Southern Baptist Convention
Gospel Missionary Union
Gospel Mission of South America
Greater Europe Mission
International Missions
International Students
International Teams
Kentucky Mountain Mission
Liebenzell Mission, USA

Mission Aviation Fellowship
Missionary Tech Team
Mission to the World
North Africa Mission
Open Air Campaigners
Operation Mobilization
Overseas Crusades
Overseas Missionary Fellowship
RBMU International
Rural Home Missionary Association
Servants in Missions Abroad
SIM International
Source of Light Ministries International
South American Mission
TEAM (The Evangelical Alliance Mission)
Trans World Radio
UFM International
United Methodist Board of Global Ministries
United Mission to Nepal
United World Mission
Village Missions
WEF Ministries
World Gospel Mission
World Radio Missionary Fellowship
Worldteam
Wycliffe Bible Translators
Youth for Christ

The above organizations have confirmed participation. Additional mission agencies are pending confirmation.

SUMMER SERVICE

In February a report on the Christian service activities of the students through their organization Practical Christian Involvement (PCI) was circulated to the Bryan constituency. The opening section of that report, entitled *Serving Now*, is repeated below as an introduction to the reports of the summer missionaries:

"Service for Christ through PCI at Bryan is voluntary. PCI provides the opportunity; involvement is up to the individual. About two-thirds of the student body participate in this opportunity for ministry that reaches out beyond the hilltop campus to touch some 3,000 lives weekly.

"The ten ministries offered are student led and student staffed. Students select the ministry for which they consider themselves best suited.

"The ministries now offered are the following: the teaching of Bible to boys and girls and high-school youth, visitation in nursing homes and jails, presentation of programs by the Gospel Gimpers (puppeteers) and gospel teams, and the discipleship of children through the Big Brother/Big Sister program in cooperation with the local Department of Human Services and the juvenile court. Another phase of PCI is the Summer Missions Program, involving students as short-term missionaries abroad. On-campus ministries include Bible-study groups in the dorms and a Student Missions Fellowship, which promotes outreach beyond the local area.

"Bryan students are engaged in preparation for their future. But they are not waiting to serve the Lord someday; Bryan students are SERVING NOW!"

This summer a dozen Bryan students, having applied to ten different missionary organizations, participated through PCI's Summer Missions Program in firsthand missionary work as short-term missionaries. The missionary organizations and the Bryan students who were involved, are as follows: Wycliffe, Dawn Bowman and Naomi Cran-

dall; Greater Europe Mission, L Emmott and Dawn Kinter; Mission to the World, Ginger Gentry; Gospel Missionary Union, Don Hilgeman; Teen Missions, Libby Kroeze; North Africa Mission, Susan Goldman; International Crusades, Rena Wilson; CAM International, Priscilla Collins; Latin America Mission, Steve Wilson; and World Radio Missionary Fellowship (HCJB), Evelyn Ward.

Ten of the twelve students have written BRYAN LIFE to tell of their experiences in serving the Lord through the PCI Summer Missionary Program. It is a privilege to share these experiences with our readers.

Dawn Bowman, daughter of Wycliffe missionaries Mr. and Mrs. Howard Bowman, who served in Lomalinda, Colombia, South America, wrote:

Colombia—a land of mountains, deserts, vast jungles, and rolling hills. A land of incredible poverty and unbelievable wealth. A land where sixty-six different Indian groups have lived for centuries without having any of their languages written down and, much worse, without having God's Word in their own language.

In the United States, where we have numerous versions of the Bible, it is almost impossible to imagine being without a Bible at all. But Wycliffe Bible Translators have recognized the tremendous need of these indigenous Colombian people. Since 1962 its members have begun working in forty of these Indian groups, translating God's Word into their own languages. It is difficult, often unrewarding work, which takes an average of fifteen years.

Peace and quiet are necessary for the translators. That's where I came in. During the summer I headed a program which provided activities for the missionary children during the morning hours. We went swimming, rode horses, played games, did crafts, read stories, watched movies, went on a treasure hunt, and had special dinners when we dressed up in funny costumes. The children and I really enjoyed our time together, and the mothers told me that they were able to do twice as much work while their children were kept



Ginger Gentry (right center) wearing a Han Bok traditional dress with members of the Chung Kul Church on Findo Island in Korea



Don Hilgeman (center) with fellow "M.K.'s" as they visited Guarani villages in Bolivia, South America, as their parents had done before them

ROUND THE WORLD

usy. What a privilege it was to help out, even in this small way.

awn Kinter, daughter of Mr. Mrs. Eric Kinter, of Waldorf, Maryland, who served in France this summer with Greater Europe Mission, wrote:

I am serving as a summer missionary in France. I am working on a support team at Camp des mines in the French Alps with GEM. My summer has not been any of the things that I expected. Basically, God has taught me that doing daily tasks like laundry, cleaning, and cooking are important and should and can be done for His glory. I have found real joy in being a servant this summer and have learned that no matter where you go, you will have to do the chores of life.

The Lord has also let me see the privilege of intercessory prayer. The campers here come from a spiritually dead culture. Perhaps the most important thing I can do for them is to pray that God will reveal Himself to them individually. God is using this camp and the people here to reach the hearts of these French young people.

It has been a great opportunity for me this summer in France. I am very grateful for the Lord's leading and the special teaching He has given me in this experience.

Steve Wilson, son of independent Philippine missionaries Mr. and Mrs. Alex Wilson, of Louisville, Kentucky, worked under the North America Mission in Mexico. At the end of July, Steve shared the following with us:

For the last five weeks, I have been living in the world's most populated city, Mexico City. At the time of this writing, I have three more weeks left before I return home. I am here with Spearhead, the summer mission program of NAM. During the mornings of our first four weeks here in Mexico City, all of us who had come for the summer program received Spanish lessons. In the afternoons we had orientation sessions. We heard from different speakers about Mexico and missions and how to relate to the people.

Our main outreach has taken place on the weekends. On Saturdays different groups of us do door-to-door evangelism and/or park evangelism. On Sundays we

sometimes take part in the services of various evangelical churches throughout the city. All of us are paired with another person and live in Mexican homes with Mexican families. We attend and help in the churches where our families attend. Presently, my roommate, Glenn, and I are helping in a vacation Bible school that our church is conducting. Now that our Spanish lessons are over, we have more time to do such things.

We do most of our outreach in teams of ten or twelve. Each team is led by two Spearhead members who have been here in Mexico for the past year. One of the leaders of my team is Bryan alumnus Dick Hart '83.

Susan Goldman, daughter of Rev. and Mrs. David Goldman, Jr., of Columbus, Ohio, served with the North Africa Mission in France and Morocco. Susan shared:

This summer I joined twenty-two students for six weeks to see how the North Africa Mission operates in France and North Africa. After a week of orientation in a village in the mountains of France, we were split into teams. My team went to Montpellier to oversee a Christian literature bookstand at the University. Each morning we met students and had opportunity to share Christ. We had Bible studies and Arabic lessons, went to Arab marketplaces and restaurants, and did some sightseeing.

At the end of two weeks, eleven of us took a bus to Algeciras, Spain, where we caught the ferry to Tangier, Morocco. Because of a new wave of persecution of believers, we could not be involved in direct witness, so our main objective was to observe. Once again we split into groups. I went to Marrakesh for three days and then continued south to Quarzazate. During the week, in which we experienced several sandstorms, we had opportunities to visit Berber homes and sit in on clinics.

In our final week, we made our way back to Marseille for debriefing with the Tunisia team.

Two things stand out to me: how faithful God is and how many people still have not heard of God's love as revealed in Jesus Christ.

Priscilla Collins, daughter of Mr. and Mrs. Malon Collins, of Gar-



Evelyn Ward (left) demonstrating the use of the body as a communicative tool to several Latin youth leaders in one of her street-theatre workshops at the Inaquito Church in Quito, Ecuador, South America



Steve Wilson (back row second left) with his fellow American and Mexican coworkers who labored together teaching vacation Bible school in Mexico City

land, Texas, wrote of her experiences in serving with Central America Mission International:

"Behold, I say to you, lift up your eyes, and look on the fields, that they are white for harvest" (John 4:35b).

This summer I had the opportunity to see the reality of this verse firsthand and gained a deeper sense of my responsibility to missions. I traveled with a team of twenty young adults in a group by the name of P.M.T. (Practical Missionary Training). We went to Costa Rica, Panama, and Honduras, visiting and participating in the urban and rural churches through singing and sharing our testimonies. Living in the homes of both missionaries and nationals, we worked closely with the national Bible Institute students.

Although I was born and reared in a missionary home, this summer has given me a view of missions from a different perspective. As an adult, I am now accountable before God for the things I have seen and the burden I have felt.

I challenge each reader to take a missionary trip if the opportunity is afforded. You too will have the privilege of experiencing the excitement of seeing that the mission field is indeed ripe and waiting for harvesters. "Go ye therefore. . . ."

Don Hilgeman, son of missionary parents Dr. and Mrs. George Hilgeman, of Santa Cruz, Bolivia, South America, served this summer with the Gospel Missionary Union. "M. K." Don wrote as follows:

I arrived in Santa Cruz, Bolivia, after the close of school, not knowing what to expect. I've spent most of my life in Bolivia as a missionary kid, but now I had come back as a summer missionary. I was to start teaching at the Hebron Bible Institute a few days after I arrived. I would teach Personal Evangelism and Bible Customs. As I had been away from Spanish for almost two years, I wondered how difficult it would be to speak effectively. Never having taught adults before, I was concerned about my ability to do so.

Not only did the Lord help me to overcome these two barriers quickly, but I found that I loved teaching. The time passed all too rapidly and soon the six weeks were over. Through personal evangelism, we made contact with many

people, eighteen of whom came to know the Lord.

At the missions conference, I conducted a Bible study on the "Cost of Discipleship" for twelve missionary kids that I had grown up with. On the eighteenth of July, I left for the town of Charagua, where, along with three other missionary kids, we set out to visit seven Guarani villages, some of them in almost inaccessible areas. We walked to the villages with our back packs, covering about ninety miles. Our time was spent mainly in encouraging the believers there. We handed out much literature, preached, sang, visited, and gave testimonies, finding it interesting to be covering some of the trails our parents had covered in years past. This summer has been a time of blessing and growth.

Don is spending the current semester in Israel as a student at the American Institute of Holy Land Studies, of which Bryan is a member.

Libby Kroeze, daughter of Mr. and Mrs. Marinus Kroeze, of Ocean Grove, New Jersey, was engaged in summer mission activities with Teen Missions in Portugal. Her letter of July 22 stated:

It is a great privilege to be here in Portugal serving the Lord under Teen Missions. This is my fourth summer with this organization, but my first as a head leader. My team consists of four other leaders as well as twenty-four teen-agers from all over the United States and Canada.

Our project for the summer is to build a dormitory for a Christian camp here in Sintra. It is exciting to watch the building grow daily. It is even more exciting, however, to see the spiritual growth in the teen-agers. Our day is made up not only of eight hours of work, but also of private devotions, memory work, Bible study, singing, and contact with the people in the area.

Weekends provide a good opportunity for witnessing through puppets, songs, and testimonies as we visit in nearby towns.

My main responsibilities as a head leader are cooking, shopping, keeping the finances and paper work in order, discipline of the teens, taking care of the sick and keeping things running smoothly. Though this has been a big responsibility for me, it has caused me to grow in the Lord and to trust Him more.

I am thankful to those at Bryan who have become a part of this ministry through their financial and prayer support. I am confident that the work being done in the lives of these teen-agers as they experience the mission field will have an effect on many when they return home.

Naomi Crandall, daughter of Mr. and Mrs. Theodore Crandall, of Cuiaba, Brazil, South America, served with Wycliffe Bible Translators. Naomi wrote of her summer mission work as follows:

This summer I was in Cuiaba, Brazil, as a guest helper with Wycliffe Bible Translators. Most of my time was spent in typing on the word processor. My first job was to type the book of Revelation in the Rikbaktza Indian language. Since I didn't understand what I was typing, it was also interesting to type the English translation of it as well. Words such as *candlesticks* and *trumpet* had to be translated as *hut lights* and *big flute* in order for them to have meaning to the Indians. This experience enabled me to see some of the complications that translators face.

The highlight of my summer was when I was able to go into the Mamainde tribe for two weeks. The translator there taught me the basic rules for reading their language. Then by communicating to them through the national language of Portuguese, I was able to help teach about thirty children and adults in the school. I helped by checking their math work, instructing them in writing, and listening to and correcting them as they read in the Mamainde language.

I especially enjoyed building friendships with the younger children who were always teasing me by talking about me in their own language so that I could not understand them. Overall, I really enjoyed my time with them and the opportunity to get to learn of a more primitive culture.

Lori Emmott, daughter of Mrs. Louise Emmott, accounts payable clerk at Bryan College, served in Barcelona, Spain, under Greater Europe Mission. Lori shared the following insights with us:

One word which would describe my summer experience is *wonderful!* I learned so many new things. What stood out the most to me is the tremendous need to share Christ in Europe. Spain is a predominately Roman Catholic coun-

try. In fact, 95 percent of the people of Spain consider themselves Catholic, but only about 10 percent practice their religion. Only one in a thousand is an evangelical Christian, which is about one-tenth of 1 percent of the population. These facts are staggering but very real.

It is very difficult to begin an evangelical work in Spain because anything not Catholic is considered a cult. Though the Spanish people do not practice their faith, they are not quite ready to accept Christianity as we know it. Spain is, however, an open door; and many evangelical missions are beginning to make progress.

Because of my limited vocabulary, I was involved in only a small amount of personal evangelism work, but I did have opportunity to see the work of the Lord being done. I worked behind the scenes at the Spanish Bible Institute, a type of seminary, where young men and women are trained in the Word and in a deeper knowledge of Christ in order to do Christian work.

My time in Spain, which went by very quickly, I consider very profitable, for I have experienced a new culture, made new friends, and, most importantly, I have a new perspective on how to pray for Spain and its people. I now have a real love for this country and a deep desire to see these people reached for Christ.

Ginger Gentry, daughter of Mr. and Mrs. Edgar Gentry, of Knoxville, Tennessee, spent the summer in Korea. Ginger gave the fol-

lowing account of her summer mission involvement:

I had the privilege of spending my summer in Korea with Mission to the World of the Presbyterian Church in America. The overall purpose of my team's being in Korea was to teach English to Korean Christians who are planning to be missionaries.

The first four weeks that I was in Korea were spent at the Missionary Training Institute teaching English. The afternoons were devoted to English classes and the mornings and evenings to sessions given by speakers from around the world.

There were fourteen Americans on my team, and we were able to have a variety of living experiences. While at MTI we lived with the Korean trainees in classrooms adapted for living; however, on the weekends, we were guests in the homes of the various trainees. I am thankful for each of these experiences. I saw much more of the culture than I would have by staying in one place, and I was stretched in so many different directions that I had to learn to depend upon God alone.

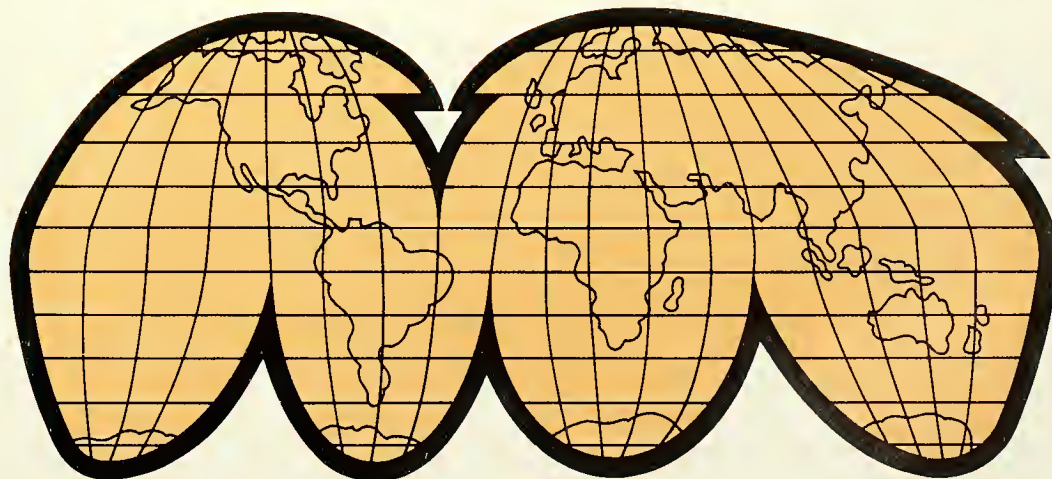
During the second month in Korea, my team split up to live individually with the trainees who would be going as missionaries soon. I was able to live with Kim Bock Hyang in a small village, Chung Fu, on Findo Island. This village of farmers, who spend most of their time in the fields, had only thirty homes. Daily living took up more time than in the States be-

cause we didn't have running water or other conveniences. However, there was still time to visit with the people and go into the town to give testimonies. Since Miss Kim is an evangelist, I had the opportunity to attend many church services and home meetings. The people couldn't have been more friendly.

The Lord taught me much about myself, His Word, and Himself—things I don't believe I would have learned at home. I do praise God for all He has done for me.

With these testimonials fresh in mind, we repeat the final paragraph from the February brochure: "Bryan students are engaged in preparation for their future. But they are not waiting to serve the Lord someday; Bryan students are **SERVING NOW!**" Mark Jones, a senior majoring in Christian Education and the accompanist for the Bryan Messengers for 1984-85, said, "I figure if I don't serve the Lord while I'm here at Bryan, chances are that I never will after I graduate; so I teach a Bible class for eight- and nine-year-olds."

EDITOR'S NOTE: Many additional Bryan students were involved in Christian service throughout the summer months in vacation Bible schools, Christian camps, and other activities in their local churches. We are pleased about our students' involvement in sharing the Gospel at home and abroad.



Living Tributes

June 16 to September 30, 1984

Donors	In Memory of	Donors	In Memory of
Dr. and Mrs. John B. Bartlett	Mrs. Vivian Rodgers	Mr. and Mrs. Herbert M. Hamilton	Mr. Sanford Eugene Nelms
Mr. and Mrs. Franklin E. Glass		Mr. and Mrs. W. C. Hilleary	Mrs. Mary Barron Delozier
Eastern Airlines Silverliners		Mary E. McCormick	
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Spring City Women's Club		Dr. and Mrs. John B. Bartlett	Lee Conley
Mrs. Hugh L. Torbett		Dr. and Mrs. John B. Bartlett	Louise Hodges
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Mr. John Shalanko	*Richard Cole	Donor	In Honor of
Mr. and Mrs. James Soyster		Mr. and Mrs. Kenneth Hurley	Mrs. Maud Colvin — 97th birthday
Mr. and Mrs. David P. Bouchard	Mr. Finley Ward	Mrs. Judson Rudd	Mr. and Mrs. Gerald Rudd — 50th
Mrs. Mary G. Bryson	Mrs. Margaret B. Beck		Anniversary

*Living Tribute gifts designated to a specific scholarship.

IN HONOR OF MR. AND MRS. FRANK SCHMICKL

Mrs. F. H. Abel	Mrs. Wilma Harrow	Mr. and Mrs. Ben Purser, Sr.
Mr. and Mrs. Vern Archer	Dr. and Mrs. Willard L. Henning	Mrs. J. C. Roberts
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Mr. and Mrs. Ralph Green	Mr. and Mrs. Alvin Pitts	Mrs. Betty Wynsema
Mrs. W. L. Groves	Mrs. Ralph Porter	Mr. and Mrs. Kermit Zopfi



Fiftieth Anniversary

When You Need to Remember

A couple celebrates a special anniversary. There is a birthday, graduation, promotion, or significant accomplishment. A friend or loved one has passed away. You want to remember and honor someone in a meaningful and lasting manner.

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a gift to Bryan College. It helps provide a quality Christian education for young men and women at Bryan who are preparing to serve the Lord. The amount of the gift remains confidential. The person honored or the family of the person honored is notified. Special recognition is made in our quarterly periodical, BRYAN LIFE. Your living tribute gift is tax-deductible.

Send acknowledgment to:

Name _____

Street _____

City _____ State _____ Zip _____

B-1000 ENDOWMENT PROGRAM

The Board of Trustees took action at its April meeting to authorize and launch a fund-raising campaign to add one million dollars to the existing college endowment. Successful completion of this effort will double our present endowment, which on June 30 had a current market value of \$1,060,000.

By definition, *endowment* denotes funds held in assets external to the college and having the primary function of contributing revenue for operations. The term *endowment* implies expectation and projection of the long-term continuity of this support function. Because the funds held in endowment are invested rather than being spent, they continue to generate additional income annually.

Between 1925 and 1950, endowment productivity was cut in half by a sharp decline in interest rates. In the late 1940s and 50s, an average return of about 3 percent was all that could be expected. In recent times that earning capacity has improved significantly, even on short-range basis, so that a more favorable continuing return on endowment investments is now generally anticipated. The support for annual operations can be substantially improved as our endowment principal is increased by one million dollars.

For many years, the college has depended primarily on annual giving to bridge the sizable gap between tuition receipts and the actual dollars spent to provide a student's education. In the current 1984-85 school year, this gap has been projected at an average of \$1,000 per student, with the grand total in excess of one-half million dollars. Increased endowment can lessen the dependence of the budget on regular an-

nual gift income and make part of this annual giving available to strengthen the educational program rather than merely maintain it.

Another financial problem we face is the increasing impact of inflation. Naturally, neither the inflation factor nor the tuition gap can be passed along in entirety to the student in the form of higher tuition increases. It is vital that Bryan College remain affordable for young men and women who seek a distinctively Christian education.

As taxpayers, you and I involuntarily support the public college and university system with little or no influence as to what is taught to students in the way of content or values. If Bryan were a public institution, the government would pay most of the bill but offer a secular humanistic education. As an independent Christian college, Bryan offers the individual the opportunity to choose to support a school in accord with Christian beliefs and values. Bryan College is free to provide a Christ-centered education because of faithful friends who endorse through their financial support the mission and objectives of the college. What helps to make Bryan a distinctively Christian school is *who* picks up the tab!

Will you give thoughtful and prayerful consideration to the B-1000 Program and the possibility of assisting Bryan College as we seek to be effective and wise in our stewardship for the glory of God and the benefit of our students? By filling out and returning the response form below, you may receive information about the **B-1000 Endowment Program** on a no-obligation basis.

Stuart C. Meissner
Director of College Advancement
BRYAN COLLEGE
Box 7000
Dayton, TN 37321-7000
615/775-2041

Dear Mr. Meissner:

- ☐ Please send the descriptive brochure on the subject of the B-1000 Endowment Program.
- ☐ Please write or call for a personal discussion of the B-1000 Endowment Program.

I understand that my expression of interest in the program does not obligate me to participate but is for my information and prayerful consideration.

Name _____ Telephone () _____
Address _____
City _____ State _____ Zip _____

CAMPUS REVIEW

FACULTY AND STAFF SUMMER MINISTRIES

Dr. Phillip E. Lestmann, associate professor of mathematics, taught first and second graders in vacation Bible school at the Grace Bible Church in Dayton. Dr. Lestmann has also been actively engaged in the formation of a local Christian Businessman's Committee (CBMC).

Glen H. Liebig, director of admissions, was involved for the eleventh year in the vacation Bible school ministry for migrant workers who come to Rhea County each year to harvest tomatoes. Classes are held with lessons taught in both English and Spanish. Over the years a number have made professions of faith, and some have become active members in area churches. One convert of several years ago is now in seminary preparing for the ministry.

Fred Bedford, assistant professor of modern languages, also taught adult classes in Spanish with Mr. Liebig. Last year Mr. Bedford taught a group of Haitians in French.

Dr. William E. Brown, assistant professor of Bible, chaperoned a group of thirty adults and young people from Texas to work in a mission school in northern New Mexico.

Dr. Billy R. Lewter, associate professor of psychology, conducted a seminar sponsored by the Rhea

County juvenile court for couples in the community who provide homes for juveniles who have been arrested and are awaiting trial and placement. These seminars dealt with crisis counseling. Dr. Lewter also spoke on "Wisdom for Family Relationships" at a pastors' conference in Louisville, Kentucky; and he conducted sessions on family problems at a church in Winchester, Kentucky, and in two churches in Johnson City, Tennessee.

Dr. Karl E. Keefer, vice-president for academic affairs and professor of education and psychology, with his wife, Sue, spent a number of weeks in Europe in May and June. Although this was primarily a personal visit with their son, Tom, and his wife, Ann, both Bryan graduates, it turned out to be a missionary tour. Tom and Ann are serving as church planters under Bible Christian Union, in the Frankfurt area of Germany. Besides seeing the work in which their own children are involved, the Keefers spent a week at the biennial European-wide conference of Bible Christian Union, which was held in Holland. There they heard reports of BCU's work throughout Europe. Another week was spent in the Alsace area of France with missionary friends serving under Christian Nationals Evangelism Commission; and while there, they visited a number

of other missionaries and mission works in France and Germany. Still another week was spent in Italy, seeing BCU missionaries and observing mission outreach in the area north of Venice.

Dr. Keefer writes, "Our exposure to what God is doing in other lands and cultures was a mind-stretching and prayer-yielding experience. We are praying more understandingly and faithfully for the outreach of the gospel in every land because of last summer's trip."

Dr. Brian C. Richardson, professor of Christian Education and pastor of the Sale Creek (Tennessee) Independent Presbyterian Church, addressed the curriculum writers of the David C. Cook Publishing Company at Elgin, Illinois. Dr. Richardson also taught eighth graders in vacation Bible school in his own church; and he was also featured as the spiritual life speaker at a family camp at Conference Point, Lake Geneva, Wisconsin.

Richard E. Hill, associate professor of business, spent most of the summer helping in the ministry of Bethel Bible Village, a Christian home for children whose parents are in prison. Mr. Hill set up field trips to attractions in nearby Chattanooga. He also taught swimming, lifesaving, riflery, archery, and racquetball.

FACULTY AND STAFF APPOINTMENTS

Mr. Paul Ardelean has been appointed dean of men and athletic



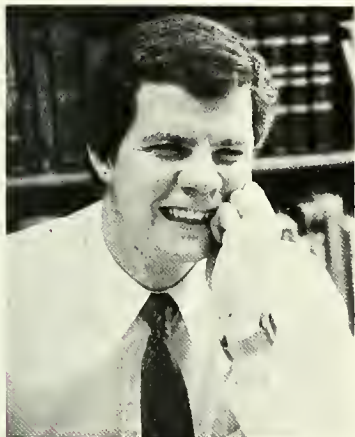
director, with the rank of assistant professor. A student at Bryan from 1951 to 1953, Mr. Ardelean holds the B.A. from the University of Michigan and the M.A. from Eastern Michigan University. His experience includes fourteen and one-half years of teaching in the public schools of Michigan; eleven years in Brazil in varied positions as teacher, athletic coach, and administrator; and in 1983-84

as a teacher and administrator at Plymouth Christian Academy, Canton, Michigan. In Brazil he was associated for ten years with the American School of Brasilia, the last three years as superintendent. Mrs. Ardelean teaches at Rhea Elementary School. Their two daughters have graduated from Bryan, and their son is currently enrolled.



Miss Jo Ellen Zumbrun has joined the Bryan family as dean of women. Miss Zumbrun attended Lancaster Bible College, where she received her B.S. in Bible with a minor in Christian Education, and Millersville University, where she earned her M.Ed. in Counselor Education. Miss Zumbrun comes to Bryan from working at Moody Bible Institute, where she served as counseling dean, assistant dean of students, and student activities coordinator.

Dr. William E. Brown has joined the faculty as assistant professor of Bible. Dr. Brown is a graduate of the University of South Florida with a B.A. in mathematics and holds both the Th.M. and Th.D. degrees from Dallas Theological



Seminary. He has worked in prison and drug counseling, community evangelism, and publishing. Since 1977 he has been associate pastor of the First United Methodist Church of Farmersville, Texas.

Mr. Tom Davis, of Dayton, is teaching Newspaper Writing Workshop and supervising the production of the student newspaper, the *Triangle*, during Miss Brynoff's absence. Mr. Davis has the B.A. and M.A. degrees from the University of South Carolina

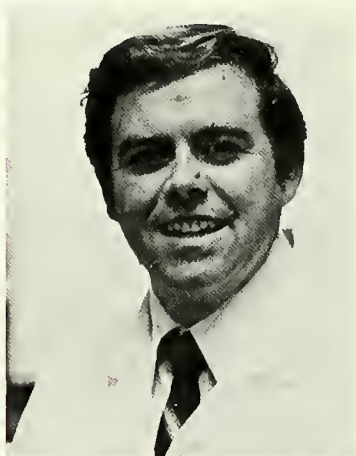
and has had experience in newspaper editing and writing.

Mr. T. Keith Callis has been employed on a one-year appointment as instructor in English during the sabbatical leave of Miss



Betty Brynoff, assistant professor of English, who is working on her doctorate. Mr. Callis has the B.A. in English from Lambuth College (Jackson, Tennessee) and the M.A. in English from Memphis State University. He has taken doctoral level work in English at the University of Utah and has recently completed an M.A. in New Testament at Wheaton College.

Dr. T. Gordon Scott has been appointed associate professor of chemistry. Dr. Scott has taught at the University of Illinois, Oberlin College, the University of California at Santa Barbara, Westminster



Academy in Philadelphia, and most recently at Alderson-Broadus College in West Virginia. He has the B.A. degree from the University of Pennsylvania, the

B.A. and M.A. from Cambridge University (England), and the Ph.D. from the University of Illinois, where his major was organic chemistry, with a minor in biochemistry.

Additional staff appointments include **Miss Hilda DeKlerk '83** as residence director in Long Residence Hall, now a women's dormitory, and secretary in the Student Personnel Office; **Jonathan F. Farris '81** and **Miss Juanita Fowler '80** as counselors in the Admissions Department; and **Mrs. Kathy Parks** as secretary in the Records Office.

WOODLEE-EWING RESIDENCE HALL OPENS

The Bryan campus is greatly enhanced by the completed 174-bed Woodlee-Ewing men's residence hall which opened for occupancy with the start of the new school year. The progress of this newest facility has been reported in *BRYAN LIFE* from the ground breaking in March of 1983 to the naming of this residence in January of 1984 to honor Mrs. Sarah Ewing Woodlee, of Dayton, and her late husband, Chancellor Glenn W. Woodlee.

Although an open house for the viewing of Woodlee-Ewing was held August 19 for area friends, the date of the formal dedication is yet to be announced.

A pictorially guided tour of Woodlee-Ewing will appear in the next issue of *BRYAN LIFE*.



Several animal prints by artist Richard Timms were used in the decorating of the four lobby areas of Woodlee-Ewing men's residence hall. One of these is pictured here with Mrs. Joe Torbett, of Spring City, Tennessee, whose brother, the late Lee Conley of Lafayette, Georgia, gave a Richard Timms collection to the college.

1984-85 BRYAN ACTIVITIES

October 5-6

HOME COMING

October 7-8

Board of Trustees and
National Advisory Council Meeting

October 12

Presentation of the *Elijah*

October 25-26

COLLEGE CARAVAN
(for high-school juniors and seniors)

November 2-3

HILLTOP PLAYERS

November 17-25

THANKSGIVING VACATION

December 3-5, 7, 10

FILM: SCHAEFFER SERIES
"Whatever Happened to the Human Race?"

December 22-January 7

CHRISTMAS VACATION

February 3-5

Board of Trustees Meeting

February 16

Valentine Banquet

March 9-18

SPRING VACATION

April 4-5

COLLEGE CARAVAN

April 12

Junior-Senior Banquet

April 26-27

Board of Trustees

May 3

Honors Day Assembly

May 10

Senior Vespers

May 11

COMMENCEMENT

VISITING SPEAKERS

October 15-16

STALEY LECTURES I
Dr. Haddon Robinson, President
Conservative Baptist Seminary
Denver, Colorado

October 24

DAY OF PRAYER
Rev. Lud Golz, Pastor
Fellowship Bible Church
Chagrin Falls, Ohio

October 30-31

Rev. Robert Alderman, Pastor
Shenandoah Baptist Church
Roanoke, Virginia

November 12-13

Don Lonie
High-school Lecturer
Farmington Hills, Michigan

November 26-27

BIBLE DOCTRINE SERIES
Dr. Robert Countess
Loewe Belfort Projects
Huntsville, Alabama

January 9-11

MISSIONS CONFERENCE
Dr. Hudson Taylor, III
Dr. Larry E. Keyes
Rev. Carl J. Johansson

January 29-30

CHRISTIAN WOMAN SERIES
Mrs. Laura Barge
Macon, Mississippi

February 18-20

NATURAL SCIENCE LECTURES
Dr. Paul Brand, Chief of Rehabilitation
U.S. Public Health Service Hospital
Carrville, Louisiana

February 26

DAY OF PRAYER
Rev. John Willett, Pastor
Westover Presbyterian Church
Greensboro, North Carolina

April 8-10

STALEY LECTURES II
Carl Armerding II, Principal
Regents College
Vancouver, British Columbia

April 15-16

Dr. Gary Collins, Psychologist
Trinity Evangelical Divinity School
Deerfield, Illinois

April 23-24

Rev. Charles Davis, Campus Representative
African Inland Mission International
Vinton, Virginia

April 29-30, May 1

Rev. Mark Corts, Pastor
Calvary Baptist Church
Winston-Salem, North Carolina

May 14-16

PASTORS' CONFERENCE
Dr. Manford George Gutzke
"The Bible for You"
Atlanta, Georgia

(Other speakers to be announced)

When in need of a special speaker, program, or musical group for your church, school, or civic organization write:

Bryan Speakers' Bureau

Bryan College

Box 7000

Dayton, TN 37321-7000

BRYAN LIFE

WINTER 1984



WHO IS MY NEIGHBOR?
PICTORIAL TOUR OF WOODLEE-EWING
ROTC AT BRYAN

BRYAN LIFE

MAGAZINE

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Additional photos by Jonathan Lewter and John Weyant.

Volume 10

Winter 1984

Number 2

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EDITORIAL



With this issue we greet the new year, and you, our supporting friends, who help to make Bryan possible. I call your special attention to the admissions ad. Perhaps you will want to pass this along to some high-school student who ought to consider Bryan in choosing a college. As the previous issue of our magazine featured Christian vocations in what we call full-time Christian service, so this issue contains two articles about other kinds of careers in which one may also serve God as a full-time Christian. And Dr. Robinson's message is a searching exegesis of the opportunity which is wide open to all of us: serving others who are in need.

Theodore C. Mercer
President

Happy New Year

I said to the man who stood at the gate of the year: "Give me a light that I may tread safely into the unknown." And He replied: "Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than a known way." So I went forth, and finding the Hand of God, trod gladly into the night. And He led me. . . .

1984

"Hitherto Hath the Lord Helped Us" (I Samuel 7:12b)

A 1984 graduating class of 103 and Fiftieth Anniversary Celebration of the first class, 1934

A balanced budget in the current operating fund on June 30

Reaffirmation of accreditation by the Southern Association of Colleges and Schools

Reaffirmation of approval for teacher education by the Tennessee State Department of Education

Approval by Association of Christian Schools International for Bryan graduates to teach in ACSI schools

Necessary renovation of food-service area after sixteen years

Occupation of Woodlee-Ewing, new men's residence hall

1985

GOALS AND CHALLENGES

- Retrieve the enrollment drop of 1984
- Achieve a balanced budget
- Continue B-1000 campaign for the endowment
- Work out long-term financing for physical plant indebtedness
- Make Bryan better known in the larger evangelical community

OUR RENEWED COMMITMENT

- to that basic general education in the liberal arts which is the hallmark of the truly educated person
- to an academic program of excellence in a balanced social environment
- to the integration of faith, learning, and life, with "Christ Above All" as the goal

Living Tributes

October 1 to December 12, 1984

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Mr. and Mrs. John W. Jenkins

*Living Tribute gifts designated to a specific scholarship.

When You Need to Remember

A couple celebrates a special anniversary. There is a birthday, graduation, promotion, or significant accomplishment. A friend or loved one has passed away. You want to remember and honor someone in a meaningful and lasting manner.

A **living tribute** is a personal and private way of making a gift to Bryan College. It helps provide a quality Christian education for young men and women at Bryan who are preparing to serve the Lord. The amount of the gift remains confidential. The person honored or the family of the person honored is notified. Special recognition is made in our quarterly periodical, *BRYAN LIFE*. Your **living tribute** gift is tax-deductible.

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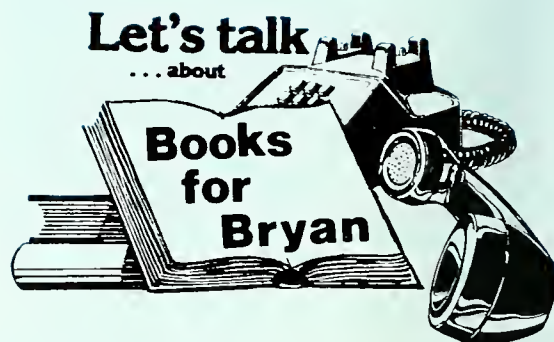
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**EXPECT AN IMPORTANT
CALL SOON!**

During the month of February, members of the Bryan family will participate in a *national phonathon*.

Students, faculty, staff, and alumni will call friends and alumni of the college asking for help in the purchase of new books for the library.

The library's resources must be improved to insure a quality collection and to provide adequate research materials for our students and faculty.

The Southern Association of Colleges and Schools has recently evaluated the college for reaffirmation of accreditation. This reaffirmation was granted. However, as part of the evaluation, the visiting committee recommended that the current collection of library holdings be expanded above the present level of 80,000 through an ongoing acquisition of new and replacement volumes.

We look forward to our phone visit with you.



Dr. Haddon Robinson talks with Glenn McClain.

WHO IS MY NEIGHBOR?

by Dr. Haddon Robinson

If I were to ask you what God requires of you in your relationship to Him, some of you might answer in the words of Deuteronomy 6:5: "You shall love the Lord your God with all your heart and with all your soul and with all your might." You would be absolutely right.

If I were to ask you what God requires of you in your relationship to your neighbor, I think you might answer even more rapidly that your responsibility is to love him, too. The New Testament would be in hearty agreement. Paul says that love is the fulfilling of the law, that the fruit of the spirit is love. When he wrote to the congregation in Rome, he told them that they were to owe no man anything except to love one another.

A third question—Do you love God?—might be a bit more difficult. I imagine that you would think about it and say, "Yes, deep down inside I think I do love God." On the surface at least there is little that I could do to prove you wrong. For in a way your love for God is an intensely personal thing, something known to you and something known to Him.

But if I were to ask you a fourth question—Do you love your neighbor?—that might prove to be the most difficult. You might think about it and say, "It depends. Who is my neighbor? Are you talking about my roommate or some of the folks who live across the hall? Or how about the people who live down in Dayton?" Why stop there? Why not take in all the people in Tennessee? Why stop at the state line? Why not just take in all the people in the United States and before long you could have 240,000,000 neighbors. You might say to me, "I don't think I can answer your question. I don't know who my neighbor is."

It is interesting that essentially this same conversation comes to us from the tenth chapter of Luke. In Luke 10:25 we are told that a lawyer came to question Jesus. He was not much in earnest. In fact, what he wanted to do was sharpen his intellect on the razor strap of argument and to increase his standing as a scholar at the expense of a dull Galilean peasant. So he had the whole conversation mapped out in his notebook at home. He knew how he would begin and imagined how Jesus would answer and then how he would reply. It wasn't long before, in his mind, at least, he had Jesus in a kind of intellectual checkmate.

In verse 25 of Luke 10, he begins with one of the greatest questions that mankind has ever faced. Ten thousand philosophies lie strewn along its path. He

begins by asking, "Teacher, what must I do to inherit eternal life?" Now I admire Jesus' restraint. Jesus doesn't say to him, "That's a stupid question—What must I do to inherit eternal life? If you are really talking about an inheritance, you don't do anything for it. Somebody wills it to you and then dies so that you can have it. All you have to do is to accept it." But Jesus doesn't say that. Instead Jesus says, "You're a lawyer; that is, you know the Old Testament Law. What do you think it teaches?" I think this theologian was deeply disappointed at Jesus' reply. Here he had come hoping for theological dialogue, and Jesus was treating him like Ned in the first reader. Just about anybody who grew up in the midst of the people of God knew the answer to that question. So he blurts out the reply: "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." Jesus says, "That is a good answer. You keep doing that and you'll live."

Suddenly this lawyer recognizes that he has sprung his own trap. He is like a schoolboy allowed to make up his own examination. Then he proceeds to flunk it. He has no problem with the part about God. Just about anybody in the community knows how religious he is. It is that part about his neighbor that gets under his skin. About that he is not quite so sure. And so he does in his day what you and I have done scores of times in ours. Face to face with the requirement of God, he asks for a definition of terms. Seeking to justify himself, he asks, "And who is my neighbor?" We've done that. How many times do we come up against what the Bible is telling us to do; and then, instead of doing it, we get a discussion group started. If we can talk about it long enough in just the right way instead of bending our lives to the Scriptures, we can twist the Scriptures a bit to fit our lives. That is the spirit in which he asks the question "Who is my neighbor?"

When Jesus answers the question, he does not do so by giving this man a long theological definition of *neighbor love*. He doesn't even tell him that there are four Greek words for *love*. Instead he simply tells him the story of the Good Samaritan. It is one of those stories that lie like a booby trap on the pages of the New Testament. You pick it up and it seems almost like a child's toy. You have seen it so often. You've handled it before. But there is a way in which, as you turn it over in your mind, it explodes and almost tears you apart.

In order to answer the question "Who is my neighbor?" Jesus took this theologian out of his world, out of the world of theory and theology, and took him into another world. He took him into a world known to ambulance drivers and police sergeants and people who work in emergency rooms in hospitals. It was in that world that he found the answer to the question "Who is my neighbor?"

If we are to get the answer to the question from this story, one thing is absolutely essential: that we have the right point of view. It was Helmut Thielicke, the noted German theologian, who said that in studying these stories of Jesus the viewpoint is everything.

In order to answer the question "Who is my neighbor?" we must decide on whose point of view we are going to take. One point of view that we might take is that of the man who was beaten up by muggers and left to die by the side of the road. I can imagine going up to him as he is lying there in a pool of blood and saying to him, "Pardon me, sir. We're doing a kind of religious survey. From your perspective down there, who would you say is your neighbor? If the man is able to grunt out a reply, I suspect that his answer will be as wide as the world: "Just about anybody coming down the Jericho Road, just about anybody willing to stop, just about anybody willing to lend a hand." That's the way it is. We're driving down the highway and our car comes chugging to a halt and we pull to the side of the road. We don't have the tools or the skill to know to get the thing fixed. Just about anybody coming down the highway, just about anyone willing to stop and lend a hand qualifies completely as a neighbor. When the other fellow's car has come chugging to a stop and mine is doing pretty well, I can sit behind the wheel of that car and define *neighbor* with all of the preciseness of a shyster lawyer.

Clearly the two people who occupy center stage in this story are a priest and a Levite. That poor wretch lying beside the road would have placed them at the top of the list as candidates for neighbors. Tradition tells us that before those men left their homes in the morning they would recite those two great verses of Scripture: "You shall love the Lord your God with all your heart and with all your soul and with all your might" (Deut. 6:5) and "You shall love your neighbor as yourself" (Lev. 19:18b). Then before they crawled into bed at night, they would repeat those two great texts again. Who then would better qualify as neighbor than these two men who knew those verses?

But Jesus said that the priest came down the road, he saw the man, and he passed by on the other side. It's somewhat difficult to identify with somebody like that, isn't it? It is somewhat difficult to understand why any human being could pass by another human being who is in such desperate need as that.

If that is the way you think, chances are you are still outside the story looking in. I'm sure that the priest had some good reasons for doing what he did. Because he was a religious type, I suspect that they were religious reasons. Back in the Old Testament, the Law said that if a priest touched a dead body he became ceremonially defiled. That meant that before he could go back to the worship in the temple or in the tabernacle he had to go through the rites of cleansing. He had to offer an expensive sacrifice. He had to do these rites, and I suspect what might have gone through his mind was something like this: "You know I'd really like to stop, but it would be just my luck for him to die in my arms; and then I'd have to go through the rites of cleansing, and people would ask questions. Or even worse, they might not ask questions but wonder what I did. It would hurt my ministry."

Now I don't know that he thought that way. I do know, however, that, whether he thought that way or not, we

sometimes do. There has been in the church of Jesus Christ a doctrine which we sometimes call the "doctrine of separation," which spins itself out in the following reasoning. As Christians we are called to live holy lives. That means that there are things that we cannot do. There is a life style that we cannot embrace. Then the logic is that there are people out there in society that do those things and live that kind of life style. In order to live a holy life, we separate not only from those unholy activities but also from those unholy people. Often it is in the name of holiness that we pass by the people in our Jericho Road who are in need of our help.

The second man down the road was a Levite. If the priest was like the pastor in the temple, then the Levite was like the assistant pastor. He was in charge of the scrolls and the vessels, and of course he ministered. Jesus said that he too came, he too looked, and he too passed by on the other side. Again we are left to wonder what went through his mind. Perhaps he thought "like priest, like people; like pastor, like assistant pastor. If the pastor doesn't have time to stop, I'm busier than he is. I can't stop." Perhaps he thought, "I'm on my way to Jerusalem to deliver my lecture on neighbor love. There are going to be a couple of hundred people there to hear what I have to say. What I think I'll do is jot this man down on a 3 x 5 card and I'll use him as an illustration. In fact, I'll challenge the young people to start a Jericho Road Mission Society. We'll get this thing organized and challenge them to come out here and help people who get beat up on the Jericho Road."

Again I don't know that he thought that way. What I do know is that, whether he thought that way or not, we sometimes do. It is a kind of arithmetic that was spawned in the counting rooms of hell. It is so interested in reaching the masses that it never gets down to reaching an individual. It is the kind of arithmetic that is always trying to take a world for God but never gets down to taking a man or a woman for God. It is the arithmetic that is willing to cross oceans but somehow never makes it across the street. It is the kind of arithmetic that is always interested in multitudes and never in the man.

The third man down the road was a Samaritan. If this wounded stranger had made his list of candidates for neighbor with the priest and Levite at the top of the list, then the Samaritan would have been at the bottom of the list. The Jews and the Samaritans hated each other with a deep, long-standing hatred. In fact, whenever a Jew talked about a Samaritan, he called him a "dog." Everyone knew exactly who was meant. Jesus said that when the Samaritan came down the road and saw the man he was filled with compassion. He got down in the dirt by the side of the road and took out oil and wine and cleansed the wounds and bandaged them. He then took the man on his donkey to a hotel. He sat up with him through the night. The next morning he paid the room rent and became surety for anything else that was owed.

Having told the story, Jesus says to this lawyer, "Now tell me which of those three men, the two that knew the verses or the one that stopped and helped, proved to be neighbor to the man that was in need." He, not willing to take the name "Samaritan" on his lips, said, "The one who showed mercy." Jesus said, "Go; keep on doing likewise."

From the story of the Good Samaritan, we get the answer to the question "Who is my neighbor?" The answer is as simple as it is sublime. What Jesus is saying is simply this: "Your neighbor is anyone whose need you see, whose need you are in a position to meet." It is as simple and as noble as that. My neighbor is anyone whose need I see, whose need God has put me in a position to meet. There are some things that we often put into the definition of

neighbor that Jesus obviously excludes. For example, your neighbor may be somebody you do not know. There is no evidence that this Jew or Samaritan had ever met each other before. One of the marks of the love of Jesus Christ and His people is that for decades men and women have gone to other cultures to learn languages that they did not know in order to reach people they had not seen simply because there was a need and they felt that they could meet it.

Your neighbor may be not only unknown but also unfriendly. The Jews and the Samaritans were bitter enemies. Your neighbor may be a person that you don't get along with very well. Your neighbor may be somebody who slams the door in your face when you go to visit him or doesn't appreciate all that you are trying to do. It may be somebody with whom you have a personality conflict.

Your neighbor may be unlovely. There really isn't much attractive about a man lying in a pool of blood beside a dirt road. Your neighbor may have a life style or a hair style or a language style that you don't approve of. It might be something that is really offensive to you.

Your neighbor may be unrewarding. Again there is no evidence that the Jew ever paid the Samaritan back for what he had done. There has been in the church of Christ, and I say it to our shame, a love that is just self-service, which says: "I want to reach out to people, not because of what I can do for them but because of what they can do for me. After all, the statistics have been looking a bit weak, and I certainly would like to get more folks in the church. The budget is heavy to carry, and I'd certainly like to get some more folks in to help me carry the budget." But Jesus is saying that your neighbor is anyone whose need you see, whose need God puts you in a position to meet.

If you look at the story, it is clear that there are some things involved in the cost of being a neighbor. One cost is that of time and involvement. My wife, Bonnie, and I have enjoyed twenty-eight wonderfully happy years of marriage. Along the line, however, we've had some times of tension. One kind of tension we have is when we go on trips. If you are a man you will probably understand what I mean when I say that the purpose of getting into the car is to get to the destination. Six hundred miles a day is about right. My wife has never understood that fact. Because she likes to stop and read historical markers and I'm willing to stop only at a gas station or Howard Johnson's along the way, there is always some tension. The Samaritan was on his way to a destination. The Jericho Road was one of the most dangerous highways of antiquity. You didn't get on that road to go on a Sunday afternoon joy ride. Yet he was willing to stop. He was willing to take time in order to be a neighbor to this man who had need. Like you, I live a hectic and hurried, and sometimes harassed, life. I'd like to vote for the candidate who would give me the eight-day week or the twenty-six-hour day. The easiest thing for me to do is to put a check in the plate and let somebody else do the work. Sometimes, however, to be a neighbor means that I have to get involved at the point of need myself.

It also costs money to be a neighbor. This Samaritan put out two silver coins, two denarii. One denarius was equal to one day's wage for a manual laborer. This fellow laid two of them on the counter. And what is more, he became surety for anything else that was owed. He gave money, he took time, and he got involved with somebody that was unknown, someone that was unfriendly, someone that was unlovely, someone that was unrewarding. Your neighbor is anyone whose need you see, whose need you are in a position to meet.

There is a hook in that, though, in the statement "My

neighbor is anyone whose need I see." As you look at the story, it is quite clear that all three of these men saw the same thing. In fact, Jesus almost underlines it for us. That is, all three saw a man who had been beaten up by robbers, stripped of his clothes, and left to die by the side of the highway. But, then again, they really didn't see the same thing, did they? One man might have seen a ceremonial defilement. Another might have seen a sermon illustration. Only one saw his neighbor.

I believe that embedded in this story is a deeper lesson. That is that what you are, determines what you see. That's a great lesson in life. You and I go to an art museum; you know and appreciate art, and I am something of a clod. We stop in front of a picture. You say to me, "Robinson, that's art!" I look at the picture and say, "That's art?" It's the same picture. The difference isn't up there on the wall; the difference is within us. What I am, will determine what I see.

I think that is what Jesus is driving at with this young theologian. He was sure he had God in a nice, neat little package all wrapped up in his back pocket. Jesus was saying that if you are asking me questions that are designed to define your neighbor out of your life, you have told me two things: you don't know very much about neighbor love, and you don't know much about loving God either. The same love that enables you to love the Father in heaven enables you to love those who are part of the family and those that He has created on earth. What you are, will determine what you see; and what you see, will determine what you do.

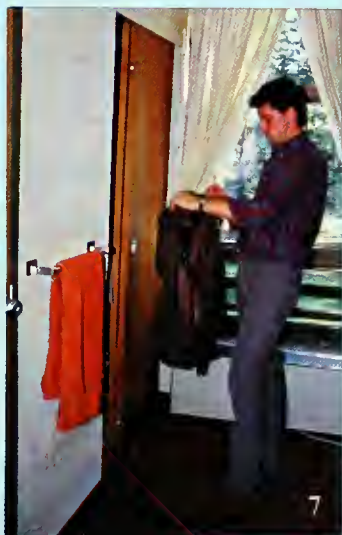
Do you remember the poem we learned when we were kids? "Pussycat, pussycat, where have you been?/I've been to London to see the queen./Pussycat, pussycat, what saw you there?/I saw a wee mouse under her chair." Of all of the cities of the world that I have ever visited, I think that London is probably the greatest. There is Westminster Abbey cradling its famous dead. There is the Tower of London with the blood of history soaking its bricks. There is Buckingham Palace, the residence of the queen, with the changing of the guard. Here's a cat who has been there. Now she is back home showing her slides, and everybody gathers around. They ask, "Pussycat, did you get to the palace?" She answers, "Oh, yes, I was at the palace." "Pussycat, did you get inside?" "Oh, yes, I walked in. Security at the palace isn't very good these days." "Well, pussycat, was the queen in residence?" "Oh, yes, the queen was there." "Well, pussycat, what does she look like? How tall is she? What did she wear? How did she have her hair fixed?" The cat replies, "Well, I didn't notice." "Pussycat, what did you notice in the throne room of the queen in the presence of Her Majesty?" The cat says, "Underneath her chair was one of the nicest little mice you'd ever want to see." The cat saw only the mouse because she had a pussycat heart. When you have the heart of a pussycat, mice are infinitely more important than queens. What you are, determines what you see. What you see, determines what you do. Your neighbor is anyone whose need you see, whose need God puts you in a position to meet.

Let me end where I began. The question is this: Do you love God? Good. I appreciate that testimony and to hear you talk like that. You do love God. Then do you love your neighbor? It is a kind of pious nonsense to be blathering on about how much we love God whom we don't see and do not love our neighbor whose needs we do see and whose needs we can meet. My neighbor is anyone whose need I see, whose need I am able to meet. What you are, will determine what you see. What you see, will determine what you do. □

PICTORIAL TOUR OF THE NEW WO



WOODLEE-EWING MEN'S RESIDENCE HALL



The Woodlee-Ewing Residence Hall, with a capacity of 174 students, was occupied this past August. This newest addition to the physical plant of the college was named by the Board of Trustees to honor the late Judge Glenn W. Woodlee, of Dayton, and his widow, Mrs. Sarah Ewing Woodlee, whose family was among the founders of the college. Judge Woodlee, a distinguished attorney and jurist, was chancellor of the twelfth Tennessee chancery division covering fourteen counties. He was a trustee of the college from 1950 and served as vice chairman of the Board for many years, being elected chairman shortly before his death in 1969. Mrs. Woodlee, who is one of only four founders of the college still living, continues to make her home in Dayton.

Photos:

1. Exterior of the Woodlee-Ewing Men's Residence Hall.
- 2, 3. Living, dining, and kitchen areas of the resident director's apartment.
- 4, 7, 8, 9. Interior of several rooms. Each suite, comprised of two rooms with bath between, houses four students.
5. Laundry facilities.
6. Third-floor student lounge.
10. The ever necessary "pay" phone.
11. Small kitchen facility off the lower-level lounge, a place to prepare snacks.



Bryan Color Guard (left to right, Jonathan Taylor, Jane Hamilton, Jerrie Townley, Bonnie McLean)

It is 0600 hours (6:00 a.m.). Daylight is just beginning to show above the mountain ridges that surround the Bryan campus as a group of students gather in front of the Summers Gymnasium to start a rigorous series of highly disciplined exercises known as P.T. (physical training), one of the activities of the ROTC program.

The Army ROTC program was started at Bryan two years ago after five Bryan students completed Basic Camp at Fort Knox, Kentucky. Two of these men, Hal Abner and Gary McNamee, continued through the advanced program and are now commissioned officers. Hal graduated last year; Gary will graduate this coming May. Commissionings are either to the active Army, the Army Reserves, or the Army National Guard.

The program has grown steadily, with forty participants currently enrolled. The Bryan ROTC program offers four years of classes. The first two years of Military Science courses are basic courses and offer the student a non-obligated look at the leadership concepts of the Army. These are classified as MS 100 and 200 levels. The Advanced Course, MS 300 and 400 levels, are for those who make a commitment to enter the Army as an officer upon graduation. The ground floor of the Annex provides a classroom and an office for Captain Robert Hinnant, assistant professor of military science.

The co-educational ROTC program offers courses which can be taken as electives in any program. It is a different kind of educational experience. In Military Science little time is required for class preparation and there are no books to buy, all instructional materials being provided by the department. Students are given opportunity to apply what they have learned in class through hands-on exercises. Included are such activities as rappelling off Lookout Mountain, shooting the rapids in a raft down the Nantahala River, and "orienteering" (using a compass to determine location) through Chickamauga Park. ROTC provides the student new experiences beyond the traditional academic environment.

ROTC at BRYAN

Financial aid is also available to ROTC students. Advanced-course students receive one hundred dollars for up to ten months for two years. The Military Science Department also offers scholarships for two, three, and four years to students interested in the Army. The Bryan ROTC operates as a part of the ROTC of the University of Tennessee at Chattanooga (UTC) with Bryan students competing nationally for scholarships. Last year five men applied for scholarships, and four were awarded.

This growing program is a real asset in the total educational program which Bryan offers to prospective students. Five current participants in the program share their involvement in ROTC:

Cadet Major Robert E. Barinowski III (Boe), son of Mr. and Mrs. Robert Barinowski, Jr., of Banner Elk, North Carolina, is the Detachment Commander of the Bryan ROTC. Boe is a senior majoring in business administration. Recipient of the Distinguished Military Award, Boe is a graduate of the U.S. Army Airborne School at Fort Benning, Georgia. Of this experience he writes:

Attending the U.S. Army Airborne School was the greatest experience I have had in ROTC. I found that there is much more to the school than learning how to jump from an airplane. It provided an opportunity to learn some things about myself, particularly my endurance. It was also a time for my faith in God to grow. Many times throughout the course I found it necessary to commit to the Lord my anxiety about qualifying for a test jump.

The training in Airborne School is fantastic! Our days began at 3:30 a.m. with P.T. (physical training) sessions and a five-mile run. Our instructors pushed us to the maximum the entire day, daring us to quit. By the end of our third week, we had so much respect for our instructors (the Black Hats) that we almost would have jumped without a parachute.

I came away from Airborne School with a feeling of having been on top of the world.

Cadet 2nd Lieutenant Jim Martinez, son of Mr. and Mrs. Vincent Martinez, of Meade, Kansas, is a junior business administration major who has been

awarded a two-year ROTC scholarship. Jim writes of his opportunities at Basic Camp in Fort Knox, Kentucky, this past summer:

Basic Camp in Fort Knox, Kentucky, was a totally different experience for me as a Christian. Most of the cadets in my platoon were non-Christians. Our views and values were different. At various times I was able to witness to individuals or to the entire platoon. At one point several cadets in my group asked how I was able to be a Christian and be in the Army at the same time. In answering, I was able to state my point of view and my love for the Lord. About the time Basic was over, one of my fellow cadets told me that although he was a Christian he was not living the Christian life. He asked me to pray with him. I'm thankful to the Lord for these opportunities. I am grateful that it was possible to be a witness for Him. The Army is a mission field in need of people to witness for Christ.

Cadet Sergeant Bonnie McLean, daughter of Mr. Terrill McLean, of Newton, Pennsylvania, and Mrs. Robert Powell, of Seminole, Florida, is a freshman enrollee in the Bryan ROTC program. Bonnie shares a young woman's view of ROTC:

Before I came to Bryan, I knew that I wanted to join the Army Reserves sometime during my college years. When I learned that Bryan offered ROTC, I decided to take a Military Science course to learn more about the program. I have joined the Bryan ROTC Color Guard and have participated in a couple of Ranger field-training exercises with the ROTC from UTC to learn more about Army life. I plan to go to Basic Camp this coming summer.

By my sophomore year I will then know whether I want to enlist in the Advanced Program. Should I do this, I will become the first girl at Bryan to enlist. This may

encourage others to think seriously about what the Army has to offer. My present plans are to prepare to apply for an ROTC scholarship, go to Basic Camp, and give consideration to Airborne School.

Cadet 2nd Lieutenant Doug Sloan, son of Mr. and Mrs. Roy Sloan, of Atlanta, Georgia, is a junior Natural Science major who has received a full two-year ROTC scholarship. Doug considers participation in the Bryan ROTC an adventure, a challenge, and a privilege. He writes:

I find ROTC to be a real adventure. I have had the opportunity to participate in the Basic Camp at Fort Knox, Kentucky. Basic Camp was six weeks of vigorous training that brought new meaning to the statement "We do more before 9:00 a.m. than most people do all day." I have enjoyed the adventure of many field-training exercises with our Battalion at UTC.

Each part of ROTC has been a challenge. From my first day at Basic Camp to my everyday responsibilities with the unit here at the college, the challenge of ROTC has produced growth in my life.

ROTC is also a privilege. Through ROTC I have received a two-year scholarship which is now paying for my college education. Praise the Lord! The most valuable privilege of ROTC is the joy of sharing my faith in Christ with others. The armed forces is in need of Christian officers who are sold out to Jesus Christ.

I look forward to the opportunity and privilege of being used of the Lord to share His love with others in the armed forces. It is my prayer that He will use me to bring others into His kingdom.

Pray for the Bryan ROTC that Christ would be exalted in all we do as we seek to fulfill the Bryan motto, "Christ Above All"!

Cadet 1st Lieutenant Lamar Townley, son of Mr. and Mrs. Hubert Townley, Sr., of Oxford, Georgia, is a junior business administration major with a two-and-one-half-year ROTC scholarship. Lamar shares what involvement in the ROTC program means to him:

Participation in ROTC means a scholarship now and a job after I graduate from Bryan. My scholarship covers almost all of my college expenses, including room and board. And, in addition, I receive one hundred dollars a month, which is most helpful.

My obligation to the Army after graduation includes four years of active duty and two years in the Army Reserves. During my active-duty years, I will be receiving on-the-job experience, which is important to finding employment. I will be able to apply for work and list my Army duties as prior experience.

At Basic Camp this summer, I learned the importance of developing a sense of self-confidence. The opportunities to prove the ability to overcome fears and doubts are invaluable.

I do not know whether the Lord will lead me to make the Army a career, but I do thank Him for the opportunity that He has given me to be involved in the ROTC program here at Bryan college.

An ROTC handout piece sums up the program as follows: "In short ROTC is rappelling for your confidence, PT for stamina, financial aid to help pay college costs, and leadership credentials to secure your future. These are a few of the valuable ingredients you will find in the Army ROTC program."

Captain Hinnant rappelling off Rhea County High School tower



Thoughtful Gifts Mean More!



By carefully planning your present and future gifts, you can help Bryan provide a distinctly Christian education for many years to come. The best investment you can make is in the lives of Christian young people who will witness to future generations.



HOW TO GIVE

INSURANCE

If you are like most people, you are not able to give a large gift to the Lord's work without depleting your savings and investments. However, it is possible through an insurance policy to give a large gift.

Relatively few dollars in premium payments can buy a substantial amount of insurance that could provide a large gift to Bryan College at your death. If you name Bryan College the irrevocable owner and beneficiary of your policy, you may deduct the premiums and the cash value of the policy as a charitable gift.

TRUSTS

Trusts are like automobiles: there are so many varieties that it is hard to decide which one is right for you. The right trust, however, may be very useful to you in carrying out your estate plan. Trusts should be considered when you want to provide for the following:

1. care for minor children or invalids
2. professional management of assets left to an heir
3. income for your retirement or for a loved one
4. transfer of assets without probate expenses
5. a gift to charity

WILLS

There is a way you can help Bryan College train Christian young people. That way is through a bequest in your will.

In recent years by the thoughtful planning of concerned Christian friends who have included Bryan in their wills, the work of the college has been forwarded greatly.

There are others, no doubt, who plan to include Bryan or some other worthy ministry in their wills but have never put these desires into a proper legal document. For such an important action, there is no time like the present.

ANNUITIES

If you would like to make a lasting gift to Bryan College and at the same time set up a lifetime income for yourself or a loved one which is largely tax free, perhaps you should consider how a Bryan gift annuity would work for you:

1. If your taxes are too high, gift annuity income is about 70 per cent tax free.
2. If you are locked into appreciated securities or property, you can avoid most of the capital gains taxes by exchanging them for a gift annuity.
3. If your securities and income property produce low income, Bryan annuities pay up to 14 per cent, depending on your age.
4. If you need more tax deductions, a portion of your gift annuity is deductible as a gift.
5. If you want to provide income for a loved one, annuities are an excellent way to do it.

Fred Stansberry
Development Department
Bryan College
Box 7000
Dayton, TN 37321-7000

Please send me without charge or obligation:

- ☐ Giving Through Insurance
- ☐ Giving Through Gift Annuities
- ☐ Giving Through Living Trusts
- ☐ Giving Through Your Will

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Street _____

City _____ State _____ Zip _____



At Bryan, Christian service begins with a serving spirit

Christians preparing for service in tomorrow's world must have first-hand experience, consistent role models, and exceptional training to accomplish God's task.

EXPERIENCE

Whatever your area of interest, Bryan has exciting, specific, constructive outlets for your talents—Gospel teams, a "Big Brother/Big Sister" program, summer mission program, student missions fellowship, Bible study groups, puppet ministry, jail ministry, and nursing home visitation.

EXAMPLE

Bryan faculty are deeply committed men and women—committed to teaching, committed to their respective fields of learning, committed to your growth and development, and committed to Christ and His Church. The college's namesake, William Jennings Bryan, was himself a prominent political leader, statesman, and outspoken example of Christianity at work.

EDUCATION

If you're interested in traditional Christian vocations, you can choose from majors in Bible, Greek, Christian Education and Church Music. Of course you can also serve in nonchurch-related vocations and select majors in education, psychology, music, history, accounting, business administration, English, biology, chemistry, mathematics or the natural sciences. Regardless of your choice, you'll find the experience, example, and education you need at Bryan.

Please contact me regarding the benefits of a Bryan College education.

NAME _____

ADDRESS _____

CITY, STATE, ZIP _____

PHONE (_____) _____

YR. OF H.S. GRAD _____ GPA _____

MAJOR/ACADEMIC PROGRAM OF INTEREST _____

BRYAN COLLEGE • DAYTON, TN 37321 • 615/775-2041

Bryan College is a private, four-year, coeducational Christian college of the arts and sciences. The college admits students without regard to race, color, sex, handicap, national or ethnic origin.

BRYAN COLLEGE

INTEGRATING BUSINESS WITH THE CHRISTIAN FAITH

Several years ago, the business department at Bryan began a program to help insure that its graduates would be both well-grounded in Scripture, with a Biblical approach to business, and schooled in business knowledge and principles.

In the first phase of this program, special emphasis has been placed on presenting and evaluating business principles from the Christian perspective and in developing a philosophy on the integration of Christianity and business. This process has taken the form of student papers and oral presentations on topics such as "Should a Christian Join a Union or Strike?" and "Should a Christian Borrow Money?"; the evaluation of the ethical, moral, and Christian implications of various business policies; the preparation by business seniors of an 8- to 10-page statement of their personal Biblical philosophy of management; and guest speakers in classes who share not only about their profession or area of expertise, but also about how they actively integrate their Christian faith with their work. As mission board representatives become available, they also are invited to share with the business majors some of the opportunities for business people in missions; and a local pastor, Dr. Patterson Ellis, of the First Baptist Church, has addressed the senior Business Seminar on the many ways in which business graduates can put their business and management skills to use in a lay ministry within the local church.

The second phase of the program involves helping the students "bridge the gap" between the classroom setting and the work situation. This part of the program has been implemented by presentations in classes by area business professionals. Some of the speakers who have addressed business classes this past year are the following: Mrs. Barbara Heath, administrator of the Rhea County Medical Center; Tucker Johnston, youth marketing specialist with Johnston Coca-Cola Bottling Company, Cleveland; Scott Mattice, stockbroker with Dean Witter Reynolds, Inc., Chattanooga; Jim Sanford, DWI instructor and counsellor with the Council for Alcohol and Drug Abuse Services, Chattanooga; Ray Adcox, owner and president of Ray Chevrolet, Inc., Dayton; Mrs. Lucia Fary, co-owner of Dayton Real Estate; Albert J. Page, director of Metro Development for the Christian Business Men's Committee, Chattanooga; Vernon Stevenson, business manager and treasurer of Send International of Alaska; Wendell Brown,

mayor, City of Dayton; David Kring, vice president of Personnel for First Federal Savings and Loan of Chattanooga; Lygetta Washington, personnel director, and Douglas Froemke, production manager, Kayser Roth Hosiery Company, Dayton; and Rick Sharpe, agent for State Farm Insurance Company, Dayton. The fact that these professionals, on most occasions, have joined with the students for lunch or dinner before or after their presentations has provided a relaxed, informal setting for follow-up questions.

The next step is the getting of students into the actual work environment. This is done through class assignments which require the student to visit a local business or industry to learn of such things as its personnel policies, marketing strategy, and organizational structure; by encouraging the students to attend local government and civic meetings (there are regularly ten to twenty students present at each Dayton City Council meeting!); and through a renewed emphasis on the business practicum course. The practicum is a program in which the student spends either part-time during the semester or full-time during the summer in a business and is rotated through the various management and operating departments of that business, earning credit for knowledge gained on the job.

A further development, which has come to fruition this semester, has been the formation of a Business Advisory Committee. This committee is composed of Christian businessmen representing the areas of manufacturing, retail sales, banking and finance, accounting, and personnel. This Advisory Committee will meet twice annually with the business faculty to review the business curricula to see that the courses are current and relevant for today's business graduate and to offer suggestions for course or program additions or deletions. The committee will also serve as a "sounding board" for proposed curriculum changes which may originate from outside the Advisory Committee. Serving on this committee are the following, all of Chattanooga: Lanier Cain, operations and control manager for J. C. Penney Company, Eastgate; David Kring, vice president of personnel with First Federal Savings and Loan; Albert J. Page, retired IBM executive and present director of Metro Development for the Christian Business Men's Committee of USA; and Larry Stophel, CPA, president of Larry O. Stophel and Associates. These men have already provided some valuable suggestions to maintain and improve the quality of the business program at Bryan.

21st Annual Summer Bible Conference July 22-26, 1985



David C. Egner, editor, *Radio Bible Class Discovery Digest*.



Rev. Hyrum Dallinga, a former third-generation Mormon, seminar leader, and counsellor.



Dr. Cary Perdue, executive director of the International Council on Biblical Inerrancy, author and teacher.

Conference guests will be housed in the new Woodlee-Ewing Men's Residence Hall. An excellent program is provided for young people and children.

CAMPUS REVIEW

STALEY LECTURE

Dr. Haddon Robinson, president of Denver Conservative Baptist Seminary, spoke on the subject "Stories Jesus Told" at the fifteenth annual Staley Distinguished Christian Scholar Lectures in October. Five messages were presented, one of which begins on page 5 of this issue. These annual lectures are a highlight of the Bryan year.

The College is indebted to the late Thomas F. Staley and the foundation he established for funding this program designed to bring to college campuses "a persuasive presentation of the Christian gospel in a climate of conviction." This lecture series is operating in two hundred colleges nationwide this academic year, fifty-eight of which have received an endowment to underwrite their annual lectures. Because of the success of the program here from the beginning, Bryan was one of the colleges chosen by Mr. Staley to be permanently endowed for this series. This endowment has proved sufficiently adequate in recent years to provide also for spring series, known as the Staley II Lectures.

A native of Bristol, Tennessee, Mr. Staley was a founding partner in 1931 of the investment firm Reynolds and Company. The charter of the foundation states that its funds are administered "to further the evangelical witness of the Christian church, and with a particular concern for college students. Deeming the cause worthy and the need great, the trustees of this foundation will support men and women who truly believe, cordially love, and effectively propagate the Gospel of Jesus Christ in its historical and scriptural fullness."

DOCTORATE

W. Gary Phillips, assistant professor of Bible and Greek, has completed the work on his Th.D. at Grace Theological Seminary in Winona Lake, Indiana, and will have his degree conferred in the spring. Dr. Phillips becomes the

twenty-fifth faculty member to hold the earned doctorate.

Additional faculty members currently working on doctoral degrees are **Steve P. Bradshaw**, assistant professor of psychology; **Betty Ann Brynoff**, assistant professor of English; **David Luther**, assistant professor of music; **Sigrid Luther**, assistant professor of music; **W. Donald Wilkins**, assistant professor of ancient languages; **G. Craig Williford, Jr.**, assistant professor of Christian Education; and **John T. Zietlow**, assistant professor of business.

FALL FORENSICS

The fall intramural competition of the Forensics Union was held on October 23. The Forensics Union sponsors workshops and competition in various areas of effective and persuasive oral communication: Scripture reading; oration; prose and poetry interpretation; after-dinner, extemporaneous, and impromptu

speeches; dramatic duo; and debate. This emphasis on oral communication and participation in activities of public concern is one of the objectives of the educational program.

Participants in the Fall Forensics Competition in the various categories with the winners' names in bold face were the following: Scripture reading: **Melanie Bryan**, Gregg Bacon, Bob Hay, and Dan Snyder. Impromptu speech: **Craig Cornelius** and Terry Johnson. Poetry interpretation: **Evelyn Ward** and Jitendra Banerjee. After-dinner speech: **Raul Cruz** and Phyllis Bloxon. Prose interpretation: **Jonathan Garrett** and Sarah Keefer. And persuasive oration: **David Lines** and Jonathan Fickley.

Individual trophies were awarded to these winners. After Spring Forensics in April, the class whose members have earned the greatest number of total points for the year will receive the class trophy on Honors Day.

HILLTOP PLAYERS



Hilltop players Jim Koan and Kim Haynes in "I Bring You Flowers."

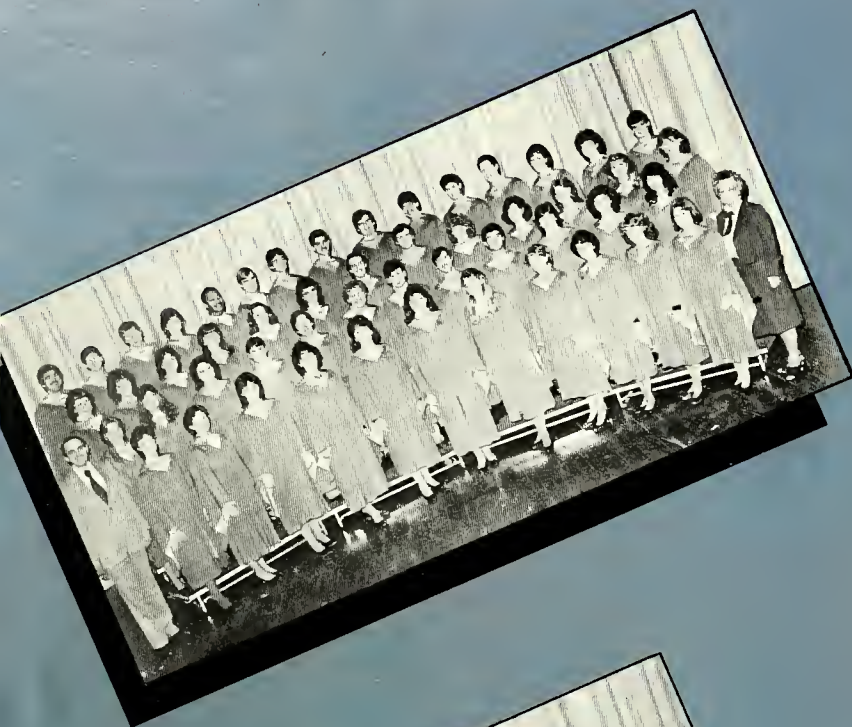
The fall production of the Bryan Hilltop Players on November 1 and 2 included three one-act plays: "The Picture of Dorian Grey," "I Bring You Flowers," and "Act of Grace."

"The Picture of Dorian Grey" is the story of a young man whose soul is captured on canvas. The result is that he remains young as the aging process is transformed to the painting.

"I Bring You Flowers" addresses the frustrations of a man who is trying to help his wife back to reality as she grieves over the death of their child. This play was also performed for the prospective students who attended the Fall Caravan in October.

"Act of Grace" is concerned with the controversy between a mother and her mother-in-law over the custody of a young daughter.

1985 Tour Itineraries



CONCERT CHOIR

Wednesday, March 6
Sevier Heights Baptist Church
Knoxville, Tennessee

Thursday, March 7
Immanuel Baptist Church
Hamilton, Ohio

Friday, March 8
Calvary Independent Church
New Castle, Pennsylvania

Saturday, March 9
Buffalo Christian Center
Buffalo, New York

Sunday, March 10, a.m.
Evangelical Baptist Church
Buffalo, New York

Sunday, March 10, p.m.
The People's Church
Toronto, Canada

Monday, March 11
Emmanuel Baptist Church
Milton, Canada

Tuesday, March 12
Bethany Bible Church
Belleville, Michigan

Wednesday, March 13
Ganson Street Baptist Church
Jackson, Michigan

Thursday, March 14
First United Church of Christ
Greenville, Ohio

Friday, March 15
Fellowship Bible Church
Chagrin Falls, Ohio

Sunday, March 17, a.m.
Baptist Temple
Huntington, West Virginia

Sunday, March 17, p.m.
Twin City Bible Church
Nitro, West Virginia



CHAMBER SINGERS

Wednesday, March 6
Woodmont Presbyterian Church
Nashville, Tennessee

Thursday, March 7
Bethel Bible Church
Louisville, Kentucky

Friday, March 8
Chapel of the Lake
Lake St. Louis, Missouri

Sunday, March 10, a.m.
First Bible Church
Waukon, Iowa

Sunday, March 10, p.m.
Maranatha Bible Church
Cedar Rapids, Iowa

Monday, March 11
Beach Bible Church
Waukegan, Illinois

Tuesday, March 12
Colonial Baptist Church
Galesburg, Illinois

Wednesday, March 13
Middleton Baptist Church
Madison, Wisconsin

Thursday, March 14
Racine Bible Church
Racine, Wisconsin

Friday, March 15
Central Bible Church
Aurora, Illinois

Sunday, March 17, a.m.
Pekin Bible Church
Pekin, Illinois

Sunday, March 17, p.m.
Calvary Bible Church
Peoria, Illinois

May 14-16 PASTORS' CONFERENCE

Dr. Manford George Gutzke
"The Bible for You"
Atlanta, Georgia

(Other speakers to be announced)

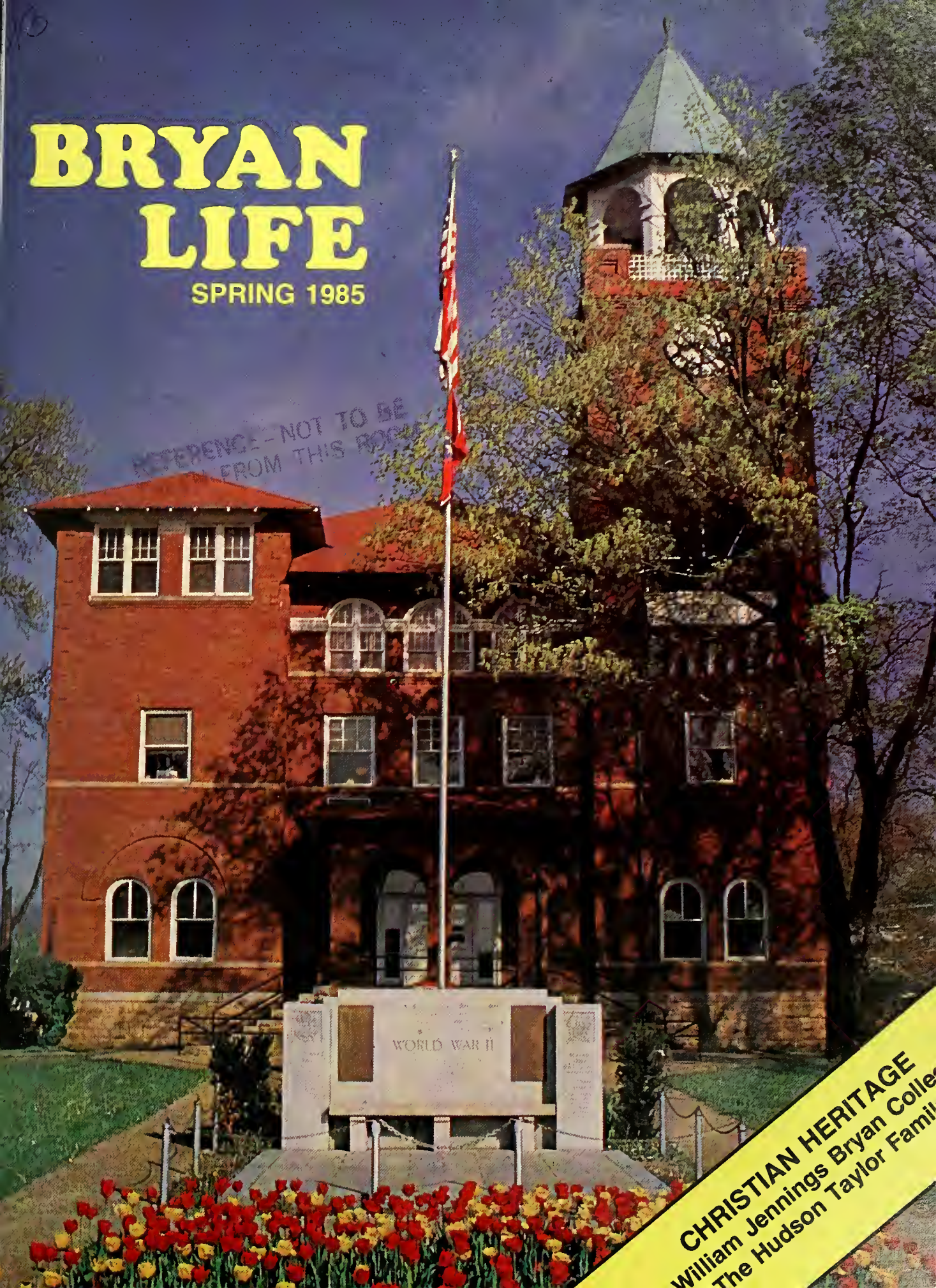
A Tour "An Introduction to Europe" is scheduled for May 16-30. Write for details:

Dr. John Bartlett
Bryan College
Box 7000
Dayton, TN 37321-7000

BRYAN LIFE

SPRING 1985

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The Hudson Taylor Family

BRYAN LIFE

MAGAZINE

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Volume 10

Spring 1985

Number 3

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EDITORIAL



An observation emerging from the recent marketing survey indicates that the full name William Jennings Bryan College has a greater impact in establishing institutional image in the mind of a prospective student than the use of the more frequently used short form, Bryan College. This observation is both historically interesting and provocative for thought in college planning; and it has a definite relationship to the concept which I have set forth in my article that Bryan has a definite heritage to guide us on the journey through today's educational labyrinth. This guiding heritage does indeed have to do with the man William Jennings Bryan (1860-1925) and his resolute defense of the Scriptures in the historic Scopes Evolution Trial of 1925, which the courthouse cover picture aptly symbolizes.

Theodore C. Mercer
President

THE CHALLENGE OF TODAY AND A HERITAGE TO GUIDE US

by Theodore C. Mercer

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It should be apparent, even to the casual observer, that significant changes of watershed proportions have been taking place in American life and culture; and these changes are affecting all of society, including higher education. In an accelerating process during the generation since World War II, certain of these trends have become established to such an extent that they inevitably affect planning from the national to the personal level; and the Christian institutions of our society are not exempt.

Among the more obvious major trends challenging Bryan as a Christian college are these:

1. Student population

The remarkable growth in numbers which has characterized American higher education since World War II has come to a halt with a significant and continuing decline in the size of the 18-22 college population age group.

Some institutions have mitigated this long-heralded decline in the number of regular college-age students by attracting older adults, many taking part-time courses; and some institutions have diversified their course offerings to serve the job-oriented market. In any case, the recruitment of students has become highly competitive, and this competition is likely to increase rather than decrease.

2. Costs

The cost factor grows out of the rise in charges being assessed students in both public and private schools, the significant growth and increasing competition in student financial aid, and, now more recently, the proposed changes in federal student aid. The federal proposals, if implemented, will have a definite effect on that segment of population we call Middle America, that considerable group in our population who are too well off to qualify as "the truly needy" but not well enough off to allow for choice in education without some support. It seems increasingly clear that those of us who support an education overtly based on Christian principles and Biblical values are going to have to be willing to pay more for it.

3. The general culture

The fundamental changes which are taking place in the larger society are bringing further deterioration of the home, the expansion of the drug culture (including the use of alcohol) down to the elementary school level, and, in some quarters, a militant secularism which claims that it is unconstitutional to mention the name of God in public! To be sure, these and

many other problems are being challenged with some success by the Christian community. But we must never forget that of many who would mold our views and direct our lives it can be accurately said, "God is not in their thoughts."

There are, of course, many ramifications to these items I have mentioned; and there are many other factors of influence which could be identified. However, these which I have defined are those which focus on particular areas of concern to Bryan as a Christian college.

In order to come to grips with the challenges before us, the college participated recently in a marketing survey to learn how we can be more effective in attracting students to Bryan, retaining them after they come, and giving them a first-rate academic education in tandem with Christian training on how to live as well as how to make a living. This professional survey identified Bryan with five descriptive terms: *stability* of institutional organization and the staying quality of faculty and staff; *balance* in theological position and in the academic and co-curricular environment; *family* spirit characterizing relationships within the community; *relatively low cost*, which can hinder the American perception of quality; *spiritual attitude* of commitment to a daily walk with Jesus Christ, making the college motto, "Christ Above All," a daily watchword.

The study points out that with every advantage (of positive characteristics like the five named) there is also the potential for a corresponding disadvantage. The twenty-four recommendations suggest ways by which certain changes can improve what the marketer calls "packaging." Some of these tie in to plans already in process, and other suggestions are being studied and considered. The changes being considered do not affect the basic character of Bryan but are designed to enhance the quality of student life and the image of Bryan among prospective students and their families. We hear too often that Bryan is the best-kept secret in the evangelical community.

Consequently, in any "repackaging" we do to meet particular changes needed at the present time, we expect to keep before us the goals for institutional life which have been a part of the college from its beginning fifty-five years ago. Interestingly enough, these characteristics also number five and are similar to the marketing survey findings. They are as follows:

1. Holding fast to the Bible as God's Word

An integral part of the college charter, this commitment has been made practical in effect successively from the very earliest Bible teachers (Dr. Guille, the first president; Dr. Charles Currens; and Dr. Harris Gregg) to the Biblical division faculty of seven of the present time.

2. Obedience to God's Word

Quite as important as one's philosophical attitude toward the Bible as God's revelation to mankind is the commitment to it as a guide for daily living ("of final and supreme authority in faith and life," as the college charter affirms) so that our actions are based on

the teachings of Scripture rather than on expedience or changing fads of conduct. A major thrust of this obedience surely is holding to the missionary vision of the worldwide witness to Christ in our generation.

3. Faith as the operating principle of institutional life

The Bryan testimony on this point is one of God's faithfulness through good times and bad. Because Bryan has no affiliation with any denomination or other supporting constituency, we depend wholly on God to raise up friends like many of you reading this article to support the college with your prayers and your gifts.

4. A family united in Christ

The college community from the beginning has regarded itself as a family in which mutual discipling is a goal. This is more possible in a small college where warm interpersonal relationships between students and faculty and staff and between student and student are the norm rather than the exception. The spiritual reality of this bond in the body of Christ is all the more remarkable when we realize that this year we come together from thirty-eight states and twenty foreign countries and from more than forty denominations or fellowships of Christians. And this oneness of attitude extends beyond the campus to all Christians who truly own Jesus Christ as Lord.

5. An academic program of excellence

From its days of fiery trial in surviving the Depression thirties, Bryan has always held to the academic ideal of quality in the academic program. The college has not substituted even its Christian commitment and zeal for Christian service for the legitimate demands of a quality academic education in the liberal arts. The commitment to the core curriculum of general education in the humanities and in the social and natural sciences is genuine; and the integration of the truth of Scriptures with this liberal arts learning has been a continuing hallmark of a Bryan education. The goal is an education that teaches one how to live, as well as how to make a living.

In this context of Bryan's heritage, we respond to the challenges and problems confronting us today in the spirit described by a hymn writer:

We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling;
To be living is sublime.
Hark the waking up of nations,
Hosts advancing to the fray;
Hark! What soundeth is creation
Groaning for the latter day.

Christian, rouse! fight in this warfare,
Cease not till the victory's won;
Till your Captain loud proclaimeth,
"Servant of the Lord, well done!"
He, alone, who thus is faithful,
Who abideth to the end,
Hath the promise, in the kingdom
An eternity to spend.



Extra Blessings

by Stuart C. Meissner
Director of College Advancement

May I share the good news of God's extra blessings upon Bryan College?

This year the amount needed in gift income is greater than ever before. The College treasurer, Vern Archer, estimates that a total of \$832,000 will be required over the course of this year to meet this need. About one-half of this amount—nearly \$400,000—goes to student financial aid; the remainder, for instructional and other operational expenses.

Bryan College has experienced God's hand of **extra blessing** through the generous support of our many friends and alumni. Here are several recent examples of this extra blessing:

The **GIFTS FOR THE KING** was 30 percent more than that of any previous year in the long-time history of this Christmas offering. This year over \$152,000 was given to provide scholarship assistance to Bryan students.

The **LIBRARY PHONATHON**, conducted in mid-February, was another extra blessing from God! One hundred ninety student, alumni, faculty, and staff volunteers joined the phonathon effort and talked on the telephone with 3,238 friends and alumni of the college. A total of \$61,583 was pledged toward the expense of maintaining and improving library holdings and services during the current academic year. The original \$40,000 goal was exceeded by 54 percent.



The early response to the **B-1000 ENDOWMENT PROGRAM** has been another example of God's extra blessing. Gifts and pledges thus far come to \$150,000. Particularly significant is the sacrificial involvement of the Bryan administration, faculty, and staff with commitments totaling nearly \$65,000.

The end of the current 1984-85 fiscal year is June 30, 1985. Still needed on March 1 is \$547,000 to cover budget operating expense and to finish the year on June 30 in the black.

Will you join us in praying that God will continue to send Bryan College more of **His extra blessings?**

FOUR SPIRITUAL PRINCIPLES ILLUSTRATED IN EIGHT GENERATIONS OF ONE FAMILY

by James Hudson Taylor III

The following is an excerpt from a message delivered by Dr. Taylor, great-grandson of the founder of the China Inland Mission (now the Overseas Missionary Fellowship) at the Bryan biennial missions conference, January 9-11, 1985.

In this session I should like to illustrate lessons from our family which we have learned in the Lord's service. In doing so, I shall emphasize four points: the importance and influence of decisions in God's service, the power of prevailing intercessory prayer, the importance of experiencing God's faithfulness in early preparation for service, and the importance of getting our priorities right.

The Importance and Influence of Decisions

The story of God's grace in our family, at least recorded, goes back eight generations. The name is the same, James Taylor. This James Taylor was a contemporary of John Wesley. He lived in Barnsley, England. He didn't know the Lord and couldn't care less about spiritual things. In fact, when John Wesley or any of his circuit riders came to town, you could count on it: James Taylor would be there, pockets bulging with rotten tomatoes or eggs. He was determined to break up those meetings.

But on one particular day as he stood on the outskirts of the gathering crowd to listen to a circuit rider, the Word of the Lord, from Joshua 24:15, struck home: "... but as for me and my house, we will serve the Lord." I do not know whether he threw any eggs or tomatoes that day or not. But he went back home with an arrow in his heart.

A couple of days later, it was his wedding day. Early that morning in order to give some careful thought to the big occasion, he went to the fields a bit away from the house. And as he pondered the big step that he was about to take that day, suddenly the words of Joshua 24:15 came back to mind. He thought, "I don't care to think about that—spiritual things. I want to think about my bride and the big event today." But he couldn't get it out of his mind: "As for me and my house, we will serve the Lord." There in the fields, on his wedding day, he knelt in deep conviction and repentance and asked Jesus Christ to come and be his Savior. He suddenly came to and realized that the

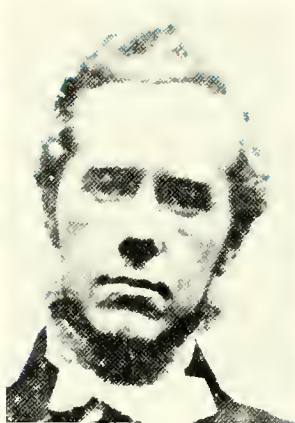
time of the wedding had actually already come. He dashed back to the house, dressed properly, and ran to the church. When he arrived there, he discovered that he had some friends, for they had set the hands of the clock in the steeple so that he arrived just on time.

The wedding went forward. At the conclusion there was a reception, where he apologized for his late arrival at his own wedding. And then he stunned his friends by telling them that that morning in the fields he had accepted Christ—this young man who had resisted the evangelists and the church and had no interest in spiritual things. Probably the person most stunned was the bride at his side. Well, it was too late. The minister had already tied the knot. She said, "Have I married one of John Wesley's circuit riders?"

Off to their new home they went. And James Taylor began to pray and ask the Lord to do in his bride's heart what He had so graciously done in his heart. But the more he prayed, the harder seemed to be his bride's heart; and her resistance seemed to strengthen.

Finally one day, in utter exasperation, when he came into the house from work, his heart was so burdened for his bride's conversion that he picked her up, carried her up to the bedroom, and with his hand forced her to kneel at the bedside. He knelt beside her and with tears coursing down his cheeks began to pray and ask the Lord to save her. After a few moments he discovered that she was crying and was praying. Before they arose from their knees, here was a family united in one determination: "We will serve the Lord."

That is the way God's grace came to our family in the 1700s. That was Hudson Taylor's great-grandfather. Hudson Taylor grew up in a home where the Lord's name was honored, as it had been in successive generations: James Taylor's son John, his grandson James, and then his great-grandson, James Hudson Taylor.



The three pictures of J. Hudson Taylor, founder of China Inland Mission and great-grandfather of the author, were taken from the series *Hudson Taylor & China's Open Country*, by A. J. Broomhall and published by Hodder and Stoughton and the Overseas Missionary Fellowship. Used by permission of OMF.

The Power of Prevailing Intercessory Prayer

James Hudson Taylor was not a Christian. At seventeen, working in a bank, he was beginning to be influenced by society and a group of friends that were not interested in spiritual concerns.

His mother was deeply burdened for him. Once when she was off for a few days to visit friends and relatives, she determined to set aside a particular day to pray for her son. Miles away from home, she knew that he would not be at the bank that day but would be at home. As she, fasting, knelt that day, she prayed, "Lord, do a new work in my son's heart."

At home he slipped into his father's study and there saw a tract. He thought, "These tracts always begin with an interesting story. I'll read the story and forget the message. I'm not interested in that." He picked it up. The tract was titled "The Finished Work of Christ." The thought attracted him. "Why was the writer trying to emphasize so much the finished work of Christ?" As he read, it told the way in which Jesus had done all that is necessary to make salvation possible for anyone who believes. And as he stood in his father's study, that simple tract caused him to accept Jesus Christ as his personal Savior.

A few days later when his mother returned, she was thrilled to learn what had happened. She really knew already. In fact, it almost caused a family row, for he thought that his sister Amelia had spilled the beans and told his mother what had happened. "No," she said, "I knew that day as I prayed for you that God had heard and answered my prayer." It was really from that experience that Hudson Taylor learned the important lesson of moving men through God by prayer alone. It is not something that just spiritual giants know something about. We too can learn the lesson of moving men through God by prayer alone.

The Importance of Experiencing God's Faithfulness

A trip across the ocean will not make a missionary out of you. A 747 flight to the field will not make a missionary out of you. If you are not a missionary at Bryan College in Tennessee where your home now is, that trip to Timbuktu is not going to do it.

Hudson Taylor had some important lessons to learn in this respect. He had gone from Barnsley to Howell, and then later to London, in preparation for

missionary service in China. He was learning lessons of faith. He was learning also lessons of personal evangelism.

He was working for a doctor. In those days instead of going to medical school, you became an apprentice to a physician or surgeon. And so he was an apprentice to a good doctor with a terrible memory. Yet that in itself became a blessing because his absent-mindedness gave the young Christian an opportunity to flex his muscles of faith and learn to trust God.

Hudson Taylor had deliberately put himself into a difficult situation. When he came to London, he told his parents that they didn't need to worry, that everything was O.K. And they took from that that relatives in London would be covering his financial needs. And at the same time, when he returned to London, he told friends who were solicitous in asking about his needs the same thing. They thought that the family in Barnsley were standing behind him. Actually what he did was deliberately to place himself between both sides of solicitous help and to fall into the hands of the Lord. What an experience!

At the end of the month, because the doctor had forgotten to pay him, he had in his pocket a single half-crown, equivalent to about three dollars, and nothing in the bank. That weekend he went to the slums of London to pass out tracts and witness for the Lord. It had been a long day. Late in the afternoon as darkness began to fall and as he turned to make his weary way back to his apartment, he heard someone running behind him. Looking back, he saw a man, who said, "Sir, can't you come to my house? My wife is dying. Come and help her." He wasn't prepared to go with the man at first because it was a dangerous area, where a few days earlier he had been attacked and almost blinded. He said, "Aren't you a Roman Catholic?" The man replied, "Yes." "Well then," he continued, "why don't you go to the priest?" "I have," he said, "but because our family is without any money, he is unwilling to come." And when he said that, Hudson Taylor thought of his own half-crown. He then said, "Why don't you go to the government to get help?" "But the government office won't be open until Monday, and my wife will be gone by then. Can't you come?" he said. So, turning and retracing his footsteps, Hudson Taylor followed the man down into his hovel. In the darkness he saw the form of the

man's wife lying on a mat on the floor. He stooped over and examined her, and in a moment he knew the problem. He turned and said, "You need to buy a certain kind of medicine." The words were hardly out of his mouth before a voice within said, "You hypocrite. You know the man doesn't have any money. He wasn't able to call help from elsewhere, and now you tell him the medicine he is to buy. Why don't you take the half-crown out of your pocket and give it to him so that he can buy the medicine that he needs?"

Hudson Taylor did what you and I would do. He got superspiritual. He said to the man, "Let me pray for your wife." Now there is a time to pray and a time to obey. Prayer then was not obedience. Later in his diary he wrote, "It seemed as though the ceiling of that poor man's hovel was like brass. My prayer never got anywhere." As he arose from his knees, the Lord seemed to be saying to him again, "That half-crown. Get it out and give it to the man." He said, "But, Lord, I don't know when the doctor is going to remember. And this is all that I've got left." Then the Lord put it squarely to him: "If you can't trust me in England when all your friends are so near, how will you ever be able to trust me when you get to China and you are thousands of miles away from family and friends? Can't you trust me?"

His hand slipped slowly into his pocket and out came that half-crown. He handed it to the man and said, "Sir, this is all I have, but it is enough to cover the medicine you need to buy." Hudson Taylor wrote in his diary, "When I left the man's house, my heart was as light as my pocket." Here was a young man, seventeen, heading home, with not a cent in his pocket. But he knew the God of Joshua, who could say that "not one thing hath failed of all the good things which the Lord your God spake concerning you" (Joshua 23:14).

He went home and heated a bowl of gruel for supper. And that is all there was—nothing for the next day. He said he slept like a baby that night. It seemed as though the load had lifted. Just before he left home the next morning, there was a knock at the door; the landlady was there. Instead of asking for the rent, which was about due, she said, "Here is an envelope, a special letter, it seems. I needed to get it to you." He opened it and found inside ten times the amount of money he had given the previous evening to save the woman's life. He said, "God's bank is not like the banks on earth. He not only returned the principal but multiplied the interest." The seventeen-year-old Hudson Taylor had experienced God's faithfulness before going to the mission field.

The Importance of Getting Priorities Right

Our family was in China. We had returned from furlough in 1936. Japan attacked China in 1937. The area where I was going to school in the province of Shantung, in the city of Chefoo, was quickly overrun without a shot being fired. The Japanese warships steamed into the harbor, and we found ourselves living in occupied territory. It was still four years until Pearl Harbor. The attack on China proved disruptive for missionary service.

My parents were serving in the city of Kaifeng in central China. With the Japanese overrunning that

provincial capital, the situation was very difficult. Missionaries coming in and out of the city gates, along with all of the citizenry, had to dismount from their bicycles. On one occasion when Mother did not dismount quickly enough, she was struck several times on the head. And so my parents moved to the coast, where we had an unforgettable year together in 1939. Prayers in those dangerous days were really important. I remember awakening one night and discovering Dad kneeling by my bedside, praying for his son's conversion.

Morning prayers were important. Together as a family, we memorized two chapters, the fifty-fifth chapter of Isaiah and the ninety-first Psalm, which my Mother put to music. Little did we know what those promises would mean to a family divided in war-torn China. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Psalm 91:1).

Dad looked at the situation and, as any responsible parent would do, decided that it wasn't for us. We had to get out because of the uncertainty and difficulty of continuing missionary service. He booked passage to Shanghai and then on to the United States. It appeared that the door was open. But sometimes doors that open are not really opened by the Lord. Dad continued to pray. And I remember one day when he said to me, "Jamie, would you like to go to the shipping office with me?" I said, "Dad, are we getting ready to leave for the States?" "No," Dad said. "I am going to cancel the tickets." I was shocked! The tickets were canceled.

In early 1940 we stood at the dock as the ship sailed away. We went up to Tientsin, and then my folks went on into the interior and later on to the far northwest to the city of Sian.

On the seventh of December, Japan attacked Pearl Harbor. My folks were a thousand miles away from us four children, who were at the China Inland Mission school. That morning the headlines carried what President Roosevelt said would go down in history as the day of infamy: Japan's attack on Pearl Harbor. There was one mother in that group in Sian who could not stand and talk with the others. She thought of her four children a thousand miles away. Moving away from the little group of Christian workers, she went to the bedroom and fell on her knees and did what any mother would do: she cried. She couldn't formulate a prayer. As an American she knew that her country was at war with the Japanese and that she could not reach her children and get them out. But as she knelt there, God spoke to her through Matthew 6:33, paraphrased so beautifully by a pastor in Virginia: "If you will take care of the things that are dear to God, God will take care of the things that are dear to you." Hearing God's voice in that moment of crisis enabled Mother to stand again and to continue for the next five years, the family being separated for the next five and one-half years.

We children were taken by the Japanese into the concentration camp in Chefoo. I suspect that they were not ready for what they saw when we marched singing from the China Inland Mission school. Our song, found in the Inter-Varsity hymnbook, was "God is our refuge, our refuge and our strength, a

very present help in trouble." Ten months later we were moved to another camp, where we were joined by one thousand others. It was in that camp where I first met Eric Liddell, hero of *Chariots of Fire*. He died in that camp of a brain tumor, but not before his life had indelibly touched my life.

And then one day two years later as we were getting ready for roll call, it happened. Off in the distance we heard the drone of a plane. We strained our eyes, and shortly we saw a plane with the insignia of the United States Air Force emblazoned on its wings, flying low over the fields. The camp of over 1,000 people went crazy. We ran! We shouted! We screamed! We threw our arms into the air! I don't know how many flags came out. I don't know where or how they had been hidden. The plane buzzed the camp several times, and then seven men parachuted. They were armed to the teeth. We scrambled out to meet them and brought them into the camp on our shoulders. There was one tense moment as the commanding officer of these seven men asked for the Japanese commandant. Would he fight? Would the camp be destroyed? And then with one quick movement, he raised his sword and surrendered. We had been liberated.

We were flown out of that camp one month later. We spent one night with the American Air Force at their base and then the next morning were put on the train for home. When we got to the station, it was fifteen miles from home. As dusk began to fall, we came to the little town where the Bible school was. My parents didn't know when we were coming. Mother didn't know four weary children were entering the compound. A student met us and took us to the Bible school. Looking into the room where the faculty meeting was being held, he said, "Mrs. Taylor, the children have arrived." Mother looked up and said, "Whose children?" And then she saw the four faces in the doorway, and that was the end of the faculty meeting. In just a few minutes the four of us were reunited with Mom and Dad after five and one-half years of separation.

"If you will take care of the things that are dear to God, God will take care of those who are dear to you." God had gone ahead and made provision. That

promise that the Lord gave is not a prescription for parental irresponsibility, but in that given situation it was a prescription to trust God and let Him show His faithfulness.

I stand before you because God is faithful. A decision made back there in the eighteenth century has influenced a family for eight generations. Think carefully and prayerfully as you make decisions. Learn early the power of prevailing prayer, the importance of experiencing God's faithfulness, and the getting of your priorities right. You belong to Him. You were bought with a price. Let Him be Lord in your life. Are you prepared to trust Him when He says, "If you will take care of the things that are dear to me, I will take care of those who are dear to you"?

"As for me and my house, we will serve the Lord."

DR. JAMES HUDSON TAYLOR III



Dr. James Hudson Taylor III is the seventh general director of the Overseas Missionary Fellowship, founded as the China Inland Mission by his great-grandfather, J. Hudson Taylor, in 1865.

He was born in a China Inland hospital in Keifeng, Honan, China. He attended the CIM school at Cheefoo, China; and after high school he studied both at Spring Arbor College and at Greenville College, where he met his wife, Leone. After theological study at Asbury Theological Seminary, the Taylors went in 1955 to Taiwan, where he was president of the China Evangelical Seminary and engaged in church planting and tribal work. Dr. Taylor, the first American general director of the CIM/OMF, and Mrs. Taylor are based at OMF's international headquarters in Singapore. They have three children.



Pictured is part of the group of participants in the January missions conference. Sixty missionary agencies sent over one hundred representatives to the conference.



URBANA '84

"Faithful in Christ Jesus"

Twenty-six students, along with Richard R. Hill, assistant professor of business, attended Urbana '84, sponsored by Inter-Varsity Christian Fellowship. The theme of the 14th Urbana convention on missions was "Faithful in Christ Jesus." For five days, December 27-31, students learned what commitment to Christ means. Plenary sessions were held in the mornings and evenings. Students spent their afternoons attending workshops and small group meetings or visiting exhibits set up by missionary organizations. All sessions were held on the Urbana campus of the University of Illinois.

A record-breaking crowd of over 18,000 shared in the five days of lectures, fellowship, and inquiry. More than 140 mission agencies and Christian schools participated in the convention. Plenary speakers included evangelist Luis Palau, evangelist Billy Graham, urban missions specialist Ray Bakke, Wycliffe translator Joanne Shelter, and Inter-Varsity missions specialist David Bryant.

John E. Kyle, convention director, opened the 1984 convention by telling students that the Great Commission is still in effect. He said, "We are here because of the Great Commission. This is a responsibility as well as a privilege. The Great Commission has never been rescinded; our marching orders have never been counter-commanded." Speakers throughout the convention challenged the students to respond to the great needs of the world and to the Bible's clear command to reach the unreached. Yet they also stressed the need for their hearers to be faithful in prayer and the disciplines of discipleship now as preparation is made for service.

In reporting their own personal observations of this international missions conclave, Bryan attendants made use of such words as *exciting*, *challenging*, *awesome*, and *overwhelming*. Throughout the reports made to BRYAN LIFE were the recurring expressions of the necessity of personal commitment to Jesus Christ and the need for personal development of communion with Him in prayer. Following are excerpts shared from their reports:

Letitia Allison:

"Urbana certainly was a profitable experience for me. Looking at that crowd of 18,000 fellow Christians reminded me of the privilege that is mine to be a child of God and a part of His family. It caused me to renew my commitment to Christ and made me realize the importance of being faithful to Him in every area of my life. Above all I was encouraged to live each day in service to Him, allowing His guidance and relying on Him to direct me in whatever He has for my future."

Kathy Beatty:

"It has been said that attending Urbana is like trying to take a sip from an open fire hydrant, and in turn my telling you what I learned is like giving you a tiny drop of my sip. Indeed, Urbana was overwhelming, and much of what was said rushed past my head. Yet, enough "water" entered my mouth to change my attitude about world missions and my place in reaching the world for Christ. I gained a greater insight into the power of prayer. For Christians prayer is our highest, noblest, and most effective way to serve God (from one of Eric Alexander's sessions). It is a *duty* commanded by God. I also gained a greater insight

into the idea of commitment. At Urbana I was challenged to remain open to God and to allow Him to use me in ways I may never have dreamed about and in a country I may never have thought about going to. I am excited about the future as I have never been before."

Beth Branson:

"Urbana '84 was the highlight of my Christmas break. It is hard to describe what it was like being with 18,000 other Christians. At times it was almost overwhelming! Urbana really broadened my vision for missions with the idea of the unreached people groups and the emphasis on prayer. It strengthened my desire to be involved in missionary service. I am thankful for what I learned. I am excited about just waiting to see where God will lead me."

Leslie Campbell:

"Urbana was an answer to prayer for me. I didn't think I was going to get to go because of financial difficulties, but the Lord helped me all the way. The Lord opened my eyes to realize that the "hidden peoples" of the world have feelings and shed tears just as I do. I made a commitment to God to pray daily for these people so that God will help me to develop a compassionate love for them."

Fred Duong:

"Urbana '84 was an overwhelming experience. One of the highlights was the small Bible study and prayer group to which each student was assigned. Two of our group came to know the saving grace of our Lord Jesus Christ. The speakers were unbelievable. Through Urbana '84 God has shown me that I cannot be just another Christian, but that I must be a World Christian. Praise the Lord!"

(Editor's Note: Fred, whose family came to the U.S. as refugees in 1975, sent his report on a sheet which had at the bottom, "We are World Christians!" He also shared II Timothy 2:4).

Kathy Edwards:

"Urbana was awesome! Most of the 18,000 college-age young people who attended had a desire to follow God. It seems to be normal for the Lord to speak about missions to a person attending a mis-

sions conference. This did not happen to me. God spoke to me about the fact that I must first obey Him in the small things before I can expect Him to give me big things to do for Him. I also learned that God answers prayer. I am excited about what God is going to do as we do what William Carey said: "Expect great things from God; attempt great things for God."

Kelly Ellis:

"Urbana to me was a once-in-a-lifetime experience. It was a privilege to be gathered with 18,000 of my Christian peers who were excited to serve God. I was very much impressed with the organization of the conference. I was challenged and often overwhelmed by the needs of the world. I realize more than ever before that prayer is a command. The Lord confirmed to me to pursue foreign missionary service—as of now, Wycliffe."

Lori Farney:

"I can't begin to describe the many ways my life was changed at Urbana, and I'm sure that the Lord isn't finished with me yet! The most profound effect Urbana had on me was the exposure it gave me to the need for Christ of so many millions of people. I knew of this need before Urbana, but it was there that these people became real to me. They hunger, they thirst, they laugh and cry; they need Christ. My heart ached as I matched real faces with need—real people in bondage to animism and false hope. I see the world through different eyes now and know more effectively and specifically how to pray. Thank you, Urbana, and thank you, Lord!"

Denise Gearhart:

"Spiritually, mentally, physically, and emotionally invigorating—that's what Urbana was to me! My days were filled with busy schedules, meeting new and intriguing people from across the United States and beyond, standing in I-o-n-g cafeteria lines (singing while we waited), and attending the eye-opening meetings along with 18,000 others who were seeking God's guidance in their lives. Warm Christian love and fellowship was felt throughout the conference. Realizing that we all had one common goal—to serve Jesus Christ faithfully—was very exciting and encouraging to me."



The Bryan students who attended Urbana '84 are (left to right), back row: David Branson, Steve Stewart, Jon Pierce, Dave Harvey, Tim Green, Professor Hill; middle row: Kathy Beatty, Jon Klaus, Naomi Woodmansee, Shawn Wolf, Bob Hay, Susan Goldmann, Don Paul Gross; front row: Lori Farney, Beth Branson, Kathy Edwards, Denise Gearhart, Letitia Allison, Kelly Ellis, Ginger Gentry. Not pictured are Susan Klaus, Evelyn Ward, Leslie Campbell, Fred Duong, Karen Mains, Mark Jones, and Barbara Bates.

Susan Goldman:

"The circumstances which made it possible for me to attend Urbana were enough to convince me that God wanted me there. I was impressed with the magnitude of the challenge ahead—of the many millions of people still to be reached. It was encouraging to see thousands of people wanting to become involved in reaching those millions. The speakers emphasized two things: that our prayers make a great deal of difference and that the task of reaching the unreached millions can be accomplished through our involvement. My own commitment to missions was made when I was thirteen years old. My heart is with the Muslim peoples. Within the next three to four years, I hope to be living and working among them."

Tim Green:

"Attending Urbana was a terrific experience for me! Since I had already made a commitment to missions, Urbana was a time of strengthening that commitment. There was so much to learn that I almost suffered from informational overload. One of the main things emphasized was prayer for missions. I'm happy to be a part of the prayer bands at Bryan, where we can meet and pray for missionary work around the world."

Bob Hay:

"The importance of prayer and the need to begin now the preparations for future work were probably the greatest lessons I learned at Urbana '84. Without exception every speaker impressed upon us the importance of daily prayer. We were reminded that although we cannot go everywhere in the world we are able to intercede intelligently for those missionaries on the front lines. The conference was profitable to me in that it caused me to reflect on where my life has been, where it is going (and where it should be going), and on the way that missions fit into the picture. I made a commitment to the Lord that I would daily work toward the goal of serving Him in whatever capacity He has for me, whether on a foreign field or here at home."

Jon Klaus:

"Although Urbana '84 was mainly a missions conference, I received more than just missions information. The theme of the conference, "Faithful in Christ Jesus," raised the question of how we can be faithful in Christ Jesus. It was answered clearly for me: follow Him. It is my desire to keep Christ in central focus in every single aspect of my life. Though I had known it before, it was made real to me during the conference."

Susan Klaus:

"The Urbana conference was very meaningful to me. The Lord spoke to me through various individuals, my small Bible study and prayer group, and the main speakers. The most important thing I learned was the importance of ministering to foreign students right here in the United States through friendship."

"We can expose them through this friendship to Christian influence, which will carry over when they return home to become leaders in their countries. I was impressed with the need to be a witness here at home before going to another country. One speaker

said, 'If you're not shining for Jesus here, then don't come to Africa.' "

John Pierce:

"What a blessing our all-powerful, all-knowing, majestic Father God provided for me at Urbana! Eighteen thousand came together with different expectations and motives to center on the topic which God holds dearest to His heart: the redemption and growth of His people from among all nations. I was challenged to see more of how God sees the people of our world. His far-reaching perspective has burdened me for the lost not only in the United States but throughout the world. It was a refreshing time in my walk with the Lord; and, as a result, I was led to a deeper commitment to Christ. Most importantly, I was shown that I need to stop limiting God and through prayer begin to trust Him expectantly. I now know that I want to be in a full-time ministry. The Lord willing, I plan to attend seminary following graduation from Bryan."

Steve Stewart:

"The conference was truly an exciting time. It was quite an experience to be with 18,000 people all focusing on Jesus Christ and His Great Commission. My Urbana '84 trip as a senior was much better than my '81 trip as a freshman. These additional years of maturing helped immensely. The thing that most spoke to me was the fact that we have only one life to serve the Lord. If we choose not to serve Him now, when can we? I have committed myself to serve the Lord no matter what I do, whether in secular employment or as a missionary."

Evelyn Ward:

"Prayer should be *fundamental* rather than *supplemental*. Our Christian life is based on a personal relationship with Jesus Christ, and what is a relationship if there is no communication?"

"I, as a Christian liberal arts student, am subject to good, sound Biblical teaching; however, the best teaching in the world is useless unless the Holy Spirit takes that truth and applies it. I need to spend time 'praying that truth in!'"

"I appreciated the spirit of Urbana, where there was promoted a genuine spirit of encouragement and love rather than of guilt. Instead of signing up for the first ship to leave for a foreign land, I was encouraged to find out what my individual duty is concerning missions. Is it to give or to go or to pray? I am asking that God will prepare me *now* for however and wherever He would use me in the future."

Shawn Wolf:

"The conference was a very moving and exciting experience for me. The size of the crowd was overwhelming to me as a small-town boy. And the best part was that all were there to learn more about serving our Lord and Savior Jesus Christ better! My favorite speaker was David Bryant, who spoke on the power of prayer. He was a powerful speaker. Although I enjoyed the great speakers, the small Bible study and prayer group meant the most to me. Our time in prayer and Bible study was very intense. We became a really close-knit family. This group of guys will be remembered in my prayers for a long time to come." □

Annual Pastors' Conference

May 14-16



Dr. Ralph Keiper, representative for Denver Conservative Baptist Seminary, former associate editor *Eternity* magazine, author and Bible conference speaker.



Dr. Manford George Gutzke, president, founder, and speaker on the international "The Bible for You" radio broadcast.



William J. Murray, son of atheist Madalyn Murray O'Hair, will share his personal testimony of faith in Christ at the Thursday evening session of the conference.

Inquiries Invited

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CAMPUS REVIEW

APPLICATIONS AT ALL-TIME HIGH

Prospective student and parent interest in Bryan is at the highest level ever experienced. Each week several prospective students and their families visit the campus, and mail and phone inquiries keep admissions office personnel busy.

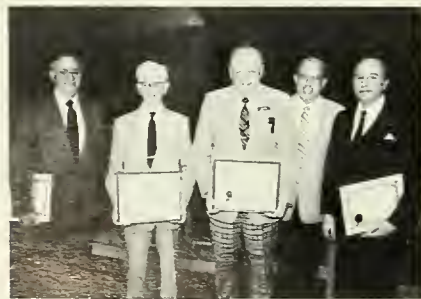
By the end of February, 360 applications for fall enrollment had been received, 30 percent ahead of last year and 25 percent above the previous highest year. The one-hundred-dollar-enrollment deposits, up from fifty dollars last year, are coming in at a good rate.

Although it is still early to forecast the fall enrollment, all signs point to an increase over last year.



NEW TRUSTEES

Two new trustees of Bryan attended the winter board meeting for the first time—John Bruehl, business executive of Bloomington, Illinois, and Dr. Layne Roberts, osteopathic physician of Okeechobee, Florida, left.



CERTIFICATES OF AWARD

At the trustee chapel on Tuesday, February 5, the trustees pictured above, left to right, were

presented with certificates of award for their years of service to the college: Dr. Ian Hay, missions executive (General Director, SIM International), Cedar Grove, New Jersey, fifteen years; Lewis Llewellyn, pastor and columnist, Sebring, Florida, thirty-five years; John Cammenga, insurance executive, West Olive, Michigan, ten years; Dr. Mercer; and R. Don Efird, residential building contractor and insurance agent, Kannapolis, North Carolina, fifteen years. Not pictured is Dr. J. J. Rodgers, retired physician of Dayton, who received his certificate for twenty years' service in absentia. Dr. Hay and Mr. Llewellyn are alumni of the college.

GOVERNOR'S THREE STAR AWARD



COMMUNITY THREE STAR AWARD

For three years in succession, the city of Dayton has won the Governor's coveted Three Star Award, only the second community in Tennessee to be so recognized. The award in this third year also included all of Rhea County. This recognition, a part of the Community Economic Preparedness Program, is sponsored by the Tennessee Department of Economic and Community Development.

Current industrial improvements and future development plans are major considerations for this award. The three stars stand for the expansion and improvement to existing industries, new industries which have been developed, and the overall community quality of life.

The Dayton and Rhea County

Economic Development Council hired Mr. Bob Maples in 1984 as EDC coordinator. Mr. Maples was quoted in an early February article in the *Chattanooga News-Free Press* as saying, "We are excited because, with so many people working together for the good of all Rhea County, good things will happen here."



MRS. CLEMENTSON WITH ROSE QUEEN

Bryan campus resident Bernyce Clementson is shown with Kristina Smith, Queen of the Pasadena, California, Tournament of Roses, in a photo taken while Mrs. Clementson was on a holiday visit with her cousins, Jack and Mary Byers, Upland, whose daughter and son, Chris and Jeff, attended Bryan College. Mrs. Clementson lives in a life-tenure retirement home which she and her late husband, Mercer, built on Faculty Circle in 1972.



DENTONS HONORED

Mr. and Mrs. O. L. Denton of Evensville were guests of honor at the college Christmas banquet and concert. Both Mr. and Mrs. Denton, descendants of pioneer Rhea County families, are known for their Christian testimony. Mr. Denton recently celebrated his ninetieth birthday anniversary.

PRESENT WITH THE LORD



Mrs. James S. (Ellen) Frazier, the oldest of the Bryan College founders and a trustee emeritus, went home to be with the Lord, Tuesday morning, March 12. Mrs. Frazier served as a trustee of the college from 1945 to 1962. She had celebrated her ninety-eighth birthday in November.



Dr. Francis W. Dixon of Eastbourne, England, went home to be with his Lord on January 18, 1985. Dr. Dixon, awarded an honorary Doctor of Divinity degree at Bryan's Golden Anniversary Commencement in 1980, was last at Bryan in May 1984, when he spoke at the Seventh Annual Invitational Pastors' Conference. A message from that conference, "Paul's Determination and Ours," appeared in the summer 1984 issue of BRYAN LIFE.

WASHINGTON SEMINAR

Seventeen Bryan students attended a Federal Seminar conducted by the office of public affairs of the National Association of Evangelicals at the Capitol Smithsonian Holiday Inn in Washington, D.C., January 28 through February 1. The Bryan students who attended were Lewis Alderman, Roanoke, Virginia; Gregg and Todd Bacon, Robeson, Pennsylvania; Brette Barfield, Hollywood, Florida; Debbie Barwick, Groveland, Florida; Lori Emmott, Dayton, Tennessee; Mike Goad, Burke, Virginia; Ken Gollmer, Martinez, Georgia; Robin Greene, Charlotte, North Carolina; Sandy Jones, Chula, Georgia; Trey Paulsen III, West Palm Beach, Florida; Betsy Sanders, Fort Lauderdale, Florida; Rebekah Sheyda, Matthews, North Carolina; Cindy Smith, Abu Dhabi, United Arab Emirates; Dan W. and Steve Snyder, Mato Grosso, Brazil; and David Samples, Oakdale, Louisiana. Professors Richard Hill and William Ketchersid accompanied the Bryan students.

sid accompanied the Bryan students.

The purpose of the seminar was to give students from Christian colleges an opportunity to visit the U.S. Capital and to hear speakers who make decisions that affect the governing processes of the whole country.

Students from nearly a dozen Christian colleges across the country heard speakers like Senator Roger Jepsen, Senator Mark Hatfield, Senate Chaplain Richard Halverson, Representative Paul Henry, and Representative Marilyn Lloyd. Covered in the seminar sessions were such subjects as "Religion and Politics," "Evangelical Alternatives in Policy-Making," "Career Opportunities in the Nation's Capital," and "The Politics of Foreign Aid." Participants in the seminar sessions were exposed to the inner-workings of government through Christian leaders who serve in government positions.



Shown with Senator Jim Sasser of Tennessee are some of the Bryan students who attended the Washington seminar sessions. From left to right, back row: Lewis Alderman, Trey Paulsen, Professors Richard Hill and William Ketchersid. Center: Cindy Smith, Lori Emmott, Todd and Gregg Bacon, Rebekah Sheyda. Front: Senator Sasser, Steve Snyder, Ken Gollmer, Dan W. Snyder, David Samples.

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July 22-26, 1985

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Rev. Hyrum Dallinga, a
former third-generation
Mormon, seminar leader,
and counselor



Dr. Cary Perdue, execu-
tive director of the Inter-
national Council on Bibli-
cal Inerrancy, author, and
teacher



CONFERENCE MUSICIANS

(left to right) Steve and Barbara
Snyder, John and Ruth Bartlett,
John and Elaine Weyant



Charles and Sharon Goodman, di-
rectors of the conference program
for teens

Dale and Lorey Comstock, pup-
peteers, for the program for chil-
dren



Conference guest housing in the new
Woodlee-Ewing Residence Hall.

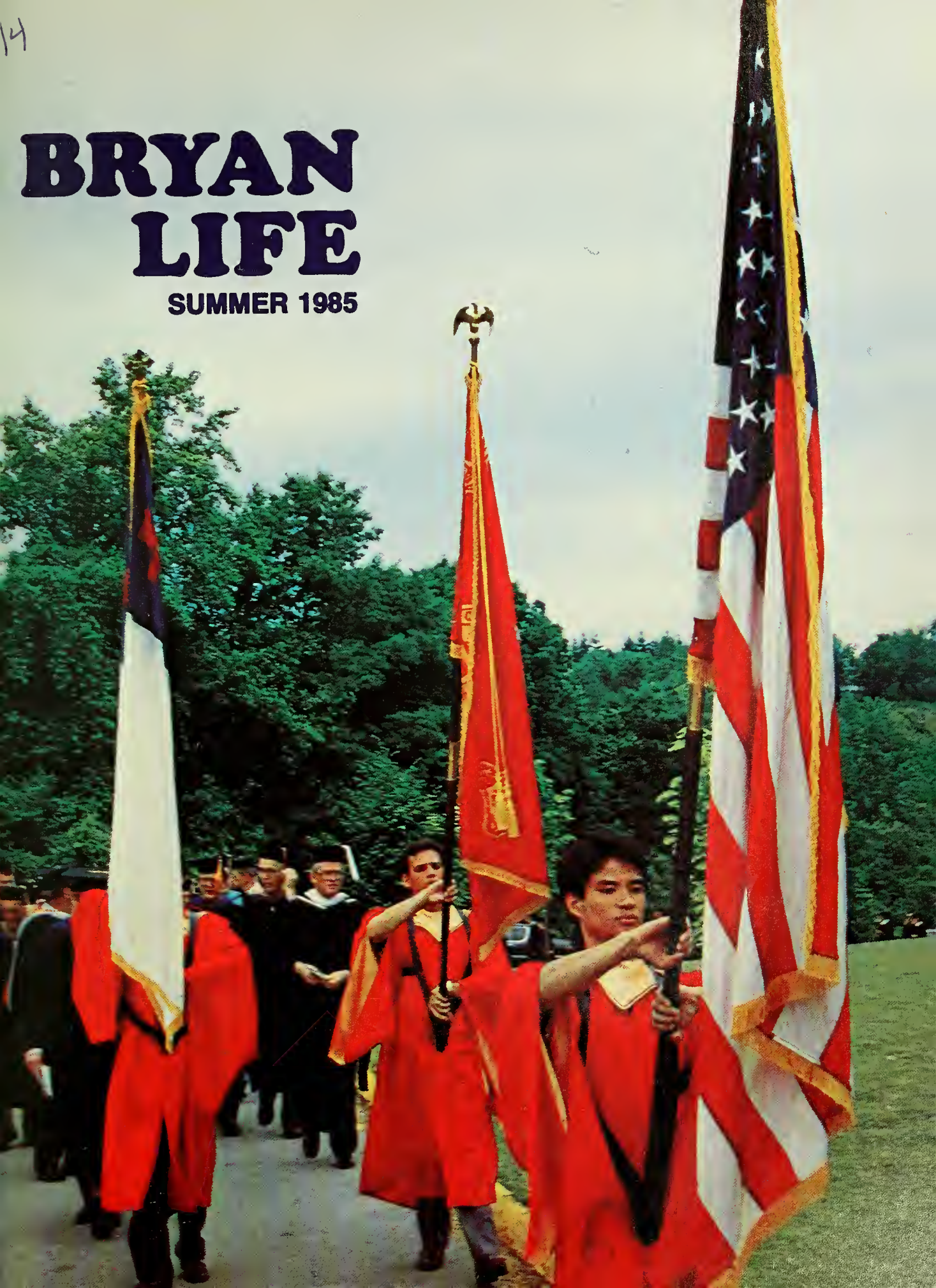
For additional details write:

Summer Bible Conference
Bryan College, Box 7000
Dayton, Tennessee 37321-7000

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BRYAN LIFE

SUMMER 1985



BRYAN LIFE

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The cover photo of the flag-bearers at the front of the 1985 graduation procession is courtesy of Mauldin Photography of Dayton. Vietnamese Dinh Tran is carrying the American flag. Dinh was president of the Junior Class last year and will serve as the president of the Student Senate for the 1985-86 academic year.

Volume 10

Summer 1985

Number 4

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EDITORIAL



Dr. Keefer's chapel address extends the thesis of my recent article on the heritage of the college as a guide in the educational maze of today. He shows that what Bryan is

and aspires to be, a truly Christian liberal arts college, must be understood and realized in the experience of those who make up the institution. Only then can the history, mission, and identity of the college be a living institutional dynamic.

In this issue we also share with you, along with campus news, some of the highlights of the fifty-second annual commencement and a message given at the eighth annual pastors' conference.

Theodore C. Mercer
President



BRYAN COLLEGE AND YOU

An address delivered by Dr. Karl Keefer, Vice President for Academic Affairs, to the Bryan student body at a chapel service

Sometimes we take for granted the things which we are most familiar with; and by taking familiar things for granted, we lose sight of what their meaning and significance and importance really are. And so, since you are familiar with Bryan College, and I am too, I would like to refresh in all of our minds what Bryan College really is all about and then try to suggest some ways in which this ought to be affecting your life and mine. The basic definition of Bryan College which we often use is this: Bryan is a Christian liberal arts college. We use that phrase so much that we often do not think of what that means. I would like to pull it apart and spend a little time discussing: (1) What it means to be Christian, (2) What it means to be liberal arts, and (3) What it means to be a college.

What it means to be Christian

To be a Christian you have to believe something. And you not only have to believe something but you have to believe the right thing. And you not only have to believe the right thing but you have to believe the right thing about the right person. You do not become a Christian by reforming and turning over a new leaf. You become a Christian by having the right beliefs about Jesus Christ. And then as a result of the right beliefs about Jesus Christ, you may indeed, and will, make a change in the way you live. But the belief comes first.

Bryan College is a Christian college. That means that as a college we officially and actually believe the right things about the right person. I would like to review the official Bryan College statement of belief as it appears in the college catalog and ask you to think about what this statement is saying. This is the position that Bryan College takes as far as being

Christian is concerned. Every member of the board of trustees, every member of the faculty, and every administrator annually subscribes to this, indicating that we continue to believe these things. And that is what makes us Christian. What then do we believe?

We believe:

that the holy Bible, composed of the Old and New Testaments, is of final and supreme authority in faith and life, and, being inspired by God, is inerrant in the original writings;

in God the Father, God the Son, and God the Holy Ghost, this Trinity being one God, eternally existing in three persons;

in the virgin birth of Jesus Christ; that He was born of the Virgin Mary and begotten of the Holy Spirit; that the origin of man was by fiat of God in the act of creation as related in the Book of Genesis; that he was created in the image of God; that he sinned and thereby incurred physical and spiritual death;

that all human beings are born with a sinful nature, and are in need of a Saviour for their reconciliation to God;

that the Lord Jesus Christ is the only Saviour, that He was crucified for our sins, according to the Scriptures, as a voluntary representative and substitutionary sacrifice, and all who believe in Him and confess Him before men are justified on the grounds of His shed blood;

in the resurrection of the crucified body of Jesus, in His ascension into Heaven, and in "that blessed hope," the personal return to this earth of Jesus Christ, and He shall reign forever;

in the bodily resurrection of all persons, judgment to come, the everlasting blessedness of the saved, and the everlasting punishment of the lost.

Now this is where we stand as a college. We do not apologize for it. It is affirmed in all of our official publications and statements, and everyone of us officially connected with the college says that he or she believes it. And that is the foundation for making us Christian.

But it doesn't stop there. I suppose that we could annually subscribe to the statement of belief and then forget about it. Unfortunately a number of colleges through history have done just that. So we have colleges in this country, numbers of them, which originally would have been fully in sympathy and in harmony with the statement of belief of Bryan but where this gradually became simply a dead letter. And even though this was a part of the official documentation of the college, it was lost sight of completely. This has not happened at Bryan College, and by God's grace I trust that it never will happen. But in order for it not to happen, it means that this Bible-based creed to which we subscribe must be translated into everyday life. And that's what we try to do in a number of ways. For example, when the Board recruits new members, or when I as the academic dean and vice president for academic affairs recruit new members for the faculty, we try our best to find people who as far as we can tell not only subscribe to the creed but live it out in their lives.

We try to make Bryan truly Christian, not just in its statement of beliefs but in the way life is lived, by various things which we do institutionally to foster the development of these beliefs in our individual Christian lives. That is why we have required chapel. Knowing the kind of people we are, we know that if chapel were not required we would simply excuse ourselves. Many institutions that have abandoned required chapel have seen chapel disappear as an institutional force for righteousness. That is why we have missions conferences. That is why we have spiritual life conferences. That is why we have various things institutionally so that we will remain Christian not only in a statement of creed but in actuality. That is why we have Practical Christian Involvement. PCI is not simply an activity of the Christian education department or the division of Biblical studies, but it is an activity in which all students are welcome to participate; and we encourage participation so that our Christian faith is translated into the practicalities of daily life and not simply limited to a statement of belief in the catalog.

You do not have to be a Christian to come to Bryan as a student. But we hope that if you come here without being a Christian you will desire to become one and make that commitment to Jesus Christ, not by compulsion but by the power of God working through the lives of those who are Christians. And then for those of you who are Christian, we hope that you will provide the Christian leadership in this institution. It is not enough for the board of trustees and the faculty and the administration to be Christian. We need a student body that is basically Christian not simply in name but in deed. And what it means to be a Christian, not simply in name but in deed, is not only to believe the right things but to translate them into daily life. "Whatever you do, whether in word or deed, do it all in the name of the

Lord Jesus," Paul said to the Colossians and Paul says to the Bryanites. "Whether you eat or drink, or whatever you do, do it all for the glory of God," Paul said to the Corinthians and Paul says to the Bryanites. This means that being a Christian is a twenty-four-hour-a-day, seven-day-a-week, fifty-two-weeks-a-year thing. It is not simply a Sunday or a chapel or a Bible class thing, it is a thing which permeates every aspect of your life. And if it doesn't, you need to ask yourself, "Am I really the Christian I claim to be?"

Among the faculty we talk about the integration of faith and learning. And we try to integrate Christian principles and Biblical standards in every academic discipline. But there is another integration. It is the integration of faith and living. And that is up to you as much as it is up to me. And I pray that you, as well as this college institutionally, will be genuinely Christian.

What it means to be liberal arts

Secondly, Bryan is a liberal arts college. Now what does that mean? Well, first of all there are some things that it is not. It is not a Bible college. In a Bible college everyone majors in Bible and then chooses certain emphases within that. Bible colleges have been greatly used of God, and I thank Him for them. It was my privilege, some years ago, to be dean of a Bible college. It was a tremendous experience for me and did much for me in my own spiritual life. Bryan is not a Bible college. There are other majors that you can take here. Bryan is not a technical school. We are living in an age of technology; and there is a tremendous emphasis upon high tech, not only computers but robotics and many other things. It is amazing what is being done, and these are perfectly legitimate activities. God has given us minds to use and brains to develop these things, and some schools are established for that purpose. Some fine Christian colleges have been led to go in this direction, but Bryan is not a technical school. Nor is Bryan a university. The founders, who had great plans and great ideas, originally named the school William Jennings Bryan Memorial University. And for many years it was Bryan University. When it became evident, though, that in the providence of God we would not have multiple schools—of education, engineering, law, and medicine—as universities do, the name was changed appropriately to Bryan College. We are just a four-year liberal arts college.

Now what does that mean? It means that at our institution we believe that what we call general education is important. Your Bible is important, so we have a strong Bible core that everybody takes. For this reason some people think of us as a Bible college, and that's all right. And we are not going to abandon that. Although sometimes there has been pressure to cut down on the Bible requirement because of the many other things that need to be included in the curriculum, the faculty has resisted. I heartily support this effort to keep the Bible core strong in all of our programs and hope that it will continue to be the case.

As a liberal arts college we have what we call general education requirements. You have to take some English, some literature, some history, some science, some psychology, and a number of other things that

we call general education. As a Christian institution we believe that God is the God of everything. God is not limited to the Bible. Now the Bible is indispensable for our understanding of who God is and what He is doing in the world; but God, as our creed states, created the universe. And there is nothing in our universe that does not belong to God. And if God is in everything, then we need to know as much as we can about everything. Obviously our knowledge is limited. We are finite. We cannot know everything about everything, but we can know something about a good many things. We need to know something about history and literature and science and mathematics and psychology and all these things in addition to our knowledge of the Word of God. And our liberal arts emphasis is what differentiates us from a Bible college or a technical school or some other specialized institution.

Sometimes people think that when you get through with a liberal arts program you are not qualified to do much of anything. But this is not actually the case. William J. Bennett, Secretary of Education, has pointed to a study by the University of Texas Career Center which found that 80 per cent of 1,300 recent University of Texas liberal arts graduates are employed full-time, 12 per cent are full-time graduate students, 5 per cent are voluntarily unemployed, and only 3 per cent are unemployed and looking for work. Bennett concludes that "liberal arts graduates are likely to have developed certain skills that are indispensable to all areas of work: skills such as research, writing, speaking, and analyzing." I think that has something significant and something encouraging to say to us as a liberal arts college and to you students who are here in a liberal arts college.

Now how do you fit into this pattern here at a liberal arts college? At a liberal arts college that has any kind of decent academic standards, it is going to be tough sometimes. It is probably tough right now. It is important to recall James 1:3-4: "The testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything." You will never become mature without pressures. You know that is true in the physical realm. An athlete who wants to succeed can only do so as he pushes himself to the limit and prepares to succeed. You don't become an athlete by sitting behind a desk all day. If you want to become an athlete, you push yourself and you put yourself under pressure and your coach puts you under pressure and you think that you'll never make it, that you'll break first. But if you stick with it and have the stuff, you can become a champion athlete. But that is true in every other realm of life. That is true in spiritual things. That is why God puts us under pressure sometimes—to make us grow up spiritually. The biggest spiritual growth times in my life were the times when I was under unbearable pressure. Intellectually and mentally the same thing is true. You will grow intellectually and mentally only to the degree that you are persevering under pressure.

What it means to be a college

We have talked about what it means to be Christian and to be liberal arts; now what does it mean to be a college? The word *college* is related to the word *col-*

league. A colleague is someone whom we work with and live with and is on a level with us. We speak sometimes in the faculty of our colleagues, and that means our fellow faculty members. But in a college everybody is really a colleague of everybody else. The American higher education system is an amalgam of several European models, but the college idea comes primarily from Great Britain. You go to Oxford University, and there you enroll in and live at one of the colleges—All Souls College or Trinity College, for example. You live there not only with your fellow students but also with your professors, who are called the Masters. You do not go to class for two or three days a week on a regular schedule as at Bryan. It is more like independent study but done with your colleagues, your Masters as well as your fellow students. When you complete your study, you take your exams, which, if you pass, will qualify you to graduate from Oxford. Now we have modified that model greatly. But the college idea is still the idea of living and working with and getting to know colleagues. And so Bryan is not a community college or a commuter college, it is a residential college. This is a place where you have not only the other experiences of life, but also the residential experience, so that you learn how to live and get along with other people. And sometimes that is one of the toughest parts of the whole business. Although we do not have professors living in the dormitories, still we hope that our professors are accessible enough to you so that you can develop a sense of collegiality with them as well as with one another. This is all part of the Christian model too, because Paul, writing to the Corinthians, (and of course he was writing to the church and Bryan is not a church, but nonetheless principles that apply to the church apply to us too) said that there should be "no division in the body but its parts should have equal concern for each other. If one part suffers every part suffers with it. If one part is honored every part rejoices with it." And I believe that's the way it ought to be here.

We have official divisions, properly—students, administrators, faculty, and support staff—and that is well and good. We need that in order to work efficiently. But beyond that superficial level, you and I are colleagues. And we ought to be able to work together, to pray together, to love together, and to support together as colleagues. If you suffer, I suffer with you. If you rejoice, I rejoice with you. If I suffer, you suffer with me. If I rejoice, you rejoice with me. That oneness, which is a part of the body of Christ, ought to characterize us as a college. And so there is really no place for cliques. I hear sometimes about cliques. Well, we all have people that we relate to more readily than to others, and that is natural. But if we get to the point where we are always running around with this little exclusive group and we kind of look down our noses at others or separate from others and do not share in the concerns of others, then we are not a college. And that is true at any level: faculty, administration, student, staff, whatever it is. Bryan is a college. Let's be colleagues. Let's love one another, pray for one another, support one another, across roles and official positions and all of that. Let's be one in the Lord Jesus Christ at Bryan, in this *Christian liberal arts college*. □



Christian Liberal Arts

by Evelyn Ward

Michel de Montaigne, when asked for his views concerning education, replied by quoting Plato: "God forbid that to philosophize were only to read a great many books and to learn the arts. Scholars have proceeded to their level of living . . . by their lives rather than by their reading."

We, the Class of 1985, have been subjected to various branches of knowledge in the past four years. How has Bryan's motto, "Christ Above All," fit into our education; and how will it affect our future? Of what use has a Christian liberal arts education been to us? As I probe the data surrounding these questions, I would like to emphasize that the ideas behind this speech have been extracted from class, chapel, and church notes and are therefore exemplary, I believe, of the type of learning we have received.

I believe you will agree with me when I claim that we do not profit from the mere reading of books. We do have the faculties to read—a brain, eyes, and the books themselves; however, the ability to understand, comprehend, and to react knowledgeably to reading material is not inborn. We must be taught and must practice the methods for doing so.

Our professors have taken us beneath the surface of the subject matter in an exploration of the liberal arts as though with a magnifying glass: "Here! Did you see this?" And they have equipped us with our own magnifying glasses so that we can study the arts in the light of God's infallible Word. As a result, we have grown more aware of our identity with Christ and the world, our personality, consciousness, and spirit.

Doubt has been expressed as to the need of a liberal arts education in today's technical society. Liberal arts flourished in the medieval ages because man generally asked, "Why?" Today, in mushrooming industry, man asks, "How?"

Although the questions may have changed, the heart has remained the same. Jonathan Edwards called this factor the "sense of the heart." Man still searches as he did in the time when Socrates asked, "What is Truth?" Jesus Christ gave the world His answer four hundred years later when He said: "I am the Way, the Truth, and the Life" and "My Word is Truth." Although the question may be different today, we must still study the "why" implanted in man's heart.

Peter Kreeft, in his book *The Best Things in Life*, asks, "Is our work giving society a faster, more powerful vehicle when we have just thrown away all the road maps?" Although culture may claim that values are determined subjectively according to present standards of living, we Christians are aware of God's laws of right and wrong. The universe is not a department store. Although we have majored in different departments at Bryan College, we are not excused to live as recluses in that division. There are unavoidable questions to be answered concerning contemporary issues. A broad base of subjects has

enabled us to deal effectively with these issues. We have been supplied, we might say, with a road map; and having progressed thus far under solid teaching, we have learned how to read that map.

A professor at Bryan has suggested that the word *liberal* could be synonymized with *liberating*, taking a chisel to the chain around the mind and revealing what is available to be learned. For instance, society generally believes that man is progressing. Child labor laws have been activated, segregation has turned to integration, and women have been liberated, they say, from the "domestic jungle." A liberal arts education encourages us to ask such questions as these: Are we truly a better people in 1985 than in 1885? Has our character improved? Let's go back and study the data. Let's ask, "Why?" or "Why not?"

In his advice on education, Montaigne added that a teacher should not be chosen because of his good looks. Although I do not feel free to comment on the looks of Bryan professors, I would like to say that if my deep respect for them were pasted on their faces, their beauty would be quite notable.

It takes no genius to don a mask and act in front of a class; however, it does take a genuine teacher, who not only believes in what he teaches but also lives what he teaches, to communicate his subject matter. Roger Rosenblatt, in an essay for *Time* magazine, wrote: "A teacher of books must learn to live before becoming good at his work." Those who do not practice what they teach are hypocrites, and I am pleased that I have found no educational hypocrites at Bryan College.

What can teachers really teach you in regard to liberal arts other than how to become your own teacher? Education does not stop at graduation; rather, as the word *commencement* suggests, today marks only the beginning of our continuing education. A Renaissance writer said, "There is nothing like alluring the liberal arts and affections; otherwise, you make nothing but so many donkeys laden with books; by dint of the leash, you give them their pocketful of learning to keep. Whereas, to do well, you should not only lodge it with them, but make them espouse it."

I am aware that all teachers feel their job to be a lowly one at times. Confucius vented his disappointment by saying: "I won't teach a man who is not anxious to learn. And if I explain one-fourth and he doesn't go back and think of the implications of the other three-fourths, I won't bother to teach him again." It is probable that our professors have not received their due respect from us as their students. At Harvard a tradition exists in which the students applaud their professors on the last day of classes. I have never been given the opportunity to do so, but I think my classmates will agree when I say that it is deserved.

Professors, your day of reckoning has come. Rise, please, as the Class of 1985 applauds you! □

Wanted: Ambassadors

by Nancy Raine



Four years ago we, along with 3,020,000 other high-school graduates across the United States, were asking this question: "What do I do now?" A little over 2,400,000 of us answered that question: "I'll go to college." Of this number, one hundred eighty enrolled at Bryan. Four years later ninety-nine* of us are graduating and asking the same question as when we completed high school. We are hopefully a little more knowledgeable, a little more mature, a little more sure of ourselves than we were four years ago.

We represent a wide variety of personalities, backgrounds, and majors. Some of us are from as close as Tennessee or Georgia. Others are from as far away as Texas, Florida, Michigan, New York, Pennsylvania, and New Jersey, not to mention several foreign lands. We have spent the past four years devoting ourselves to the pursuit of knowledge. Some chose majors in science or mathematics, observing through the order of calculus or the intricacy of a microscopic organism a Master Designer and Creator. Some chose to study literature, learning to communicate effectively through the English language. Others majored in Bible or Greek, devoting themselves to learning everything they could about God from the Bible. Still others concentrated on education or psychology, committing themselves to the betterment of people. There are those who pursued history or business, philosophizing on how the knowledge of man, politics, and business could be used to change the world for Christ. Music majors refined their God-given talents to be used for the glory and praise of Christ.

We represent a broad spectrum of knowledge because of the variety of academic disciplines in which we have been engaged. To an average observer, we may look like an extremely diverse group of individuals since we have different backgrounds, different interests, and different goals. But really we are all about to be employed in the same position. Some may intend to be teachers, businessmen, pastors, scientists, computer programmers, or writers; but instead, we are all about to become ambassadors. Oh, we will perform different tasks, but we will all be ambassadors.

As we now graduate from Bryan, we will enter a "world" we have alluded to many times in our college years. We have visited this "world" on a number of occasions, but we have yet to take up our residence in this strange land. This place is what we many times call the "real world." It is here that we will serve as ambassadors. Whether in name we are teachers, doctors, or mathematicians, we will be ambassadors, ambassadors for a king, but not just any king; we will be ambassadors for the King of Kings: Jesus Christ our Lord.

But what does this job entail? What skills are required? In thinking about this idea of being an ambassador for Christ, I decided that there are three particular qualities every ambassador must possess.

First, an ambassador must know his king if he is to represent him properly. He must know him on a personal level to understand what his king expects of him. But it doesn't stop there. He must be in constant communication with him.

These facts hold true for us as ambassadors for Christ. We need to know Him personally; we must be in communication with Him. We must study His "foreign policy" (so to speak) as found in the Bible. For example, II Corinthians 5:17-20 (NIV) says: "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us." So what is God's "foreign policy"? It is to be found in II Peter 3:9 (NIV): "He is patient with you, not wanting anyone to perish, but everyone to come to repentance." He wants all to come to the knowledge of His Son, and He wants to reach them through us.

Second, an ambassador must have the proper mind set. He must realize the implications of his position. When an ambassador goes to a foreign country, it is not his home. As a visitor he does not purchase real estate, automobiles, and other things of permanence. He is there only on assignment, not to stay. We must develop the same focus here in the world. We are just passing through.

Last year the average life span was reported to be seventy-three years. So we may be ambassadors for Christ for roughly fifty more years; some of us, for not even as long as that. Because we are here for only a short time, where should our treasure be? A former roommate of mine told me that the toughest part of her first year out of Bryan was deciding what type of lifestyle she was going to have. Are we going to be controlled by the materialism that plagues our country? Will we need to have a big house, nice clothes, new cars, and all the other things possessed by those around us? Will we allow things to get a hold on us? If we treasure personal possessions, we cannot be good ambassadors. Jesus said, "Do not store up for yourselves treasure on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also" (Matthew 6:19-21 NIV).

Third, an ambassador must be able to relate to the people while still representing the king. The problem

(Continued on page 10)



Graduation Convocation platform party participants: left to right, Missionary Oscar Lopez, Guatemala, greetings from parents; Pastor Donald Geiger, Texas, Scripture reading; Home Missionary Blakely Rogers, New Jersey, benediction; Dr. Mercer; Missions Specialist David Goldmann, Jr., invocation; and Dr. Keefer.



The Faculty Award for Highest Scholastic Record during attendance at Bryan is presented to Carol Varga, Tennessee, by Faculty Chairman Dr. Billy Ray Lewter, associate professor of psychology.



Ernie Ricketts, Jr., Tennessee, is presented the Greek Award by Donald Wilkins, assistant professor of Greek and Bible.



Three generations: Bob Hays III, Florida, with his grandfather and father, Robert Hays, Sr. and Jr.



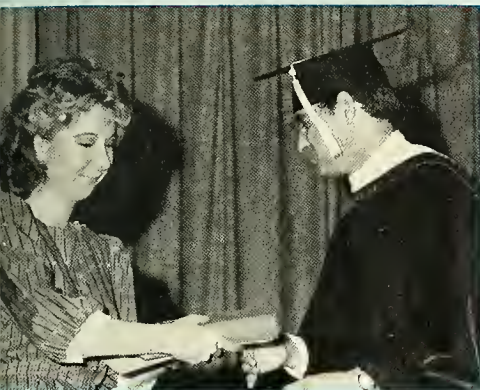
Daryl Cosden, Maryland, presented the Christian Education Award to an Outstanding Senior, Dr. Brian Richardson, professor of Christian Education.



Boe Barinowski, North Carolina, shown with his parents and sister, is commissioned as a 2nd Lt. in the U.S. Army by his father, Lt. Col. Robert Barinowski.



Wayne Colvin, Dayton, Tennessee, representing the six-member class of 1935, receives his Golden Year Diploma from Dr. Mercer. A resident of Lone Mountain near Dayton at the time, Mr. Colvin walked 13,500 miles to and from school in his eight years of high school and college.



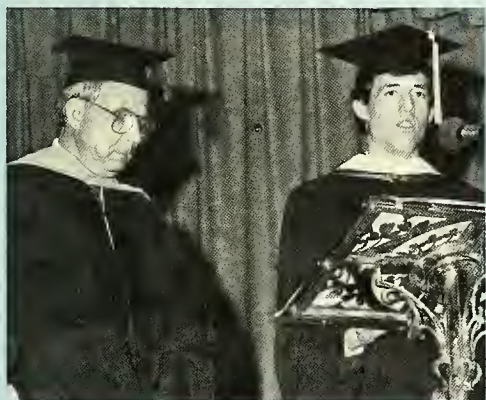
Dawna Bucklen, Colorado, is the recipient of the F. R. Rogers Senior Award in Music, presented by David Friberg, assistant professor of music.



Sandy Jones, Georgia, leaves the platform hooded and with diploma in hand.



Carol Persiani, Maryland, shares a favorite verse of Scripture, as did many seniors.



Steve Butler, Tennessee, class president, gives a parting word of testimony.

PROFILE OF THE CLASS OF 1985

Number — 100, 52 men and 48 women (the earlier 99 candidates increased to an even hundred with an additional summer graduate).

States represented — 22. The top eight states were Florida, Tennessee, Georgia, Kentucky, Maryland, New Jersey, Ohio, and Texas.

Foreign countries — 5 — Brazil, Bahamas, France, Guatemala, and Nigeria.

Majors — 104 (4 students with double majors) divided as follows:

Biblical studies	
(Bible, Christian Education, Greek)	31
Business administration	
(accounting and business administration)	17
Elementary education	
(3 other students received secondary endorsement)	15
Natural science, biology, and mathematics	9
Psychology	13
Other liberal arts	
(English, history, church music)	13
Individualized	
(planned by student)	6

The class included several MKs (missionary kids), second-generation students, graduates who have had brothers or sisters graduate from Bryan or who are now attending, 3 married couples, and a total of 25 married students.



Colleen Hirneisen, Florida, receives the Psychology Award from Steve Bradshaw, assistant professor of psychology.



Troy Brown, Florida, receives the Alumni Award for Faithfulness and Loyalty from Alumni President Larry Puckett.

(Continued from page 7)

any ambassadors for Christ have in meeting these criteria is that they concentrate on one to the neglect of the others. There are those who concentrate so greatly on "representing" their King that they practically shove the gospel down the throats of everyone they meet. Then there are others who try so hard to relate to those around them that they compromise God's laws and hence do not represent their King at all. In I Peter 2:11 (NIV) we read: "Dear friend, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul. Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us." We must never compromise God's laws to "win" people for Christ.

We must be real and genuine with the people we meet in our day-to-day affairs. We need to be caring and sharing people. Because we are the sons and daughters of the Creator, we should know better how to enjoy life.

Today as we end this chapter of our lives, our time here at Bryan, let us commit ourselves to Christ to be His ambassadors. Let us devote ourselves to knowing Him, to giving Him first priority in our lives, and to reaching out to others with the good news of the Gospel, properly representing our King!

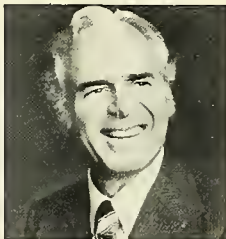
Someone has said, "We Christians assume a supernatural quality only two times in life: one at salvation, the other at death. The rest of the time we are on a barren highway like the people next door." It is my prayer that, as ambassadors for Christ, we might let our light so shine before the people next door that they may see our good works and praise our Father, our Lord, and our King! □

An additional summer candidate makes the class of 1985 an even hundred.

Several years ago the college adopted the plan of having commencement addresses by students instead of by an outside speaker. These student speakers are chosen anonymously through written competition in which the judges know neither the name nor the sex of the writer.

Ninth Annual INVITATIONAL PASTORS' CONFERENCE May 13-15, 1986

Dr. Stephen F. Olford, President of Encounter Ministries, is recognized the world over for his expository preaching and pastoral leadership.



Dr. Vernon Grounds, President Emeritus, Denver Conservative Baptist Theological Seminary, is a well-known Bible conference speaker and author.



William Jennings Bryan College

hereby awards

John Robert Doe

The Presidential Scholarship of
History, Business & Social Sciences

May 1985

Theodore C. Mercer
President

Jack W. T. [Signature]
Dean

Bryan College scholarships are given to encourage students of high achievement and motivation to take advantage of the quality academic and co-curricular programs available at the college. Three types of scholarships are offered to high achieving students applying for admission: **Presidential Scholarships**, full-tuition awards made to new freshmen on a competitive basis, one through each academic division, a maximum of six per year; **Bryan Scholar Awards**, ranging from \$750 to \$2,000 per year to new students and depending on grades and test scores; and **Academic Scholarships**, ranging from \$500 to \$1,000 and depending on grade point average, awarded to high-achieving continuing students who did not qualify for a Bryan Scholar Award on entrance.

Financial aid to students is an important factor in American education, for without some form of financial assistance many able students cannot enroll in college or continue after they have begun. Scholarships represent outright awards made by the college to qualifying students toward the cost of room, board, and tuition. The college-based scholarship program is underwritten through voluntary contributions from interested friends of Bryan.

PRESIDENTIAL SCHOLARSHIPS

Each year Bryan College awards to entering freshmen up to six competitive full-tuition scholarships. One of these scholarships is offered through each academic division—Biblical Studies; Education and Psychology; Fine Arts; History, Business, and Social Science; Literature and Modern Language; and Mathematics and Natural Science—to an entering freshman who plans to major in that division. Recipients of these scholarships are named by a faculty selection committee in each academic division. Although only one of these scholarships will be awarded through each academic division, other applicants for the Presidential Scholarships will receive any Bryan Scholar Award for which they qualify.

Selection by the divisional committee of the recipient is based on grades, test scores, an essay on the major chosen (an audition in the case of music students), an interview with the committee, and the potential for the student to continue on the scholarship. If a divisional committee feels that no applicant merits the scholarship in any given year, no award will be made that year.

Applications for a Presidential Scholarship can be made by completing all of the following steps by

SCHOLARSHIPS

HIGH ACHIEVERS

April 1 prior to fall enrollment:

1. Submit an application for admission with the \$20 application fee to the director of admissions.
2. Have the high-school transcript (at least through the junior year), three reference forms, and an ACT or SAT score report sent to the director of admissions.
3. Submit a letter of intent to compete for the scholarship together with an essay of 500-1,000 words on the topic "Why I Want to Study (name the academic subject area) at a Christian College." The academic subject should be the one in which the student intends to major and can be any major offered at Bryan or, with the permission of the divisional selection committee, a closely related subject. Music major applicants audition in lieu of writing an essay.
4. Be interviewed by the divisional selection committee. Interviews may be scheduled after April 1 by special arrangement if all other application procedures have been completed.

Most recipients of a Presidential Scholarship should continue to receive these awards through the four years at Bryan College. However, continuance is not automatic and depends on the maintenance of a 3.00 cumulative grade point average at the end of the academic year (a 3.00 with satisfactory performance for recipients of the music award), continuance in a major offered by the division in which the scholarship was awarded, and continued approval by the divisional selection committee based on the committee's assessment of the overall contribution of the student to the programs of the division and the college.

BRYAN SCHOLAR AWARDS

These awards, ranging from \$750 to \$2,000 per year and depending on grades and test scores, are made to entering students. The required grade point averages and test scores for each award level are shown in the table below:

Award Amount Per Year	New Freshman H.S. GPA*	Transfer Cum. College GPA*	ACT or SAT
\$2,000	3.8	3.75	28 or 1200
1,500	3.6	3.50	25 or 1100
750	3.4	3.25	22 or 1000

On a scale of 4.000 as calculated by Bryan College

The Bryan Scholar Award program has been designed so that most students who enter Bryan with an award should be able to qualify for continuance of the award. Continuance, however, is not automatic and depends on the maintenance of satisfactory grades. The GPA required for continuance is the same as for the receiving of the award initially.

Applications for a Bryan Scholar Award can be made by completing the following steps by April 1 prior to fall enrollment:

1. Submit the completed application for admission with the \$20 application fee to the director of admissions.
2. Have the high-school transcript, three references, and an ACT or SAT score report sent to the director of admissions.

After the applicant's file is complete, it is evaluated, and notification is sent as to whether an award is being granted. Declared intentions of the acceptance of the award are made by submitting the \$100 enrollment deposit by May 1. Failure to do so will result in forfeiture of the award.

ACADEMIC SCHOLARSHIPS

Academic scholarships in amounts ranging from \$500 to \$1,000 and depending on the cumulative Bryan College GPA are awarded to continuing students who did not receive a Bryan Scholar Award on entrance. The requirements for receipt of these scholarships are shown below:

Amount of Scholarship per year	Required Cumulative Bryan GPA
\$1,000	3.75
750	3.50
500	3.25

Prospective students whose academic performance in high school or other school of higher learning is in keeping with the guidelines given under Presidential Scholarships or Bryan Scholar Awards are encouraged to write to the Director of Admissions for additional information and application forms. Parents and friends of high achievers are also encouraged to make this information known to such potential students. □

KNOWING THE WILL OF GOD

by Dr. Ralph Keiper

*An excerpt from a message delivered at the annual
pastors' conference, May 14-16*

How may we know God's will for our lives? Many times we make it more difficult than it really needs to be. Maybe the reason we do this is that intuitively we know that we do not want to do God's will. So, if we can make it complicated, we can blame Him instead of ourselves.

As we come to the subject, I cite two verses that show why it is important to know the will of God. In Isaiah 55:8-9 we read: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." God's ways and thoughts are different from ours not only by comparison, but indeed by contrast as well.

In Numbers 23:19 it says: "God is not a man, that he should lie; neither the son of man, that he should repent: [Probably from the Hebrew we could better translate it, "He's not ambivalent. He doesn't oscillate or change His mind."] hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"

There is a positive and a negative reason why we should know the will of God. First, because of the contrast between Him and us. And secondly, because of the potential depravity that operates within us. We might take a positive verse from Joshua 1:8: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Obviously, from this, and other verses that are similar, we see that the secret of knowing the will of God is to be found in the Word of God.

So in the light of that, we can start with an interesting verse found in Psalm 32:8: "I will instruct thee and

teach thee in the way which thou shalt go: I will guide thee with mine eye." God's eye, for all practical purposes, since He is not visible to us, is His Word as ministered to us by His Holy Spirit. But the Holy Spirit cannot minister to us if we do not put God's Word into our hearts and minds so that He can use it.

I by temperament am a rationalist, and I suppose this is why I approach the subject in the manner in which I do. Before I ever came to know the Lord, I was interested not only in the "what" of things, but in the "why" as well. My first pastor, whom I had after I came to know the Lord, had the faculty of always building into his messages the "why" for every "what." I thought that was very interesting indeed.

When it comes to moral and spiritual things, we don't even need to hold a prayer meeting. God's Word is plain. By and large, the words are in monosyllables. We do not even need a dictionary. Many times what we are to do begins with the expression "Now this is the will of God." For example, in 1 Thessalonians 4:3 it says, "For this is the will of God, even your sanctification, that ye should abstain from fornication." Here Paul speaks of what our sexual conduct ought to be in relation to one another. It is a very interesting passage to explore with young people. Not only is it spiritual, but it makes good sense as generally God's will does. In other words, we are not to begin what we would rue to finish. We ought to know our own strengths and our own weaknesses. My meat may be your poison. Your meat may be my poison. We differ in nature. Then the passage goes on to indicate that we are responsible not only to ourselves, not only to society, not only to our family, but above all things, we are responsible to God Himself. God, coincidentally, will hold us responsible. In this passage, He is not condemning the believers of Thessalonica, but rather He is commending them.

Then there are exhortations where “this is the will of God” is not needed. Let’s take one that is broken often. Philippians 4:6 says, “Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be known to God.” Notice the three things—prayer, supplication, and thanksgiving. Be very definite about what you are praying, because that will separate from what you imagine, as opposed to that which is reality. Most times it is the imagination that trips us, not the real situation. Thanksgiving will cause us to look back to see what God has done. He doesn’t promise to remove the roadblock, but He does promise His peace. Verse 9 says, “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” Really, what is needed in a miserable situation is a cool heart, rather than a hot head. It is amazing how these things really work out.

In Galatians 5:19-23 seventeen things are listed as “the works of the flesh are these. . . .” It is concluded that these are “no-no’s” for the believer. No *if’s*, *and’s*, or *but’s*. However, in verse 22 we read, “But the fruit of the Spirit is. . . .” Nine things are listed that characterize the person walking with God. We need to question the presence or absence in our lives of those things in each of the lists. We know whether we have the fruit of the Spirit or whether we don’t. Why make it an issue? If we want to play hide-and-seek with God, it is all right with Him as long as it is understood who’s “it,” and it isn’t He. When it comes to spiritual matters and moral matters, to the degree that we know the Word of God, to that degree do we know what God’s will is for us, spiritually and morally.

In Psalm 37:4-6, we have a guideline that we can begin to operate on: “Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.”

Two of these verses become a problem to me. “Delight thyself also in the Lord; and he shall give thee the desires of thine heart.” These are emotional things. *Delighting* is an emotional term. *Desires* is an emotional term. So the question is, “What verifying data do I have in determining whether the desire of my heart is a good one or a bad one?” Well, immediately does it conflict with delighting in the Lord? Or does the particular desire in my heart cause me to forget the Lord? I do not need to stew over this. I need to be only an honest sinner or an honest saint. The reason we make it difficult is that we are trying actually to play both ends against the middle, which never can be done. It is far better to be an honest sinner than a false saint. At least God will give us credit for not trying to fool Him.

Verse 5 compounds the thing for me: “Commit thy ways unto the Lord; trust also in him; and he shall bring it to pass.” How do I commit my way unto the Lord? I know the meaning of the word *commit*; but I am visible, and He is invisible. How do I do this? Then the Holy Spirit says, “Read verse six.” “And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.” I say, “Wonderful! He’s

going to tell everyone how righteous I am.” But then I say, “Wait a minute. That doesn’t sound quite right.” I look at the word *righteousness* and find that the German root means “to be on the level.” What God is trying to reveal to me is, “Are you on the level with me? Why should I waste my grace if you intend to abuse it. Don’t think I am foolish.” God will give us all the grace we can use. But He’ll never give us any grace to abuse.

So the first thing He is going to bring to my knowledge is, “He shall bring forth my righteousness as the light.” If my angle is acute or obtuse, forget it. But if my angle is right, which makes me plumb on the perpendicular and level on the horizontal, then it is correct as far as God is concerned. There is a marvelous verse in Ecclesiastes 7:29: “Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.” The Hebrew might better be translated, “But he has sought out many angles.” God may allow you to choose all the different angles you want, but as far as He is concerned, it had better be a right angle. He doesn’t intend to let us abuse His grace.

But if we are on the level, notice what He says: “He shall bring forth thy righteousness as the light, and thy judgment as the noonday.” In other words, God is saying, “I will give you, if you are on the level with me, the ability of insight that you might discern what I would have you do in any given situation.”

A similar interesting passage is in Proverbs 3:5-6: “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.” In a sense these two phrases seem contradictory, but they aren’t. “Trust in the Lord with all thine heart.” Three things come to your attention—the mind, the heart, and the will. The mind does the thinking, the heart does the feeling, and the will does the deciding, which springs one into action. Sometimes these terms are used interchangeably. But by and large, they have their own specific meaning. Where we have a problem in the will of God is not in the intellect, nor even in our actions, but in our feelings. How many times have we said, “I know I ought to do this *but*. . . .” We don’t intend to do what we should, because we don’t *feel* like doing it. This is where we need to be careful. We should not let our hearts erase our acknowledgement of Him. Here again we have evidence that God is not going to waste His grace. To the degree we come on His terms, He is willing to direct our paths. If we are really on the level with Him, and trust in His grace, He will give us the gift of insight, knowing that we will be responsible for the knowledge He gives us to use to His glory and the blessing of others.

One of the things in knowing God’s will is to realize what we lack. Do not try to talk around it, but be really honest. If we do not recognize our own lack, how can we really appreciate what we need?

It is a marvelous thing when we reach the state of grace when we don’t argue, but rejoice in the truth that we are “heirs together of the grace of God.”

I trust that these verses that I have cited will be a help in this great subject of knowing the will of God.

□

CAMPUS REVIEW

THESIS COPY PRESENTED



Shown above is Mrs. Elizabeth Hayba, a speech teacher of Cleveland, Tennessee, presenting to Dr. Mercer a copy of her master's degree thesis, *A Comparative Study of Inherit the Wind and the Scopes Monkey Trial*, submitted to the University of Tennessee (Knoxville). Because Bryan was an outgrowth of the Scopes Evolution Trial of 1925, Mrs. Hayba visited Dayton and Bryan College in the process of doing research for her study.

Contrast, a newsheet dedicated to presenting the Creation-Evolution controversy to the public, recently printed their own comparison of the Trial events and the drama. Any reader interested in securing a copy of this comparison should write *Contrast*, 2911 East 42nd Street, Minneapolis, MN 55406, asking for the Jan.-Feb. 1985 issue and enclosing fifty cents.

PROFESSOR PRESENTS BOOK TO LIBRARY



Dr. Richard M. Cornelius, professor of English, presented a copy of his book, *Christopher Marlowe's Use of the Bible*, to Director of Library Services, David Wright. The book was recently published by Swiss academic publisher Peter Lang as part of the American University Studies series.

Surveying the complete writings of the greatest English dramatist before Shakespeare, Cornelius's book examines

over 1500 Biblical references that Christopher Marlowe made and explores their relationships to the meanings of his works and beliefs.

The book had its beginnings in 1960, when Cornelius received a 15-page term paper assignment in a Marlowe seminar taught at the University of Tennessee (Knoxville) by noted Renaissance authority Dr. Alwin Thaler. Cornelius wrote a 50-page paper, which he later developed into a master's thesis and then into a Ph.D. dissertation, as well as several papers he delivered at such professional meetings as the Conference on Christianity and Literature.

To complete his research and collect the illustrations which his 330-page book contains, Dr. Cornelius traveled to such research centers as the Folger Shakespeare Library in Washington, the Emory University Library in Atlanta, the Canterbury Cathedral Library, the British Museum in London, and the libraries of Cambridge University. A sabbatical leave from the college and a grant from the University of Tennessee Better English Fund aided him in the completion of the 25-year project.

RECOGNITION FOR LENGTH OF SERVICE

At the annual Honors Day in late April, fifteen members of the faculty and staff were cited for the completion of service to the college in the categories of thirty, twenty, fifteen, ten, and five years. Those receiving a citation of merit award and a cash token gift for each year of service represented 165 years of service to the college.



Thirty years of service — left to right, Dr. Irving L. Jensen, professor of Bible; his wife, Charlotte; and Dr. Mercer.



Twenty years of service — left to right, Mrs. Eleanor E. Steele, clerk-typist; Dr. Mercer; and Alan N. Winkler, assistant professor of Bible.



Fifteen years of service — left to right, Dr. Karl E. Keefer*, vice president for academic affairs; his wife, Sue; Dr. Mercer; and Mrs. Joyce G. Holin, financial aid officer and office coordinator for counseling services.

*In addition Dr. Keefer served as a member of the Board of Trustees for eight years, 1971-1979.



Ten years of service — left to right, Mrs. Brenda S. Wooten, manager of support services; Dr. Martin E. Hartzell, associate professor of biology; Dr. Mercer; and Dr. William L. Ketchersid, associate professor of history.



Five years of service — left to right, Mrs. Carolyn J. Ward, admissions information processor; Mrs. Carol A. Jennings, admissions information processor; Roger D. Butler, bookkeeper; Dr. Mercer; William M. Collman, assistant professor of health and physical education and coach; Dr. Billy Ray Lewter, associate professor of psychology; and Dr. Melvin R. Wilhoit, assistant professor of music. Not pictured is Bill Webb, maintenance mechanic and electrician.

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FALL 1985



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COVER PHOTO:

Pictured clockwise are the six Presidential Scholarship winners: Kevin Mangum, Tammy Rake, Kendra Thompson, Ruth Rinehart, Tara Bucklen, and Gina Raggio. Photo by Lanny Mauldin, Mauldin Photography, Dayton.

Volume 11

Fall 1985

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BRYAN 1985-86 HIGHLIGHTS (back cover)

EDITORIAL



The Presidential Scholars program represents the commitment of the college to help students who want a Christian education meet the challenge of rising costs. This and related grants are also attracting students of high achievement, as shown by a healthy rise in the composite ACT score for new Bryan freshmen. This financial assistance for students of academic ability is a significant part of the total financial aid for which the college has made a budget commitment of \$450,000 this year. This amount is nearly two-thirds of all the gifts needed in the current Educational and General budget. The gifts of friends like you will be required to meet this important commitment to our students.

Theodore C. Mercer
President



President Mercer to Retire

Painting of Dr. Mercer presented to the college by the Class of 1985 at its graduation on May 11.

President Theodore C. Mercer, now in his thirtieth year in Bryan's top administrative post, will retire at the end of the 1985-86 school year. At the time this announcement was first made last spring, the Board of Trustees established a presidential search committee and also announced that on his retirement Dr. Mercer would be named chancellor of the college.

The alumni publication of the college, *The Bryanette*, carried in its second quarter issue the following assessment of Dr. Mercer's leadership of the college:

The effects of President Mercer's leadership can readily be seen by scanning the last three decades of our Alma Mater's history. Bryan's physical plant has grown from the partially finished Administration Building to the presently completed structure, which houses classrooms, library, administrative offices, the Lion's Den student center, new kitchen, and renovated dining room. Other campus buildings constructed during this time include four residence halls providing housing for all students, the Rudd Memorial Chapel/Fine Arts Building, Summers Gymnasium, the Administration Annex Building, and Bryan Village, apartments for married students.

All Bryan alumni can appreciate even more than the growth of the physical plant the attainment of accreditation in 1969, and with it the substantial growth of Bryan's student body during the seventies. The enrollment factor becomes even more prominent when we consider that 84 percent of our graduates attended Bryan during President Mercer's tenure of office. In raw figures this means that, including the class of '85, Dr. Mercer has conferred degrees on 2,270 of Bryan's 2,700 graduates.

All alumni, including those from the Judson Rudd years, can be thankful for this man who continues to zestfully give his life to the Lord's work at Bryan College as he enters his thirtieth year as president.

The search committee established by the trustees is composed of ten persons as follows: Trustee W. Earle Stevens, Chattanooga, chairman; President Mercer and Vice President Karl E. Keefer; Dr. John B. Bartlett, Dr. Mayme S. Bedford, and Dr. Robert Spoede, faculty representatives elected by the faculty; Ms. Barbara Howard, registrar, representing the administra-

tive staff; Dinh Tran, president of the student body for 1985-86; Larry Puckett '73, Cleveland, Tennessee, president of the college alumni association; and Albert J. Page, ex officio, Chattanooga, chairman of the Bryan Board of Trustees.

The responsibility of this committee is to identify and screen candidates for the position and to make recommendation to the Trustee-Administration Committee of the Board, which in turn will recommend a candidate to the full Board. Dr. Ian Hay, General Director of SIM International of Cedar Grove, New Jersey, is chairman of this Board committee. If the work of the search committee, already underway, moves ahead as planned, it is anticipated that the process will be completed during the current academic year.

To provide advisory information for the search committee, the trustees of the college, the administrators, the faculty, and representatives of the student body and the alumni completed a presidential roles survey, using a questionnaire of the Association of Governing Boards, of which the Bryan Board of Trustees is a member. The three top roles ranked as "very important" for a president were those of spiritual leader, image builder, and long-range planner. The qualification of fund raiser was fourth. The institutional profile statement has been updated as has the position description for the office of president.

Dr. Mercer, who is Bryan's fourth president, came to the college in the summer of 1956. He succeeded Dr. Judson A. Rudd, who had served as president from 1933-1955 and who had resigned on account of ill health. Dr. Rudd joined the faculty in 1931, the second year of operation; after his resignation as president, he continued to live and work at the college until his death in 1970. Bryan's first president, Dr. George E. Guille, died suddenly in November 1931, a little over a year after he came. He was succeeded by Dr. Malcolm Lockhart, his vice president for public relations, who served as president for about two years. Dr. Lockhart had come to Dayton in 1925 as the executive director of the Bryan Memorial Association, the work of which led in 1930 to the organization of Bryan University, as the college was then styled. Classes opened that fall, and the first class was graduated in 1934. The current year marks the fifty-sixth year of the operation of the college. □

Bible Conference Briefs

The twenty-first annual Family Bible Conference, held each summer in July, attracted a record number of registered guests, including 25 teenagers, 30 grade-school-age boys and girls, and 13 pre-school children, as well as parents and other adults. Over 100 other people from the area also participated.

Dr. Cary Perdue and Mr. David C. Egner were the principal speakers. Dr. William Brown of the Bryan faculty spoke at one session. In addition, missionaries Marge Scholz, Paul and Annette Hayward, and Louis and Hanan Hamada added a world-outreach dimension to the conference. Dale and Lorey Comstock, known as the Dalorey Puppeteers, conducted the program for the young children; and Charles and Sharon Goodman directed the sessions for the teens. Both the Comstocks and the Goodmans are Bryan graduates and have been engaged for next year's conference. Full nursery supervision was provided for the pre-school children. Family recreational activities rounded out the program.

Instead of sharing here a complete message of Biblical teaching or a challenge to greater commitment to world-wide evangelization of one speaker, we have chosen to share an excerpt from each of the speakers. In this way you can get the flavor of this conference, and prospective conference attendants can know what to expect next year.

DR. CARY M. PERDUE, a 1958 Bryan graduate, received the Th.M. in New Testament at Dallas Theological Seminary in 1962 and the Ed.D. in Educational Administration at the University of Tennessee in 1970. Dr. Perdue was one of the founders of the Asian Theological Seminary in the Philippines and served as its director for twelve years. Recently he served two years as the Executive Director of the International Council on Biblical Inerrancy before moving to his present position as pastor of Grace Bible Church in Bellevue, Washington.

The following excerpt on the miracles of Jesus as recorded in John set the tone for his conference series emphasizing the deity of Christ.

Some books of the Bible have what we call key verses. Usually the key verse is found in the very beginning of the book. For instance, in Romans

1:16-17 Paul speaks of not being ashamed of the Gospel. He then unfolds the great truths of the Gospel throughout the rest of the book. However, John does it differently. His two key verses are found at the end of his book. The key verses for John are found in John 20:30, 31.

As we read these two verses we come to a couple of conclusions. One is that Jesus performed many signs not recorded in the Gospel of John; we conclude that John knew more than he wrote. We also have a second conclusion. John is not writing a biography of the life of Jesus; he is writing thematic history. He is taking a certain aspect of the life of Jesus and then amplifying that. As a matter of fact, that is what all four of the gospel writers do. None of them gives a biography. Matthew writes about Jesus as being King. Mark writes about Jesus as being a servant. Luke writes about Jesus as being a full human being—a man. And John writes of Jesus as being the Son of God, emphasizing His deity.

In the first place, there is a revelation, a revelation which is now contained in a record. "Many other signs"—this is the revelation. "But these are written"—this is the written record of the revelation.

If we were to take time to thumb through the Gospel of John, we would discover that John records seven key miracles which he calls signs. In chapter 2 Jesus changes water into wine and demonstrates His power over quality. In chapter 4 He heals the little boy of a nobleman in Herod's court and demonstrates His power over distance (as Jesus is in Cana and the little boy is in Capernaum some twenty-five miles away). In chapter 5 He heals a man who had been lame for thirty-eight years and demonstrates His power over time. In chapter 6 He feeds five thousand people at one time and demonstrates His power over natural law. In chapter 9 He heals a man who has been born blind and demonstrates His power over misfortune. And in chapter 11 He raises a dead man from the grave and demonstrates His power over death.

Now John refers to these as miraculous signs. In these two verses we learn that there is a revelation—"many signs"; there is a record—"but these are written"; there is a reason—"that you may believe that Jesus is the Christ"; and there is a result—"and that believing you may have life through His name."



MR. DAVID C. EGNER, of Grand Rapids, Michigan, graduated in 1961 from Bryan, where he met his future bride, the college nurse, Shirley Whitener; their daughter, Ann, is a Bryan graduate; and their son Mark, a senior this year, is scheduled to be graduated on May 11, 1986, the twenty-fifth wedding anniversary of his parents. Mr. Egner is also a graduate of Moody Bible Institute of Chicago and has his M.A. in English from Western Michigan University. David is the editor of the *Discovery Digest*, a publication of Radio Bible Class; he is a regular contributor to *Our Daily Bread* devotional booklet; and is also the author of several books on specialized topics published by Radio Bible Class. Before joining the staff of Radio Bible Class in 1973, David was associate professor of English at Grand Rapids Baptist College.

The topic for these four messages that we will share together this week is "The Human Qualities of Jesus." We hear a great deal about His deity. But sometimes we are so afraid of losing sight of His deity that we do not emphasize enough the qualities of His humanity. The four human qualities which we will consider are His patience, His anger, His thankfulness, and His prayerfulness.

First, let us consider His patience. We live in an age that is in a hurry. Somehow we want things done, and we want them done right away. It is difficult for us to wait for things to take their natural course. Let us look at the account of Lazarus in John 11. In our age, if the news of his being sick would have come to us, we would have sent an ambulance or a plane and got there as soon as possible with roaring sirens and flashing lights. But Jesus waited. He was patient to let this aspect of the redemptive plan of God go at the pace that God intended. We need to learn that His patience is an answer to the frustrated and anxious way our world lives today.

Second, let us consider the anger of Jesus. As a background, let us read Mark 3:1-6. We need to remember that, though he was the Lamb of God, He is also called in Scripture the Lion of the Tribe of Judah;

though he is the Rock of Refuge, He is also the stone that comes down from the mountain and grinds into powder the nations in the ongoing rebellion against God in the judgment that awaits; though He was meek and lowly, the day is coming when He will tread out the winepress of the wrath of Almighty God. As we look at the occasions when Jesus was angry, we learn that the anger of Jesus was sinless, was never personally motivated, was always directed against wrong, and was expressed constructively. We too can learn how to cope with anger in this angry age of which we are a part.

Third, let us consider the thankfulness of Jesus. Luke 17:11-16 will provide the backdrop for our consideration. Jesus Christ had a thankful spirit. He thanked God. And if He could be thankful, then how much more should we have a spirit of gratitude. Jesus was thankful for food (Matthew 14:19), for spiritual insight for children (Matthew 11:25), for answered prayer (John 11:41-43), and He was thankful for His own death (I Corinthians 11:23-25). We need to learn from the example of Jesus to express thankfulness as a counterbalance in our proud and arrogant world.

Last, let us look at the prayerfulness of Jesus. One of the twenty instances in the Gospels of Jesus praying is found in Luke 6:12-16. The most clinching argument for the power of prayer is the simple fact that Jesus Himself, while He was here on earth, spent many hours in prayer. And if the Son of God, the Creator of the universe, found it necessary to cry out to God for help and wisdom, we too as frail and faltering human beings should do so. Prayer was the habit of Jesus' life. He prayed on a regular basis (Luke 5:16), His prayers were both private (Matthew 26:39, 42) and public (John 11:41-42), and He prayed with persistence (Luke 11:1-13). His were prayers of consecration (John 17:1), dependence (Mark 7:31-37; Hebrews 5:7) and intercession (Luke 22:31, 32; John 17). May we follow His example as we face an age characterized by self-sufficiency, where people try to solve their own problems and meet their own needs.

DR. WILLIAM E. BROWN received his B.A. from the University of South Florida and his Th.M. and Th.D. from Dallas Theological Seminary. In his second year as assistant professor of Bible, he has already distinguished himself as a teacher by winning The Teacher of the Year Award by vote of the students. His single message of the conference was from the account in John 13 of Jesus washing the feet of His disciples.

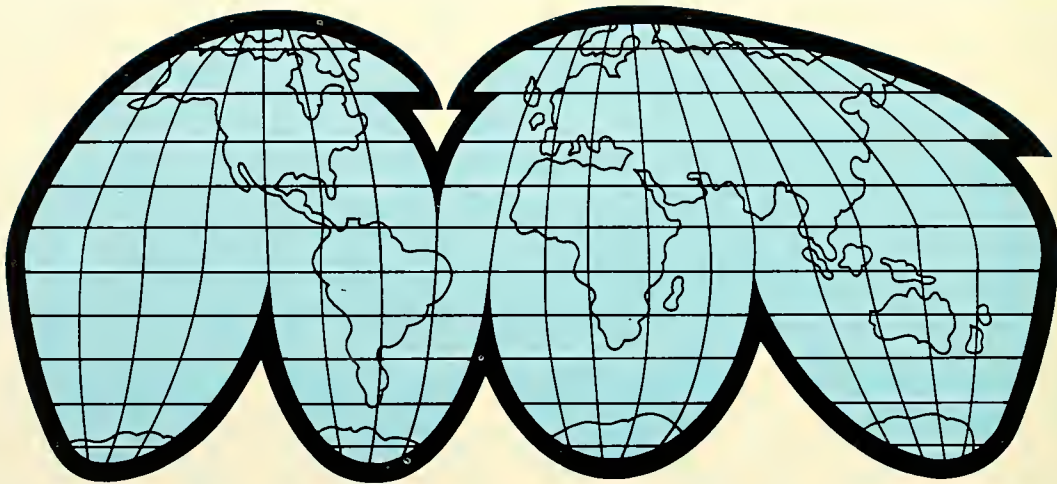
How does the world know that you are a follower of Jesus Christ? What do you do that only a Christian would do? We sometimes get the idea that more knowledge of the Bible is the panacea for all of our problems and all of our ills. Our faith is firmly entrenched in the inerrant Word of God: the deity and humanity of our Savior; His atonement on the cross; His resurrection, ascension, and return. These are the fundamentals of our faith. But what do those outside see in us that will enable them to know that we are Christians?

The thirteenth chapter of John is a charged setting. The disciples had no idea of the significance of what was going on. They were there to celebrate the Pass-over meal. At such a gathering, provision was usually made for washing the feet of the guests, for the roads were dusty. The disciples were probably bantering among themselves as to their roles of importance in the kingdom and were not considering such a humble task as washing one another's feet. And so the

disciples sat there very pompously, and it was Jesus who girded Himself with a towel, took a basin, and began to wash their feet. It was only later that the disciples realized the full significance of what Jesus had done in giving them an example of servanthood. He washed the feet of Peter, who would deny Him. He washed the feet of Judas, who would betray Him. Ladies and gentlemen, God has called you to be a servant, not a sensation.

In verse 34, after Judas left, Jesus gave a mandate: "A new commandment I give to you, that you love one another, even as I have loved you." And then in verse 35, the capstone of this whole discussion, He says: "By this shall all men know that you are my disciples, if you have love for one another." The world does not understand our terminology, our doctrine, or our worship. But they do understand our love. Jesus is saying that our love for one another is the distinguishing mark of the believer. If you are growing closer in your relationship to the Lord through the Word of God, through prayer, through all your activities, then a sacrificial, undying, intense love is going to be the result. The first fruit of the Spirit is love. Faith makes all things possible, but love makes all things easy.

When the world looks at us, do they indeed know that we are followers of Jesus Christ? Have you washed any dirty feet lately? May God stir our hearts to be good representatives of Him.



PAUL AND ANNETTE HENDERSON HAYWARD both graduated from Bryan, Paul in 1972 and Annette in 1973. Serving with the Evangelical Alliance Mission (TEAM) in Swaziland, Africa, they are currently home on their first furlough. Before giving a report on the work in Swaziland, Paul spoke of the significance of Bryan in his life. He said, "I graduated from Bryan, met my wife at Bryan, and through my math major was led to teach on the mission field. I meet many other Bryan graduates who are serving the Lord in missions."

When my parents, who were also missionaries in South Africa, returned on furlough, they found that people were uninformed about South Africa. However, we find that people are reasonably well informed on the happenings in South Africa through the media, but with greatly exaggerated reports.

Politically, suffice it to say, it is a very difficult time right now in South Africa. I must add that there is no

easy answer. Many of the problems have developed over a long period of history. There are no quick solutions. It will take time for the needed changes to take place.

As missionaries, we want to win people for Jesus Christ. We want to share the light of the glorious gospel of our Lord, and we want people to understand what salvation is. This is our main goal, not to try to change the country.

TEAM missionaries have been in Swaziland for over ninety years. Their original work was to plant churches and to evangelize. In the process of planting churches, they started clinics and schools and opened Christian bookstores. In recent years, because of the development of industry, the shifting of more of the population to the cities, and the greater government control of the institutions, TEAM has given the responsibilities of the institutions to the local churches and has returned to the original ministries of church planting and evangelism.

There are three things which will help us when we return to the field to plant churches: the people are more educated, there are more mature Christian nationals who can take responsibility in the churches, and they are able to train additional nationals themselves.

The opposition is different from that in the past. We now face materialism as people have more things, such as televisions and cars. People are turning to drugs and alcohol. There are also many different religions and cults. Perhaps the greatest opposition comes as a result of the attempt to combine Christianity with the ancient ancestor worship.

We learn three things from II Corinthians 4:5-8. First, we are to be ready to preach the gospel in any circumstances. Second, we are to be ready to serve. And third, we are to be ready for problems.

THE HAMADA FAMILY, through the Hamada Evangelistic Outreach, Inc., is committed to a ministry to the Arab people. Louis and Hanan Hamada are converts from the Druze sect of the Muslim religion. Their son, Omar, and daughter, Sandy, also contribute to the family outreach.

In Genesis, chapter 16, we read the background material for the beginnings of the problems which exist between Arabs and Jews, problems which have affected the whole world. In Genesis 15, God promised seed to Abraham. But Abraham and Sarah were impatient. Not waiting for the Lord to fulfill His promise, Sarah encouraged her husband to have a child by Hagar, the Egyptian maid. Hagar then conceived and bore Ishmael, the father of the Arab nations. Out of this sinful relationship, first encouraged by Sarah, came hate and bitterness, which exist even today.

I believe that the Lord has given me the ministry of reconciliation. I have written a book, *God Loves the Arabs Too*, and am looking to the Lord for its publication. In the light of recent events in Lebanon, there is a growing dislike for the Arabs, a fact which makes all the more important this ministry of reconciliation.

All of us have been conditioned by our ethnic heritage to like or dislike, to accept or reject, to love or to hate certain people. I have found that it has taken me twenty years to be reconditioned from the things I learned in the Middle East in order to have an effective ministry. Thank God, if we are willing to learn, the Holy Spirit will teach us the truth of God.

I am now teaching reconciliation and Arab awareness in order that the Christian community may love and evangelize the millions of Arabs who need to hear the Gospel.

MARGE SCHOLZ, a Bryan graduate of 1961, is with SIM International mission board. A secretary by title at the Addis Ababa office of SIM, she fills several roles beyond the usual connotations of that title. Marge is on a seven-month furlough.

Ethiopia has been in the news a great deal these days, and I'd like to give you an update on what SIM is doing to help those affected by the drought.

The major drought-affected area is in the northern part of the country. This is the area you've seen in TV news coverage. It hasn't rained in those areas for up to ten years. Many different relief agencies are helping through large relief camps.

SIM, however, responded to the request to work in the southern part of the country and has set up feeding centers and dry-ration distribution centers in that area. The needy families are chosen by the local villages, and lists are kept to ensure that the neediest families benefit from the additional food.

Rain recently fell in this area, so the farmers planted. The corn grew to be about six feet tall and then became infested with army worms, which destroyed the entire crop. The government has sprayed the area with pesticide, and the farmers have replanted. Do pray for a good crop.

Missionaries have various jobs. At last count I had seven! My main job is that of radio operator. We are in daily contact with all of our missionaries who live outside Addis Ababa or who are working at one of the feeding centers. I am secretary for both the pastor and the church at the International Evangelical Church of Addis Ababa. We have two morning services, one afternoon service, and a large Sunday school. People from more than twenty countries come to worship with us in these English-speaking services each week. Other duties of mine involve the import-export department. I sort through incoming goods and see that these goods get to the right people. I help missionaries who are leaving the country for retirement send their air freight from the airport. Because we use bottled gas in Ethiopia, it is my job to see that we have a supply on hand at all times. And then because gasoline is rationed, I go once a week to get our allotment of 18 liters (4 gallons) for each of the mission cars. And I also work in the media department, mimeographing materials and sorting mail.

How important it has been for me in various circumstances and duties to heed the admonition given to Joshua: "Be strong and of a good courage" (Joshua 1:6, 7, 9). □

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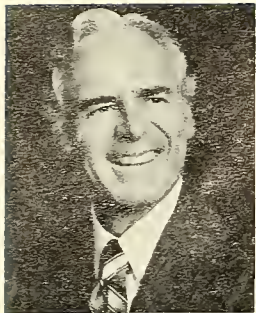
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First Presidential Scholarships Awarded



From left to right, front row: Tara Bucklen, Kendra Thompson, Tammy Rake. Back row: Gina Raggio, Kevin Mangum, Ruth Rinehart.

In the previous issue of BRYAN LIFE (summer of 1985), an information article described the three types of scholarships being offered by the college to high-achieving students applying for admission: **Presidential Scholarships**, full-tuition awards made to new freshmen on a competitive basis, one through each academic division, a maximum of six per year; **Bryan Scholar Awards**, for new students, ranging from \$750 to \$2,000 per year, depending on grades and test scores; and **Academic Scholarships**, ranging from \$500 to \$1,000 and depending on a grade-point average, awarded to high-achieving continuing students who did not qualify for a Bryan Scholar Award on entrance.

The newest of these scholarships, the Presidential Scholarships, are being awarded this academic year for the first time to six entering freshmen, one for each academic division. Those receiving the scholarships and the academic divisions granting them are Michael Kevin Mangum, Biblical Studies and Philosophy; Kendra Sue Thompson, Education and Psychology; Gina Michelle Raggio, Fine Arts; Tammy Lavonne Rake, History, Business, and Social Sciences; Tara Shelleen Bucklen, Literature and Modern Languages; and Ruth E. Rinehart, Mathematics and Natural Sciences. A thumbnail sketch of each recipient follows:

Biblical Studies and Philosophy

Kevin Mangum, son of Mr. and Mrs. Ken Mangum of Atlanta, Georgia, plans to follow a course of study which will prepare him for seminary following graduation from Bryan College.

Kevin, a recent graduate of Henderson High School in Atlanta, is a member of the National Honor Society. While in high school he was on the football team and participated in wrestling. A member of the Fellowship of Christian Athletes, Kevin was also an active participant in the youth group of Rehoboth Baptist Church.

As to his Christian commitment, Kevin says, "Being

a Christian gives me a set of standards to live up to so that I can be a good example to others. Christianity provides an abundant life for me on earth as well as eternal life through Christ Jesus."

In response to the question of his reason for an interest in attending Bryan, Kevin said, "I am interested in Bryan College for many reasons. For one, Bryan College offers courses that are important for pre-seminary study. Bryan College will offer me the opportunity to grow spiritually through a great Christian atmosphere, through fellowship with other Christians, and through the personal contacts with the professors."

Education and Psychology

Kendra Thompson, daughter of Kenneth E. Thompson of Neenah, Wisconsin, and Rose Mary Thompson of Chamblee, Georgia, will major in psychology in preparation for graduate studies to become a Christian psychologist.

Kendra, a 1985 graduate of Neenah High School, is a member of the National Honor Society and was active in Junior Achievement. She played on the girls' basketball team and participated in a special olympics program. Kendra served as president of the Student Council and was treasurer for the Key Club. She was on the yearbook staff and also wrote for the school newspaper. Kendra was involved in the Spanish Club, did tutoring with fellow students, and worked with the Red Cross. She was also active in STOP (Students Taking on Prevention), a student organization aimed at educating elementary students concerning the misuse and abuse of alcohol and other drugs.

As to what it means to be a Christian, Kendra wrote: "To me, being a Christian means having the joy that comes with knowing that Christ is my Savior. My life is dedicated to learning to know God through His Word."

Kendra also said, "I chose Bryan because it is a Christian college. I want to continue not only my education in psychology but also my Christian education. Bryan offers what I am looking for."

Fine Arts

Gina Raggio, daughter of Mr. and Mrs. Paul Mercer of Powell, Tennessee, and Mr. Herbert Raggio of Knoxville, Tennessee, will major in music, with an emphasis on voice training, as she works toward the goal of becoming a Christian artist.

Gina, a 1985 graduate of Powell High School, received the Daughters of the American Revolution Citizenship Award. She also participated in the Knoxville Junior Miss Contest. She was active in the student government of her school and served as treasurer for the sophomore class, vice president of the junior class, and vice president of the senior class. Gina was involved in the music program of the school as a member of the school chorus, serving as business manager for two years and as librarian for one year.

Gina was an active member of the youth group at Trinity Chapel, her home church in Knoxville. She was soloist for "Sonshine," a contemporary singing group at Trinity for three years. Peggy Hill, youth director for the church, said, "Gina is a special girl with very high Christian standards for her life. She reflects Jesus in everything she does."

A Christian for ten years, Gina said, "To be a Christian means that Jesus Christ is Lord of my life, and my life is to be lived for Him." She shared, "I chose Bryan because I want to attend a Christian college where I can be with people who have similar goals and interests."

History, Business, and Social Sciences

Tammy Rake, daughter of Mr. and Mrs. Ben D. Rake, Jr., of Winchester, Kentucky, will major in accounting with the goal of becoming a certified public accountant.

Tammy, who graduated from the George Rogers Clark High School in 1984, was named to the National Honor Society for two years and belonged to the Beta Club at her school. She worked on the staff of the yearbook and was also a columnist for *Smoke Signals*, the school newspaper. She was a member of the band during her freshman and sophomore years at Tell City High School. Tammy taught Sunday school at her church for about two years, was an officer in the youth group, worked on the staff of the youth group newspaper, *Footprints*, and was a member of the Belmont Girls Youth Chorus. She also served at the Woodland Bible Camp as a counselor.

Tammy participated in a special scholastic honors banquet at her high school in her sophomore, junior, and senior years. She received two first-place awards for her work in Spanish at a regional foreign language festival and was selected as the top scholar for her school. She said, "Besides the Presidential Scholarship, I was awarded the Wal-Mart Scholarship for our area. I am very thankful for both of these awards."

Tammy says, "To be a Christian is to have a close relationship with Jesus Christ. He is my Savior and the Lord of my life." As to her interest in Bryan, Tammy wrote: "I really want to attend a Christian college. After attending a public high school, I want to experience the Christian environment that Bryan can give."

Literature and Modern Languages

Tara Bucklen, daughter of Mr. and Mrs. Robert Bucklen of Eaton, Colorado, will major in English. Her sisters, Shawna and Sharise, are seniors at Bryan.

Tara, a recent graduate of Eaton High School, was involved in a broad variety of activities during her high-school years. She participated in the Speech Team, the Knowledge Bowl Team, the Show Choir, and dramatics. She was a member of the Future Homemakers of America, was active in the 4-H Club for eight years, and is a member of the National Honor Society. She was involved in journalism and served on the yearbook staff. Tara also participated in softball and volleyball as a member of 4-H, community, and school teams. An active member of Bethel Baptist Church in Greeley, she taught Sunday school in the pre-kindergarten department and taught in vacation Bible school.

As a Christian since early childhood, Tara shared, "Christ has been an important part of my life for as long as I can remember. I turn to Him for all of my needs, and He provides all that I need and more." As to her choice of Bryan, she wrote: "I had visited the campus twice and found what I was looking for in a college. Bryan is small and very warm and friendly. It also is very Christ-centered, which is important. I want to learn in an atmosphere that will draw me closer to my Lord."

Mathematics and Natural Sciences

Ruth Rinehart, daughter of Mr. and Mrs. Ralph Rinehart of Bradley, West Virginia, will major in mathematics with the goal of becoming a secondary school teacher.

Ruth, a June graduate from the Woodrow Wilson High School in Beckley, served as the secretary for the National Honor Society chapter in her school, was vice president of the Latin Club, and was involved in the Junior Classical League. Active in her home church, the Calloway Heights Community Church, Ruth served as the president of the youth group. She also taught in junior church and in the Awana Club. She also participated as a summer missionary with Child Evangelism Fellowship and served as a volunteer worker at the Pine Lodge Nursing Home.

She says, "To be a Christian means that I have Christ living in me, which gives me the assurance that when I die I will go to heaven to be with Him for eternity. It also gives me the responsibility to allow Him to reflect Himself to others through me."

Ruth wrote: "I am interested in Bryan College because I want to attend a good Christian college where I can grow spiritually as well as get a good education. Bryan offers this and more. I also like the size of the school, which allows a person to be an individual, not just a number." □

These first Presidential Scholarship Award winners are but a sample of the admirable young people comprising the student body at Bryan. Your prayerful support of the college is deeply appreciated because it is through you, our friends, that such scholarships can be made available to deserving students. Editor.



Rev. Robert L. Alderman is the founding pastor of the Shenandoah Baptist Church and head of the Roanoke Valley Christian School (K-12) in Roanoke, Virginia. His son, Lewis, is a senior at Bryan; and his daughter Anne is a freshman.

Turning Trials Into Triumphs

Rev. Robert L. Alderman

(A message delivered to the students at the spiritual life meetings opening the fall semester in late August.)

As I sat here during the preliminaries of this meeting, looking into your faces, I was awestruck as I thought of the potential in your lives. There are people out there in the world waiting for the something you have and that they need. In fact, they are crying out for it. I really believe that there is something in your lives that students in other schools, moms and dads, and boys and girls need to see, and they are waiting for it.

Some of you may have some difficulty in understanding this. Perhaps you have faced some things in your own life and have failed the test. You may have been caught up in a moment when, because faith was on one side and the lack of it was on the other, faith took a licking. You may have had an opportunity to stand, but you decided to fall. You may have had an opportunity to overcome, but instead you were overcome.

How would you like to be an overcomer? As you think about absolutely the hardest thing you could face in life, how would you like to know how to be ready for it when it comes? And how would you like to know that when you face it you are going to overcome in it? Our subject is a very simple one: "Turning Your Trials Into Triumphs!" Out of the first chapter of the book of James, I want to give you three basic things which will help you to be an overcomer, one who can turn trials into triumphs.

A Confident and Satisfying Relationship with Jesus Christ

James, as recorded in chapter 1, verse 1, said this: "I want you to know that I am a slave of Jesus Christ." When he wrote that, slavery was a vital part of human society. Most people were political slaves. They belonged to someone else. The doctors were slaves; the lawyers were slaves; everybody outside the Roman royal family was a slave. James said, "I am a slave of Jesus Christ." This means that he was self-surrendered. In other words, he was saying, "Jesus, I want to be your slave." He said that he was not ashamed to belong to Jesus Christ. You cannot enjoy your relationship with Jesus Christ if you have shame for Him. When a man says, "I am a slave of Jesus Christ," he is also going to say, "I am not ashamed to be that slave." Jesus went on to state that he knew that Christ could do more for him than he could do for himself. If you do not have a confident and satisfying relationship with Jesus Christ, you are not going to be able to turn your trials into triumphs.

Let us examine a few basics. It is important to know that heaven is home, that hell is now a thing of the past, and that sins are forgiven. I want to introduce you to three words which will help you to have a confident and satisfying relationship with Jesus

Christ. First, you must *believe* (John 3:16; Acts 16:31; Romans 10:9-10). You are to believe in Jesus Christ. You must first know in whom you believe and then go on to what you believe. Second, you need to be *sure* (1 John 5:11-13). John is not giving a myth or a fairy tale; he is giving a record. It is to be noted that God has given it, not Bryan College, not mama or daddy, not the church, not the United States Constitution, and not all the ecclesiastics of all the world; but God has given it. And that which God has given is eternal life. We are told in verse 11 that this life is in His Son. This life is not in baptism, consecration, church membership, or in the heritage from parents. It is not in the Baptist, the Methodist, the Presbyterian, the Episcopalian or Catholic church, not in Judaism. It is not in anything other than in His Son. It is very important to consider the truth of 1 John 5:12: "He who has the Son has the life; he who does not have the Son of God does not have the life." And it is important to answer the question as to which half of the verse applies to you personally. Which half would you like to have apply to you?

Revelation 3:20 makes it clear how Jesus gets from the outside to the inside: "Behold, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in to him, and will dine with him, and he with me." Four things take place in this verse. Two apply to the inside and two to the outside. First, Jesus knocks from the outside. Second, the one inside hears His voice. Third, the door must be opened from the inside. And fourth, Christ on the outside comes inside. As Christ knocks, He promises to the one who will hear His voice and who will open the door that He *will* come in.

Let me illustrate. A man sitting in his living room who owes a bill sees the bill collector coming toward his house. The bill collector is his friend. He doesn't want to lie to his friend; neither does he want to open the door. So he turns the stereo on as high as it will go, kicks the dog to make him bark, clangs on pots and pans in the kitchen to make as much noise as possible so that he can't hear the bill collector friend knock at the door. The next day as they meet at a local shopping center, the bill collector friend says: "John, I was by your house yesterday. I surely thought somebody was home, but no one answered the door as I knocked and knocked and knocked." And the man owing the bill replies, "Oh, I'm so sorry. I didn't hear you knock."

Do we not often do the same thing? We make a great deal of noise to keep from hearing Jesus knocking. One thing I appreciate about Christianity is that Jesus is not a door kicker. I am impressed that Jesus Christ will not make me go to heaven, that He will not make me have my sins forgiven; but I am greatly

impressed that He will allow me to open the door for Him to enter.

A foundational truth of the Bible is that the Creator Lord wants us to be in right relationship to Him and wants us to be sure of and satisfied with that right relationship with Him.

Many people lose the assurance of their salvation. This is due to their concentration on what to believe instead of on whom to believe. In 1 John 5:13 we read: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." If you do not have that confident assurance that He is yours and you are His, by all means come to that assurance. Struggle with it. A confident and satisfactory relationship with Jesus Christ, which comes through *believing* the right thing about the right person and *being sure* that this relationship is truly established, will then result in *right behavior*, which is our third word.

James says that we are to count it all joy when the bad news comes. We are to count it all joy when the pressure gets great. We are to count it all joy when everything that has been nailed down comes popping loose. Now is the time to build that confident and satisfactory relationship with Jesus Christ, the Creator God, the personal Lord, the One who promised to walk with us through the trials of life.

A Proper Pre-determined Response to Trials

You start out life brand new. All is well. You were born properly. You were initiated properly. You do not know about all of the conflicts of life. But before you get to them, you need to have a proper and pre-determined response to the trial before it comes. You may ask, "How can I have a proper and pre-determined response to those trials when they haven't even gotten here yet?" You may say, "I can stand to take a D minus in English literature, but I can't stand my girl friend's leaving me. And so I'll have a proper response to the D minus in English but, man, if I lose her, I don't know what."

As a pastor, I sat in the living room with an older married couple who had been together for a long time. The wife spoke up in the presence of her husband and said: "You know, pastor, I am absolutely positive that I could take, rather easily, the death of my husband. But if my dogs, that I love, were to die, I honestly don't think I could stand it." What she was saying was that there was a problem that she wouldn't be able to face if it should come. I would never have guessed it, but that is the one she chose. Incidentally, she did not outlive her husband. He is getting along fine. And the dogs are dead.

There are three things that you will need to know in order to prepare properly in advance for whatever future problems you might have. First, you are going to have them. James said to count it all joy *when*, not *if*, the trials come. Fix in your minds that life is going to be made up of trials and testings. And since you know that they will come, you want to be ready for them when they do come.

Second, we are instructed clearly to "count it all joy" when we do have them.

I want to share a personal story of an experience that the Lord allowed me to go through some years

ago. In 1972, as I was enjoying a steak at lunch in one of those nice steak houses with a businessman friend and having a good time sharing the things of the Lord, I suddenly realized that I had an appointment with the doctor at 1:30. I went to his office, walked in, and was told to hurry on down the hall to the examining room. As I got to the end of the hall and walked into the room, the doctor said, "Bob, I have some bad news. Your biopsy report is back. That sample we took to look at is a very dangerous cancer." And suddenly, right in the middle of my day, when I was trying to digest that steak, when everything had gone so perfectly, I was faced with a struggle. It was hard to receive that kind of news and to count it all joy. And then I remembered these things about pre-determined response to testings. You see, some years ago I had seen the need for bringing all of life into focus. At that time I said that on the basis of the Word of God I would count it all joy when this trial would come. If I had not done that, I would have gone to pieces. That is why the Bible says that we should get ready for problems and trials in advance.

Third, our proper pre-determined response will be conditioned by two things: our confidence in our relationship to the Lord Jesus Christ and our confident obedience to the Word of God. We are instructed to have such a response.

Confidence in the Results Which Trials Bring

What is God going to do through this testing? If I can say that my God has allowed it, or even that He has provided it, then I can be absolutely confident that He is going to bring some good results with it. God may not always send the crisis, but He will never waste one. If you go through a crisis and come out on the other side not enriched by it, then you, and not God, wasted the experience. When you get the proper pre-determined response to the testings of life, you can come into those testings with your eye on what God is going to do in your life through them.

There are three things in James 1:3 and 4 that our trials do. First, our trials test our faith. Faith will be tested in order to build it, not destroy it. Second, our trials will build our endurance. They will equip us to be able to keep moving as the going gets tougher. Each time a trial is faced, it becomes the muscle flexor to help through bigger trials later. It is also the teaching tool that allows us to explain what God has done through it. Third, the results of our trials are that they make us complete. If a person should go through life from birth to old age without having his faith tested, he would be cheated. He would be cheated, for he never would have learned endurance and never would have received the completion which comes through testings.

These then are the things which will help you to turn your trials into triumphs: (1) a confident and satisfying relationship with Jesus Christ, (2) a proper and pre-determined response to trials, and (3) a confidence in the results which trials will bring. Those who refuse the perfecting work of trials, who do not accept them as a part of God's Divine plan, will lose the joy of being triumphant, of reaching God's standard for his or her life, and will furthermore lose the joy of being a blessing to others who are looking for the basic answers in life. □

CAMPUS REVIEW

BRYAN SUMMER MISSIONARIES



Thirteen of the seventeen students who participated in the Summer Missions Program of the Practical Christian Involvement department appear in the photo above. Listed with the countries visited and the mission agencies under which they worked, the students are the following, from left to right, back row: Julie Fredrickson, Poland, Teen Missions International; Tami Love, Venezuela, Teen Missions International; Dawn Kinter, France, Greater Europe Mission; Catherine Jahncke, France, Holland, Belgium, Germany, Switzerland, Austria, Italy, and Spain, World Team; Beth Branson, Costa Rica and Honduras, CAM International; Vickie Mohler, Ethiopia, SIM International. Front row: Raul Cruz, Atlanta, Worldwide Discipleship Association; Jon Klaus, Philippines, Overseas Crusade; Don Hilgeman, Guatemala, Scofield Bible Church, Dallas, Texas; Jim Koan, Papua New Guinea, Teen Missions International; Bob Hay, Japan, Bible Club Movement; Fred Duong, France, Operation Mobilization; Don Paul Gross, Holland, Belgium, Germany, Luxemburg, Switzerland, and Italy, World Team. The four not pictured are Margaret Cesler, Germany, Christian Missionary Alliance; Kelly Ellis, Philippines, Action International Ministries; Carol Persiani, Ecuador, Teen Missions International; and Jack Heller, China, English Language Institute of China. Jack Heller, a 1985 graduate, continues in China teaching English.

FACULTY COUPLE APPOINTED TO ROUNDTABLE BOARDS

Dr. Robert Spoede, professor of history and social science, and his wife, Nancy, have been appointed to serve on two separate boards of The Roundtable, a group of conservative Christians who are committed to restore and preserve a higher moral tone in American life. Dr. Spoede is a member of the Council of 56 and Mrs. Spoede, a member of the Issues and Answers Board. Ed McAteer, a businessman from Memphis, Tennessee, is the executive director of the organization. The members of The Roundtable hold that Christians are responsible to the Lord for the privilege of participating in the political process of our government under which the people are deemed to be sovereign under God.

ACSI CONFERENCE AT BRYAN

For the third time in as many years, Bryan was the location of a student leadership conference of the Association of Christian Schools International. On September 30 and October 1, high-school student leaders and faculty advisers met for two days of workshops and seminars on the campus. ACSI is a professional organization of Christian preschool through grade 12 schools and colleges which train teachers. The membership currently numbers 2,500 institutions, including 59 outside the USA and the 121 colleges approved for the training of teachers for ACSI schools.

TYPESETTER NEEDED

A photo-typesetter is needed for use of students in the Newspaper Writing Workshop, which produces the weekly four-page tabloid student newspaper, *The Triangle*.

Does anyone know of a good used machine that someone might consider donating to the college?

Contact President Mercer or Professor Betty Brynoff, newspaper adviser. Call collect 615/775-2041.

THREE NEW FACULTY MEMBERS



Dr. Duane Cuthbertson has been appointed associate professor of psychology. Dr. Cuthbertson comes to the college with a wide range of experience as pastor, youth worker, teacher, counselor, radio producer, conference speaker, and author. He has a B.A. degree from Taylor University in history, psychology, and Bible; an M.Div. degree from Gordon Divinity School in Bible and psychology; an M.A. degree from Massachusetts State in psychology; and a D.Min. from Western Conservative Baptist Seminary in family psychology. Dr. Cuthbertson has also studied at Harvard University, the University of Michigan, and Eastern Michigan University.



Herbert G. Weaver has joined the faculty as assistant professor of art. Mr. Weaver has a B.S. degree in art education from Eastern Mennonite College and an M.F.A. degree in ceramic sculpture from James Madison University, where he was a graduate teaching assistant. He has taught on the high-school level for six years, the last five at Eastern Mennonite High School. An art exhibit of some of his work was displayed in Hayden Lounge at the beginning of the school year.



Dottie E. Johnson has rejoined the Bryan family as a laboratory assistant in the division of mathematics and natural sciences. Miss Johnson held this position previously from 1980-82. A 1978 graduate of Bryan, she has also completed an M.A. in Bible at Columbia Bible College. Along with her work at Bryan, she will serve a one-year internship at Dayton's Grace Bible Church in preparation for foreign missionary work.



At the first regular chapel of the school year, Rhea County's state legislator Shirley Duer (right) presented a certificate declaring Bryan College an official Tennessee Homecoming '86 community. Mrs. Duer is shown making the presentation to Bryan's Homecoming '86 chairman, Dr. William Ketchersid, and President Theodore C. Mercer. Tennessee Homecoming '86 is a statewide program inaugurated by Tennessee's Governor Lamar Alexander with the theme "Come Home to Tennessee."

LOCAL PASTORS VISIT CHAPEL

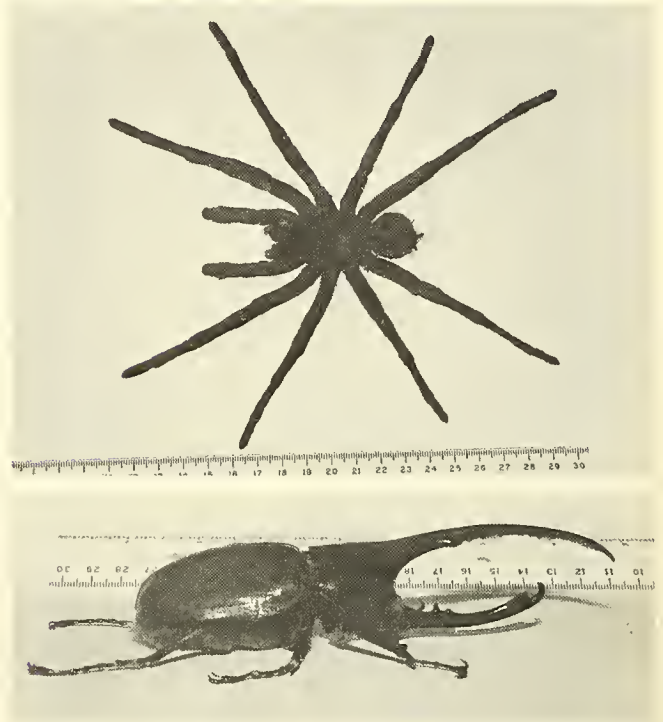


Shown above are the local pastors in the Dayton Ministerial Association who visited the campus on September 4 as guests at chapel and for lunch. They are, left to right, James Bernard, Salem Baptist Church; President Mercer, who hosted the group; Patterson Ellis, First Baptist Church; Clyde Fitzgerald '80, First Baptist, Graysville; Carlton Fraser, St. Matthew's Episcopal; Ocie Behringer, Prince of Peace Lutheran; Rick Howard, Graysville United Methodist

Church; and Bob Stickrod, Foursquare Gospel Church. John W. Wikle, pastor of the First United Methodist Church and current president of the Association, who is not pictured, was in charge of the chapel service.

In recent years, local pastors have been invited to a chapel early in the school year to greet the students and to share their witness for Christ. The Dayton Ministerial Association is a voluntary organization open to all local pastors. The group activities include the sponsorship of the annual community Thanksgiving and Easter sunrise services, assistance to stranded travelers through the Thanksgiving fund, the support of a food distribution program, and the hospital chaplaincy.

GIANTS FROM THE TROPICS



Two arthropods that rank among the largest of the large tropical invertebrates were recently donated to the Henning Museum by Ecuador missionary Miriam Gebb, who was a student of Dr. Willard L. Henning when she attended Bryan. Miss Gebb received these specimens in the course of her work as a missionary nurse in the jungles when the natives brought to her a Hercules beetle, which measures nearly six inches in length, and a tarantula, whose leg spread measures eight inches. The Hercules beetle is reported to be strong enough to break an electric light bulb. Other specimens in the gift collection included a Rhinoceros beetle and the large-jawed longhorn beetle.

PRAYER REQUEST



Prayer is requested for Scott Hunt, a senior business major, who was in an automobile accident on August 1 and remains in a coma at North Fulton Rehabilitation Center, Atlanta, Georgia. Scott, whose home is in Cumming, Georgia, was working as a senior counselor at Camp Victory, a Children's Bible Mission camp in southern Alabama, where he and two other counselors were involved in the accident. The other two have recovered, but Scott has remained in a coma.

August 30 was proclaimed Scott Hunt Day on the campus, with a special time of prayer for Scott and his family. A prayer chain was initiated with students, faculty, and staff committing to pray for him at regular times each day. Your prayers are urged for Scott and for his family: Jim and Wynell, parents; sister, Donna, and brother, Bob.

SELECTED 1985-86 BRYAN ACTIVITIES AND SPEAKERS

ACTIVITIES

October 4-5

HOMECOMING

October 6-7

Board of Trustees and
National Advisory Council Meeting

October 9-11, 17

FINE ARTS SERIES

9, 11 — Bach Symposium
10 — Keyboard Music of Bach
11 — Bach Concert
17 — Lecture and Concert

October 24-26

COLLEGE CARAVAN

(for high-school juniors and seniors)

November 1-2

HILLTOP PLAYERS

Thornton Wilder's *The Matchmaker*

November 15

FINE ARTS SERIES

Handel's *Messiah*

November 22 - December 1

THANKSGIVING VACATION

December 13

Annual Christmas Banquet
and Christmas Concert

December 21 - January 6

CHRISTMAS VACATION

January 24

FINE ARTS SERIES

Eddy Nicholson, America's Rocking
Chair Philosopher

February 3-4

Board of Trustees Meeting

February 14

Valentine Banquet and Concert

February 28, March 1

HILLTOP PLAYERS

March 7-18

SPRING VACATION

April 3-4

FINE ARTS SERIES

Puccini's comic opera,
Gianni Schicchi

April 4-5

COLLEGE CARAVAN

(for high-school juniors and seniors)

April 11

Junior-Senior Banquet

April 25-26

Board of Trustees Meeting

April 25

FINE ARTS SERIES

Tennessee Tech Tuba and
Euphonium Ensemble

May 3

Honors Day Assembly

May 9

Senior Vespers

May 11

COMMENCEMENT

VISITING SPEAKERS

October 4

HOMECOMING CHAPEL

Steve Strauss '76, Missionary
SIM International
Ethiopia

October 14-16

STALEY LECTURES

Dr. Howard Hendricks
Dallas Theological Seminary
Dallas, Texas

October 23

DAY OF PRAYER

Rev. James Bernard, Pastor
Salem Baptist Church
Dayton, Tennessee

Rev. Wayne Barber, Pastor

Woodland Park Baptist Church
Chattanooga, Tennessee

December 3-4

CHRISTIAN WOMAN SERIES

Mrs. Karen Stophel
Chattanooga, Tennessee

January 8-10

CHRISTIAN LIFE CONFERENCE

Mr. Greg Speck
Youth Ministries International
Rockford, Illinois

February 4-5

Rev. Ollie Goad, Pastor
Fellowship Baptist Church
Burke, Virginia

February 25

DAY OF PRAYER

Rev. W. D. Gustafson, Pastor
Duncan Park Baptist Church
Chattanooga, Tennessee

March 3-5

Dr. Donald Hoke, Pastor
Cedar Springs Presbyterian Church
Knoxville, Tennessee

May 13-15

NINTH PASTORS' CONFERENCE

July 21-25

22nd SUMMER BIBLE CONFERENCE

BRYAN LIFE

WINTER 1985



BRYAN LIFE

MAGAZINE

Editorial Office:

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COVER PHOTO:

Retiring vice president and academic dean, Dr. Karl Keefer, and dean of students, Mr. Kermit Zopfi. Photo by Lanny Mauldin, Mauldin Photography, Dayton.

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EDITORIAL



In this issue we pay tribute to two Bryan stalwarts—Dr. Karl Keefer, vice president for academic affairs and dean, and Mr. Kermit Zopfi, dean of students—who, like myself, are retiring from full-time relationship with Bryan next summer. Their articles are both personal testimonies and inside views of the college during the years of their association with it. In a subsequent issue other faculty and staff who are retiring will be sharing with you.

Theodore C. Mercer
President

Thanks a million!



Dr. Theodore C. Mercer
President, 1956-1986

Thanks . . .

The THANKS A MILLION CAMPAIGN offers an opportunity for friends and alumni of Bryan College to express personal thanks and give recognition to Dr. Ted Mercer for his thirty years of service for God as president of Bryan College. Under his leadership, the educational and spiritual ministry of the college has touched the lives of numerous students. In turn, these young men and women are touching the lives of countless others.

Dr. Mercer would be quick to point out that God is the one who deserves all the honor for what has been accomplished. Obviously the real glory and praise does belong to God! Yet Dr. Ted Mercer is the human leader through whom God has worked. Recognition within this perspective seems both proper and appropriate.

. . . a million!

One of Dr. Mercer's goals for his thirtieth and last year is to pass the leadership of Bryan College on to its next president with all current operating expenses paid. An estimated ONE MILLION DOLLARS is needed to meet this goal.

Funds are needed for financial aid (some \$500,000 for scholarships, grants, and student loans and work program), faculty and staff salaries, library materials and expenses, athletic costs, and Practical Christian Involvement ministry costs, as well as other areas of need.

All gifts to the THANKS A MILLION CAMPAIGN will be used to meet current operating expenses of the college and will enable Dr. Mercer to realize his goal of a balanced operating budget.

The names of all donors to the THANKS A MILLION CAMPAIGN will be listed in a "Book of Remembrance" that will be presented to Dr. Mercer at a year-end, on-campus event.



"THANKS A MILLION" to Dr. Ted Mercer and to his wife, Alice, for thirty years of faithful service to Christ and Bryan College.



Don Paul Gross



Duane Cuthbertson



Herbert G. Weaver



Gordon Scott



Malcolm Fary



Betty Brynoff

Student Questions Faculty Answers

Five Bryan faculty members shared answers to some probing questions in a recent chapel service sponsored by the Student Senate. The faculty members participating were Dr. Duane Cuthbertson, associate professor of psychology; Herbert G. Weaver, assistant professor of art; Dr. Gordon Scott, associate professor of chemistry; Dr. Malcolm Fary, associate professor of education; and Betty Brynoff, assistant professor of English. Don Paul Gross, a senior business administration major and business manager of Senate, moderated the meeting. Don Paul is the son of Mr. and Mrs. Fred Gross, Wycliffe missionaries, currently of Dallas, Texas.

GROSS: "Dr. Cuthbertson, what psychological and spiritual process do most Christians misinterpret in the events of their lives?"

CUTHBERTSON: "I think few Christian people are aware of the will modification that God does in our lives. Sometimes we wonder why things do not work out the way we think that they should. Many of us are guilty of the *halo effect*, namely, feeling that because we are Christians everything is supposed to work out as we have designed it.

"Do we understand experientially the concept of humility? In passages like Proverbs 22:4, we read that 'by fear and *humility* of the Lord are riches and honor and life.' How would you like to have riches and honor and life? There is a very simple formula. Just understand *fear* and *humility*. *Fear* is exegetically best defined as 'an awesome reverence for God.' *Humility* means 'understanding what we are in relationship to God.' James 4:6 says, 'God resisteth the proud but giveth grace to the humble.' God is trying to move us toward a process of will modification. There is a dissolution of our wills. God in every sense, by our choice, has taken over.

"Perhaps the best example we have of this is Jesus washing the feet of His disciples. It is interesting that He exhorted His disciples by saying, 'I do this as an example.' Jesus is speaking here of the process of will dissolution.

"The best student of will modification was Peter. It is interesting that not only did Peter resist this foot-washing but he also argued with Jesus, cut off the ear of a soldier, and denied Jesus three times. It was only after this denial period and when he wept that the experiential quality of will modifica-

tion really took place in his life. Now he was ready. He had been trained by Jesus.

"I do not doubt that some of you are struggling and hurting and not recognizing that the Scripture makes clear in passages like Hebrews 12:6 that 'whom the Lord loveth, He correcteth.' As a matter of fact, that thought is reinforced nine times in that twelfth chapter of Hebrews. God is aware that ultimately He wants to produce holiness and righteousness from our lives. And for that to take place, this will modification *must* happen.

"Experientially, I have seen this true in my own life. I am conscious of the fact that I was born with a genetic predisposition to be strong-willed.

"When my family moved from Asheville, North Carolina, to Detroit, Michigan, within six blocks of where the riots took place in that city in 1968, I was a ready candidate for becoming strong-willed. We were living in an environment where for recreation we were chasing rats out of rat holes and where there was much belligerence. There should be little surprise that a by-product of this would be a strong-willed child.

"This was reinforced throughout my life in various other ways, and certainly in high school, when I asked Jesus Christ to come into my life. God was aware at that point that He had to start a will modification process in my life.

"And I have seen that happen through a number of crises. One of these crises was cutting an artery and losing a great deal of blood. I recall the crisis of falling asleep at the wheel of a car when coming home from college and rolling over in that car some four times as it went down a hill. It was dramatic. The roof of the car was smashed down against the steering

wheel. Doors were blown off. My shoes were blown off my feet.

"And I recall that one of the first things I thought as the car was leaving the road was, Why? Why, Lord? And my second thought was, I am going to die. As I look back now, I am well aware of the fact that the Lord knew that, as a young adult, my will had to be modified for me to become usable. For many of us typically it is a life-long process.

"I contend that the most profound thought that we can have is of how God sees ahead of us. Indeed, as Proverbs 16:9 says, We establish our path, but God directs our steps. And I want to make sure you understand as you are here at Bryan College that as good as the education might be in the classroom, maybe some of the best education is to come from some of the hurts and struggles in your own personal lives. If God decides He wants us badly enough, He is going to work hard to bring about those changes that need to take place for us to become usable."

GROSS: "Thank you, Dr. Cuthbertson. Now, Mr. Weaver, a question for you: Why is there a need for courses in art at a Christian college?"

WEAVER: "Imagine, if you will, that the human race over a period of centuries decided that one leg was sufficient for their needs. All activities were geared for one-legged people; and society encouraged, and even rewarded, people according to how strong and developed their left legs were. They attended schools and colleges to learn various ways to strengthen and properly mature their left legs. Those who studied the hardest and learned the most were rewarded with the jobs and significant positions they desired in society.

"There was a group of misfits, however, who were insanely interested in discovering the possible uses of the right leg. By now almost everyone's right leg was shriveled and ineffective from lack of use, but the misfits began to use both legs. Soon they were finding many ways to strengthen and use their right legs to complement their left legs. Instead of hopping, they began running and then jumping. When they shared this new-found phenomenon of using both legs with those of the one-legged society, they were scorned and looked upon as weird and different. 'There is no need for both legs. It's been proven over the years,' said the one-legged people. 'But just give it a try,' said the misfits. 'You'll be able to do things you never thought possible.' Some who believed, and tried, were converted to the idea of using all that God had given

them, but most of the world remained content to hop through life on one leg.

"In the same way, God has given us two sides of the brain. We use mainly the left side, which is where we do our factual, critical thinking. The right side, where we do our creative thinking, is seldom used to its full potential. Using the right side of the brain enables us to see in a new and visually aware manner the world that God has created for us.

As Christians we strive to glorify God by keeping up our physical bodies and cultivating our minds. We exercise, eat right, and don't use harmful drugs in order to keep our bodies in shape. We stretch our minds through education. But in reality, many only stretch the left side of the brain, filling it with factual material. I believe God wants us to use all of our faculties, including the creative side of the brain. After all, God is the Master Artist; His brilliant display of creativity is still unequalled."

GROSS: "We appreciate that challenge, Mr. Weaver. Now, Dr. Scott, you played a treble and tenor recorder prelude as we were coming into chapel. Thank you. I understand that your chemistry studies were instrumental (sorry!) in your learning to play the recorder family of woodwinds. You also told me that William Jennings Bryan had a particularly high regard for chemistry. Would you comment on these, please?"

SCOTT: "Certainly. I'd be pleased to. When I was in graduate school at the University of Illinois, at Urbana, doing my doctoral research in bio-organic chemistry, twelve-hour days in the lab were typical. Sixteen-hour days were occasional, and twice I remember 'thirty-hour-plus' days. (A lab day was figured from the time you clocked in until you clocked out.) This was not all intensive time. For example, some reactions require monitoring by making readings every fifteen minutes over a four-hour period. One soon learns to have several projects going simultaneously.

"My research director was a multi-talented scholar who had done vocal solos with the St. Louis Oratorio Chorale. I decided to redeem some interstitial time by learning a new musical instrument. I asked a Christian friend doing doctoral research in music to recommend an instrument that met three criteria: it must be of symphonic quality, portable, and relatively inexpensive. The recommendation was the recorder, a woodwind family of the Baroque Era, related to the flute. I ordered a quality Swiss model and said, 'P.S. Please send a fingering chart.'

"Early mornings, after dark, and during lunch breaks with a postdoctoral research associate from Japan out came the treble recorder. Later I added concert models of a descant, a tenor, and a bass recorder.

"Daily quiet times and walks through the woods, in the mountains, and by the seaside have never been the same. The treble recorder has even accompanied me on a white water canoe trip. In quiet pools, out it would come. In chemistry labs or stairwells in classroom buildings, I would search for an ideal tone-volume reinforcing location. The north stairwell in the administration building here at Bryan is one of the best reinforcing studios I have found. Many a morning quiet time includes playing favorite hymns there from the third-floor landing.

"Playing the recorder is my favorite hobby. I thank God that He has used its rich, enchanting tone as a blessing in my life and in the lives of others.

"Now for part two of your question, about the college's namesake and his high regard for chemistry. Mr. Bryan said in his last speech: 'Chemistry is one of the greatest of sciences; it separates the atoms, isolates them, and walks about them, so to speak.' What a lively description of this dynamic field of study!

"It has been a personal joy to combine the aesthetics of music with the creativity of chemistry. As one of the greatest scientists of the nineteenth century, James Clark Maxwell, testified, 'I think that Christians are bound to study science that this view of the glory of God may be as extensive as their being is capable of.'

GROSS: "Now let's turn from music and microscopes to mistakes. Dr. Fary, what is a major mistake made by students enrolled in a Christian college?"

FARY: "In attempting to discuss this question, I will first describe the rather general manifestations of what I consider to be a major mistake. Following the general will be the specific principle that seems to contribute or support the practice that I feel is so significant as to label it a 'major mistake.'

"The general manifestation of what I feel is a major error of many Christians is the concentration on secondary, lower-level issues at the expense of those which are primary or of major importance. To the degree that this is true, the good, or that which is secondary, becomes the enemy of the best. We are found to be stressing that which is minor and giving only limited or leftover attention to that which is major.

"Examples of this in college would include such things as directing one's

energies towards passing a given course rather than on mastering its content. On a larger scale, students who prepare themselves primarily to secure a job in life after graduation may be ignoring the very life of which that job is merely a part.

"No one would disagree with evaluating a corporate officer as incompetent who failed to address major responsibilities while at the same time preoccupying himself with janitorial concerns. Even so, we have a major life task: our vocation is to live as ambassadors for Jesus Christ. A secondary avocation is to serve in some field of employment.

"It is acknowledged that these areas are not entirely separate, but it is nevertheless true that the lesser is contained in the greater, and not the reverse.

"Specifically, what is the reason or principle that supports this misplaced energy of concern? The answer is, in my view, the failure to see all of life from a biblical perspective. To the degree that we divide our life into the secular and spiritual, we also run the danger of living two lifestyles. One is secular, *practical*, based upon conditions and our own judgment. The second is spiritual, *biblical*, governed by doctrinal truth.

"This fragmented and faulty view of God's creation is fraught with hazards for the child of God and ignores the truth that God is God of all and that all our doings are to be both accountable to Him and worthy of Him.

"In looking back over my life, I see it as marked by four factors: crisis, commitment, conversion, and care. These are not held to be outstanding, only significant to me as I attempt to understand something of my past.

"The first, *crisis*, relates to my high school years. During this period my world seemed to be constantly in a state of crisis. Our peaceful village became part of a large defense complex. The effects of World War II were seen in every area of life. Friends, schoolmates, and neighbors left, never to return. Nothing seemed certain, only the present and its possibilities.

"The crisis times sponsored a second factor, *commitment*. I, along with many others, resolved to live life to the fullest in the time that was available. This commitment, born out of a fear and uncertainty, did not sponsor the best of decisions, but it did encourage exploration and investigation into many areas and issues.

"As I attempted to investigate some of the issues, the Spirit of God confronted me with the claims of Christ by means of a faithful servant of His. In the course of many discussions, the

truth and character of God were presented without apology, accompanied by patience and love. In due time I was included in the long line of sinners who had been surprised by this new experience of *conversion*.

"Forty years have passed during which it has been my privilege to serve and experience the care of the King of Kings. Without reservation or qualification, I would testify that to consider another life as comparable would be unthinkable."

GROSS: "Your personal word of testimony added much, Dr. Fary. I will address our last question to Miss Brynoff. Miss Brynoff, what is the most important academic discovery a Bryan student can make?"

BRYNOFF: "At first I wondered whether there could be any one academic discovery that is the most important one for every student. We certainly see at Bryan that God loves variety and did not make us all from the same blueprint. We pursue different majors and different careers, we enjoy different music and different books, we select different friends.

"Yet it is those very differences that help create an ideal climate for learning. If a student is to take fullest advantage of the academic opportunities in this marvelous mixture at Bryan, the most important thing he can learn is not a method or a fact but an attitude. He must be teachable. Nothing is more important to the student's intellectual growth or to his growth as a whole person.

"If a person is not open to new ideas, if he is not curious and teachable, he could walk with Socrates and never learn to ask questions. Or he could walk with Jesus Christ and never learn to forgive. So it's not the environment, it's not what a student is exposed to that automatically gives him an education. Instead, it's what he chooses to internalize. The education he gets is in direct correlation to his teachable spirit.

"Being teachable is not just a matter of concern during four years of college life. It's the foundation for a lifetime of learning. Sometime ago I got a phone call from a newspaper editor who was considering hiring a young man who had spent time on the *Triangle* staff. He did not pay much attention to all the things I tried to say about the person's writing skill and his honesty and dependability. He had just one question: How teachable is he?

"The wonderful thing about a teachable spirit is that it is possible for every person to possess just such a

spirit. A person can determine within himself not to let his own fragments of knowledge close his mind and heart and keep him from learning—learning from books, from professors, from classmates, from all the commonplace things that go on around him. Being teachable means he respects others and their ideas. It means he doesn't sleep in class or talk to his neighbor in chapel. When he reads assignments, he reads ideas, not pages. He keeps his mind in gear; he's an observer. He is a person on whom no experience is wasted.

"Our understanding of Jesus Christ as the Truth should open our minds to the things that are true from whatever source they come. But we make daily decisions as to whether or not we'll be teachable in a given situation. In a biology class, or in a history or psychology class, I can become interested—and therefore teachable.

"Maybe some decisions to be interested were easier for me because I went to college later than most students do. I'd had three years of Bible school and had been in so-called full-time Christian work for several years before I went to college. Most of the people with whom I worked during those years had a much broader education than I had. They quoted philosophers and historians and writers that I'd never heard of. I felt as if they belonged to another world, an academic and literary world, a world of ideas that I wanted desperately to know and understand. The connections they made between books and their own experiences were completely foreign to me.

"My seasoned hunger made me choose to study literature because it was not a narrow specialization. Reading became almost like another rebirth. In one dramatization of life after another, I began to see that literature is a retelling of the age-old conflict of good and evil in the heart of man. And I realized more profoundly than ever before, my own participation in that struggle and my incredible debt to the grace of God.

"One of the most life-changing discoveries I made as a student in my middle twenties was that this human, earthly life, here and now, is of supreme importance. Slowly I learned that a Christian does not spend his life in a holding pattern, waiting for all his joys to be given him in the next world. Jesus Christ came that our joy might be full today and that, being forgiven and free, we might have life more abundant—here and now.

"That's why I'm here telling you to be teachable today. Life is here and now!" □

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Details to be announced later



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Keefer and Zopfi Reflect on



Left picture: Tom and Ann Keefer

Right picture: (left to right) Karl Keefer, Sue, niece Esther, Carol and Aaron. Back row: Philip, Karl III and Anne.

Dr. Karl Keefer

In June of 1986, I expect to conclude a lifelong association with higher education. When I graduated from college in 1942, like many young people at that point in life, I rather welcomed the opportunity to get away from assignments, term papers, tests, and constant deadlines. But after a year away from the campus, I was glad to be able to return to it, on the other side of the desk. For the next forty-three years, I would be a teacher or an administrator (and often both) on a college or university campus.

During these years the Lord has given me the opportunity to experience a variety of academic climates—two Christian liberal arts colleges, a Bible college, and two state university campuses. Each one of these has been, in its own way, enjoyable; and all of them have been instructive. Each campus environment has taught me things unique to itself, some of which I perhaps would not have learned had I remained in one setting for almost half a century.

A particularly intriguing aspect of my experience has been the opportunity to be a part of Bryan College at two periods in its development. The first of these was a nine-year term almost at the beginning of Dr. Mercer's tenure as president. From 1957 to 1966, I served as academic dean, administrative vice-president, faculty member, and (for a time) dean of students. Then, after thirteen years on two state university campuses (during part of which time I served on the Bryan College Board of Trustees), I returned to the college in 1979, and will complete this seven-year term of service as vice president for academic affairs upon my retirement in 1986, when President Mercer plans to relinquish the presidency and become chancellor.

Such a split term of service has provided me with a rather unusual opportunity to observe the college at two strategic points in its history, and to do so with firsthand observations on other campuses as a basis for comparison. My conclusion is that Bryan College, though not as large, well-known, or affluent as many colleges and universities, has become a high quality

educational institution which remains solidly committed to a Biblical faith and lifestyle, at which a student can receive a preparation for lifelong living and learning that is equal to that to be found anywhere.

Let me cite a few comparisons between Bryan University (as it was then known) in 1957-58 (my first year) and Bryan College in 1985-86 (my last year). Most immediately evident is the change in the physical plant. In 1957 this consisted of an unfinished all-purpose building which included classrooms, offices, dormitory rooms, dining room, library, and various other service areas; a converted army chapel which also included dormitory rooms and small apartments; a small frame men's dormitory; a scattering of trailers for married students; and a few other outlying buildings for maintenance and other purposes. There were no gymnasium and no athletic fields, so physical education classes and athletic events were conducted at the local high school.

In 1985 the main building has long since been completed and made totally functional; students are housed in four modern brick and steel dormitories; a fine modern chapel building provides auditorium, classroom, and music studio facilities; a gymnasium and extensive playing fields service the physical education and athletic programs; a separate building houses the art department; maintenance has its own well-equipped storage and work area; and married students live in apartment complexes instead of trailers.

Less obvious to the eye, but of greater importance, is the improvement in the college's academic programs. In 1957 Bryan was not regionally accredited, a fact which meant that many students had difficulty transferring to other colleges, being admitted to graduate or professional schools, or obtaining teaching certificates. At that time less than 20 percent of the faculty (5 out of 29) had the earned doctorate. Nevertheless, majors were offered in 17 different fields to the 250 students then enrolled.

In 1985 Bryan has long since been accredited by the Southern Association of Colleges and Schools (its accreditation having been re-affirmed in 1984 for a ten-year period); has for many years had its teacher education programs approved by the Tennessee State Board of Education; and has been accredited by the Association of Christian Schools, International, for the preparation of teachers for Christian schools. Over 50 percent of its faculty (21 out of 40) hold the earned doctorate. Majors are being offered in 13 different fields to the 509 students now enrolled. These are cold statistics, but they clearly imply a significant improvement in educational quality.

But most important of all is the maintenance—even the enhancement—of Bryan College's spiritual vitality. This factor cannot so easily be expressed in objective, quantifiable terms such as the number of buildings or doctorates, but it is no less evident to the spiritually sensitive observer. In a time when some

(Continued on page 10, Column 1)

ars at Bryan

Kermit Zopfi

In 1986 my association with Bryan College will span forty years. I first came to Bryan as a student in 1946, for my freshman and sophomore college years; served as a faculty member from 1952 to 1955; and then, after an absence of seventeen years, returned to the Bryan campus to serve as dean of students. It is from this position that I will retire on June 30, 1986. I will continue to teach six hours of German, so will remain on the faculty part-time.

After being discharged from the military in February, 1946, I applied to Wheaton College to prepare for the Lord's service. I was advised to enroll in another college and then transfer into Wheaton later, as it was unable to accept additional applications. I applied to Bryan, was accepted, and entered as a freshman in September of 1946.

Bryan had fewer than one hundred students that year. I lived in Upper 1 of the Octagon and had three roommates: Willis Jones (a senior), Cal Jaynes and Don Vittner (who were also freshmen). I declared my major as Bible and had Miss Alma Rader for Old Testament Survey. Dr. Lloyd Fish taught Greek; and Dean Dwight Ryther, English. The entire student body was divided into two teams for intramural sports and other competition: the "Golds" and the "Scarlets." I was a "Gold." At that time, although Bryan did not have accreditation, I did complete my freshman and sophomore courses. When I was leaving Bryan, President Rudd said, "Now go to Wheaton and finish your degree. Then come back to Bryan and teach." I smiled.

I transferred to Wheaton and majored in Bible and history. I received my B.A. on June 12, 1950, but continued in the graduate school and earned an M.A. in Christian Education. While at Wheaton I was active in the Foreign Missions Fellowship and had the oversight of Sunday schools taught by Wheaton students in the ghetto on Chicago's South Side.

Upon completion of my M.A. in Christian Education at Wheaton, I received a call from President Judson Rudd, who said, "I think it is about time that you come back home to Bryan and help us set up the new Christian Education department that we are planning so that we can offer a major in this field." In September of 1952, I joined the faculty of Bryan College and was the first professor of Christian Education. There were twelve majors that first year. In addition to teaching the courses in Christian Education, I taught History of Western Civilization, English History, History of Missions, Philosophy of Missions, and Methods in Missions. I was also asked to serve as the head of the Christian Service Association (now called the Practical Christian Involvement) and as the adviser for the class of 1955. Three from that class are now on the staff of the college: Paul Ardelean, associate dean of students; Richard Cornelius, professor of English; and Stuart Meissner, director of advancement.

My bachelor days ended on September 5, 1953. Gleneale and I were married in my hometown of



Kermit 'x50 and Gleneale Zopfi, seated in center. Back row (left to right): Carol (Zopfi) Lake 'x81 and husband, Dale; Douglas '77 and Patricia (Federspill) 'x79 Zopfi. Their three daughters are in the front row (left to right): Andrea, Katie, and Melissa (on Gleneale's lap). David '80 and Mary (Barrett) '81 Zopfi. David is holding their daughter, Jennie.

Marshfield, Wisconsin. We returned to Bryan together, and Gleneale was put in charge of the college print shop. Our first home as newlyweds was the upstairs apartment in what was then called House 3, now Bethany. And this was our home for the next two years.

During my fourth year of teaching at Bryan, Gleneale and I realized that the Lord was calling us to serve Him as missionaries in Germany. We applied to the Greater Europe Mission and were accepted as candidates. In May of 1955, we left Bryan for deputiation work and then sailed on the S.S. *United States* for Germany, leaving December 8, 1955. The next eleven years I served in Germany under GEM; from 1959 to 1966, as director of the German Bible Institute at Seeheim. Then, being appointed to serve under GEM as regional representatives of the mission on the west coast, we moved to Pasadena, California. The next four years were spent in travel and speaking engagements for the mission.

After four years of constant traveling, we sensed the leading of the Lord back into a campus-related ministry. For the next two years, I served at Azusa Pacific College as financial aid officer and as counselor in Student Development. While at Azusa Pacific, I also earned another M.A. degree, this one in psychology and counseling.

In June, after I had completed this second master's in April, President Mercer called to invite me to return to Bryan College as dean of students. So after being in California for six years, our family moved back to Dayton and to Bryan College, arriving in August of 1972. Gleneale became switchboard operator and secretary. I also became assistant professor of German, teaching both elementary and intermediate courses. During my time back at Bryan, I have also served as adviser to the Student Senate and the Student Union (twelve years) and as chairman of the Student Life Council. I have been a member of various committees and councils, such as Administrative Council, Administrative Conference, Citizenship Committee, and Admissions and Retention Committee. I have worked closely with President Mercer in chapel scheduling and in the keeping of the college calendar. I have also been coordinator of the college missions conference. It has been my privilege to

(Continued on page 10, Column 2)

Keefer —

Christian colleges have succumbed to contemporary pressures to conform to the standards (or lack of standards) of the age and when others have resisted these pressures only to become narrow-minded and cold-hearted enclaves of smug "spirituality," Bryan College has held fast to its Biblical foundations while retaining its emphasis upon the unity of the body of Christ, regardless of denominational label or disagreement on non-essential matters. It continues to see most of its students voluntarily participate in various forms of practical Christian outreach and a significant number of its graduates continue to go into vocational Christian service, both in this country and abroad. At the same time, most of its lay graduates succeed in their chosen fields while maintaining a vital Christian witness.

With a faculty and administration committed to the ministry of Christian education within the context of Bryan's warm family spirit and with alert young people who are led to understand the meaning of the college's motto, "Christ Above All," as a reality of daily life, it is no wonder that being a part of that environment, as I have been for sixteen years, is one of the highlights of the career that the Lord has given to me. I thank God every day for the students, the friends, and the colleagues He has given me at Bryan College. I am glad that my wife and I will continue to live in Dayton after retirement, so that we can continue to share the many fine things that happen in this college community.

Some people—and some institutions—deteriorate with age. Others maintain the vitality of youth while combining it with the wisdom of maturity. So far, Bryan College belongs to the latter group. I trust that this school, which by God's grace has weathered many storms over its fifty-five-year history and has come through them strengthened for greater tasks ahead, will continue to be a "light shining in a dark place, until the day dawn, and the day star arise in your hearts" (2 Peter 1:19). □

Zoppi —

serve seven years as treasurer and membership chairman for the Association for Christians in Student Development (ACSD), an organization composed of eight hundred deans of students and residence directors from Christian colleges, Bible institutes, and seminaries in the U.S. and Canada.

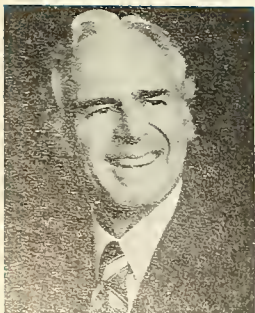
So after being at Bryan three different times—as student, teacher, and administrator—I will be retiring as dean of students on June 30, 1986. I am very thankful for the various associations that I have had at the college, and I praise the Lord for the opportunities of being able to serve Him here. The college and college life have become an important part of my life. I am glad that I will still be associated with the college and with the students on a part-time faculty basis, continuing to teach six hours of German. Gleneale will also retire as switchboard operator and secretary in support services at the same time.

Following are some thoughts of what Bryan College has meant to me personally:

- A time of personal growth
- An opportunity to develop and use personal gifts and skills
- An opportunity to serve the Lord in a Christ-centered ministry
- Fellowship with godly co-workers
- Many opportunities to counsel students and to have a vital part in their personal development
- The blessing of the warm family atmosphere of the college
- The joy of working closely with the students

It has been a privilege to be associated with a Christian college that excels in academics and also remains true to the Word of God in its teachings and lifestyle: a good Christian college that all three of our children could attend. It is great to be a part of the Bryan family! □

Ninth Annual **PASTORS' CONFERENCE** May 13-15, 1986



Dr. Stephen F. Olford, President
Encounter Ministries, Inc.
Memphis, Tennessee

Dr. Vernon C. Grounds
Writer, Speaker, and
President Emeritus
Conservative Baptist
Theological Seminary
Denver, Colorado



Inquiries Invited!



The message excerpted here was given in the Staley Distinguished Christian Scholar Lecture Series in October.

THE CONTAGION OF CREATIVITY OR HOW TO BLAST THE BLAHS!

by Dr. Howard Hendricks

Professor of Christian Education
Dallas (Texas) Theological Seminary

John Henry Newman said it: "Fear not that your life will come to an end but that it shall never have a beginning." What a grabbing epitaph: Died, age twenty-four; buried, age sixty-one—the sad commentary on many a life, unfortunately many a Christian life. I think we are forced to ask the question, What prevents personal dry rot? What keeps you from suffering from hardening of the categories? That is far more serious than hardening of the arteries. I can assure you that it is not a matter of age but of attitude. I have had students at the seminary twenty-four years of age who were dead in the head and everywhere else. I have also had friends in the community seventy-five or eighty-five who were very much alive.

I just lost one of my friends, eighty-six years of age, not too long ago. I shall never recover from an exposure to that woman. The last time I saw her on planet Earth we were at a Christmas party. It was one of those aseptic Christian groups. She moved into the scene, spotted me, and said, "Hendricks, I haven't seen you in a long time. What are the five best books that you have read recently?" That had a way of shaking up the group. She said, "Let's not sit here and bore each other with each other. Let's get into a discussion. And if we can't find anything to discuss, let's get into an argument." The last time she went to the Holy Land she was eighty-three. She took the trip with a group of NFL football players. My most vivid memory of her is at the top of a tel shouting, "Come on, men. Get with it!" It has nothing to do with age; it has everything to do with attitude.

G. K. Chesterton, one of my favorites, said: "The world will never starve for wonders but only for the want of wonder." I would like to ask and answer briefly the three basic questions of why, what, and how. But before I do, I would like to make four pontifical pronouncements.

The first pronouncement is, **There is no one without significant creative potential.** Nothing is more convincingly proven both by research and experience. You are a creative individual. You may not be functioning creatively, but you have that potential. You are a unique human being. Nobody ever showed up on this planet like you, and nobody ever will. Probably the greatest inhibitor of creativity is a low self-image. It fascinates me after thirty-four years of teaching in a graduate institution, an evangelical theological seminary, that our number one problem is that of inferiority feelings. I am talking about college and university graduates, most of whom have a B

average or above, the majority of whom have an I.Q. of 130 or above, and yet who have a very low self-image. It is a crippler.

The second pronouncement is, **Creativity is often buried beneath layers of conditioning.** Conditioning is the killer. There are three embalmers that are most prominent. The first is *parents*, people who are always saying to their children, "Cut that out! Stop that! Don't ask such dumb questions!"

What parents do not shred, the second group will do an effective job on. That second group is *teachers*. I have a number of creative assignments in my classes, and in my first-year course for freshmen I have a particularly creative assignment. And often I will ask for volunteers. In one of those class sessions, I asked a young man to come to the front of the class and read a poem. He came and read so well that the class gave him a six-minute standing ovation. And when he got through, he sat down, tears streaming down his face. After I got the class back under control, I said to him, "Have you ever done anything like this before?" He said, "No." I said, "Have you ever been involved in any creative projects?" He said, "Prof, the last time I got involved in a creative project was when I was in the fifth grade. My teacher suggested that we do a piece of creative work. And so I knocked myself out doing it. And when I took it up to her desk to show it to her, she took one look at it and said, 'That's the most stupid thing I have ever seen.' She then crumpled it in her hands and threw it into the wastebasket. And that's the last creative piece of work that I have ever attempted. But somehow when you suggested that you wanted us to be creative, I really felt that you meant it. So I decided to give it one more try."

Now what parents do not kill and what teachers do not bury, the third will do in permanently: *television*. Television is the greatest killer of creativity in modern society. It will not only ruin your ability to read, it will not only ruin your ability to think, but it will also ruin your ability to be creative. If you spend too much time in front of that plugged-in drug, you will suffer severe withdrawal symptoms. And you will discover that in life you are fast becoming a spectator rather than a participator.

The third pontifical statement is, **The conditioning process can be reversed.** It is possible to peel off those layers of conditioning, but not without a great deal of cost. It is not available in a bargain basement sale. It demands a great deal of desire. It is best prevented rather than solved.

The fourth and final pontifical statement is, **Creativity must become a lifestyle.** It is not a turn-on. You cannot sit down and say, "I shall now proceed to be creative." You must become creative in everything that you do. Every time you write a letter, you should write it creatively. Every time you take a trip, you should take it creatively. Don't be predictable. Work at doing things in different ways.

Why do you need creativity?

I want to give you three reasons which, in my judgment, conspire to build a convincing case for creativity. One, *creativity increases the quality of your life.* A verse of Scripture that the Spirit of God burns into my mind frequently is John 10:10, where Jesus says, "I am come that they might have life, and that they might have it more abundantly." Are you really living or just existing? Are you enjoying life or just enduring it? Is life to you a drag or a delight? Whenever I go I meet Christians who say, "I am pretty good under the circumstances." What in the world are they doing there? When some give a testimony, their facial expressions and lack of enthusiasm make me want to say, "Don't tell anybody. O.K.?" The key to life is maintaining a purpose. The moment you lose your purpose, your life line drops off. This is why people die at an alarming rate not long after they retire. They have lost their purpose. When purpose continues, one can retire from a half-dozen jobs and keep right on going because the purpose line does not terminate and therefore the life line is prolonged.

Second, *creativity infects the nature of your leadership.* We have a crisis of leadership in America. If you think it is severe in our society, and it is, it is worse in the evangelical community. Christian organizations are looking for top-drawer leadership, but it is hard to find. I have analyzed it as a twofold crisis: First of all, it is a crisis of character, for we have lost our integrity; and then it is a crisis of creativity, for we have lost our imagination.

I spend much time with young people and ask them, "What are you dreaming about?" And they say, "What?" You see, that is the problem. I get the distinct impression that they think it is all over. All the discoveries have been made. All that is going to be done significantly for Jesus Christ has been done. I have news. We have an unlimited ceiling for any person, regardless of age, in terms of the cause of Jesus Christ. But we need leadership.

I meet some people who say, "I am a leader." And I ask, "Where are your followers?" Nobody following you? You are not a leader.

Third, *creativity insures the effectiveness of your communication.* It was Lew Sarret, prominent authority in speech in America, who said, "The primary purpose of a speech is not impression but communication." And what we have discovered in studies is that there is a close correlation between communication and creativity. Creative people have the best possibility of being good communicators. And good communicators are invariably creative people. The higher your predictability factor in communications, the lower your impact. Conversely, the lower your predictability factor in communications, the higher your impact factor. Jesus Christ is the classic illustration. Wherever Jesus Christ went, something happened. Wherever Paul went, there was either a riot or

a revival. It may be interesting to ask, "What happens where you go?"

What is it to be creative?

In my study in this field, I have boiled it down to five principles. One, *creativity is largely a matter of effort.* When opportunity comes down the pike, most of us miss it every time. And the reason we do is that we are looking for something dressed in a tux, and it always comes down wearing blue jeans. When students or friends come to me saying that they are really interested in working on this area of creativity, I ask them, "How badly do you want it?" If you are not willing to pay the price, it is not worth the investment. But if you are really desperate and you determine that you must break that conditioning, it is available to you.

Second, *quantity produces quality.* One of the characteristics of creative people—all of the studies show it—is idea fluency. What we need to do is to take the leash off our ideas. It was Thomas Edison who said, "To have a good idea, have a lot of ideas." We know scientifically that only six percent of our ideas are any good. When I assign the getting of an illustration to a student and he brings me only one, I tell him that if he had brought me six, the possibility of his giving me a good one would be very high. Quantity produces quality.

Third, *results which are good, bad, or indifferent are welcome.* There has to be some "freewheeling" in creative thinking. Most of us are so supervised or have such an educated conscience that the moment we put anything down, we judge it as either good or bad. And if we conclude that it is bad, we discard it. We have to put the critical aside for a period of time. It is easy to tame a wild idea, but it is very difficult to pump one up. Resurrection is difficult at any level. If you don't have anything, it is hard to get something.

Fourth, *incubation invites illumination.* When a student tells me, "I just can't come up with good ideas," I will ask him, "What are you feeding your brain?" The problem is that he is starving it. Feed your brain, and all of this will begin to work for you. And by the way, this is why leisure is not a luxury to a creative thinker. Some have to have music or something going all the time. They can't stand the silence. Discipline yourself to quietness, and give yourself time to think. This is exactly what it takes. And the warmed-up imaginations continue to give birth.

Fifth, *group activities stimulate the process.* This is one of the great truths about the body of Christ. One of the most exciting things about working with a group of Christians is to watch them in action as they creatively think about what God would have them do in their group.

But we don't do this because we don't have any confidence. Instead we look at programs that are working somewhere else and then try to adapt them. We are a collection of copycats. How needful it is for us to get together on our knees and ask God what He would have us do. And then when He gives the answer, we should do it. Only then, don't write a book or have a seminar about it.

How can we be creative?

Let me give you seven ways to activate creativity. First, *by experience.* Experience always provides food for ideation. An idea a day keeps boredom away.

Learn all that you can from your personal contacts. Travel. The best thing you could do is to take a trip overseas. That will become an experience of a lifetime. You need new experiences. Try something different instead of always going back to the same things and being on automatic.

Second, *by problem solving*. Problems are potentials for growth. What you want to do is tackle your problems. If you don't, they will continue with you until you do something about them. Tackle your problems as a challenge. Edison was an incredibly creative individual. He had an interesting habit. He would call a press conference and announce his latest invention. And then he would go back to his laboratory and invent it.

Third, *by hobbies and the fine arts*. This is why I love a liberal arts tradition. If I had my way, every seminary student would be a graduate of a liberal arts college like Bryan. Liberal arts is the greatest foundation for a ministry. It gives a wide background. Get something in anthropology, archeology, history, economics, in every area that you can. And whatever you do, get something in music and the arts, which stretch you.



Beads, Balloons, and Bryan

by Sarah Keefer

A Christian liberal arts college offers a valuable foundation for young people to build their lives on. Though often thought of as impractical and unnecessary, the Christian liberal arts college, which provides a Christian approach to the learning of the arts and sciences, is very practical and necessary.

The Christian liberal arts college begins with the word *Christian* for a good reason, and this is that all truth is God's truth. In making a necklace, we must start with a thread. The colorful beads, representing a variety of ideas that can be learned in this world, are very beautiful sitting in a bowl, but there is no order to them and no way we can use them. It is only by accepting the fact that we need a thread upon which to string the beads that we can make a necklace. Once the necklace is completed, the string may not be seen; but if the string is broken, the whole necklace will fall apart. In the same way God's truth holds all other areas together, and only by accepting His truth can we appreciate and utilize aspects of life around us. If we break the truth that ties everything together, all other knowledge we may gain at an institution becomes meaningless.

The word *liberal* has much to do with freedom. A balloon which is not blown up is not free to bounce around. It is only when someone uses his energy to blow up a balloon and only when the limp balloon gets stretched and stretched again with every successive puff that the balloon is free to bounce around and provide enjoyment. God wants us to grow and expand, and He uses the Christian liberal arts college

Fourth, *by reading*. Creativity thrives on this. There is a particular form of reading that is disappearing. Some say, "Sure, I read. Why I read two books a week." How much time do you spend in reflection? Reading and reflecting on what you have read makes you a stretched individual.

Fifth, *by writing*. Keep a journal. This will make you a good communicator. This is a very exacting process and forces you to develop as a human being.

Sixth, *by asking questions*. Curiosity is the mark of creative people. Challenge the obvious. When you get on a plane, don't talk, listen. Ask questions. If you want a classic illustration, study the life of Jesus Christ. He was the master with questions.

Seventh, *by exposure to creative people*. One of the thrills of being on a college or university campus is being around so many creative people—people who are thinking, people who are reading, people who are developing.

Take advantage of your time here at Bryan to develop your creative potential, for you are a creative individual. □

to do much of this. Such a college can expand us and broaden us in many ways if we are willing to be filled with what it has to offer us. Sometimes we may feel ready to pop, but we will never grow into the mature, free people God meant us to be unless we are willing to be stretched.

The word *arts* refers to skill as a result of knowledge and practice. Although secular institutions may provide students with the knowledge and practice needed for a certain skill, they do not necessarily give the general knowledge needed to cope with and enjoy life. Rather than preparing us for a specific job, a Christian liberal arts college helps prepare us for life. Since what we are is of greater importance than what we do, the education provided by a Christian liberal arts college is far more practical and necessary in the long run than the education offered by a secular institution.

Thus we can see that by giving us young people a Christian base, helping to set us free, and giving us the skill with which to face life, a Christian liberal arts college such as Bryan is a very valuable institution. □

This article is taken from Dandilines XI, the 1984-1985 anthology of student writing, edited by Professor Richard M. Cornelius. Copies of this anthology are available for \$3.00 (including shipping and handling) by writing to Dr. Richard Cornelius, Bryan College, Box 7000, Dayton, Tennessee 37321-7000. Sarah Keefer, a sophomore, is the daughter of missionaries Dr. and Mrs. James Keefer, Addis Ababa, Ethiopia, and a niece of Dr. and Mrs. Karl Keefer of the Bryan community. Sarah's sister Esther is a junior at Bryan.

CAMPUS REVIEW

HILLTOP PLAYERS PRESENT THE MATCHMAKER



Pictured above are the two Florida students—Stephanie Smith, of Jacksonville, as Mrs. Levi, and Jonathan Fickley, of Brookville, as Horace Vandergelder—who headed the cast in the November production of Thornton Wilder's ever-popular *The Matchmaker*. Bryan's drama organization, the Hilltop Players, sponsors two productions each year. Mrs. Rachel R. Morgan is the drama club director.

BRYAN PORTRAIT PRESENTED



Shown above, left, is Ronald Meznar, of Sao Paulo, Brazil, as he presented a gift portrait of William Jennings Bryan to President Mercer, right, at chapel on November 6. Both Mr. and Mrs. Meznar are graduates of the college as are their three children—Jill, Jennifer, and Marc. The portrait now hangs in the entrance lobby of the administration building.

WILLIAM
JENNINGS
BRYAN



This portrait, oil on fabric 30 x 25½ inches in size, was copied by Gladys Lee Wiles, of New York, daughter of the original artist, her father, Irving R. Wiles, in 1917. With the consent of Mr. Bryan himself, this copy was executed for the personal collection of Mr. Albert M. Todd.

Mr. Meznar discovered the painting in a store some years ago and bought it with the thought of presenting it to the college. At that time it was given into the temporary care of a relative in Ohio, who so greatly treasured it that he was allowed to keep it until he died recently.

ROTC VETERANS DAY CHAPEL



A special chapel service was conducted by the Bryan ROTC, Monday, November 11, to honor those who died in the preservation of our freedoms. The guest speaker was Colonel James Meredith. Colonel Meredith, who currently serves as vice president of the Officers Christian Fellowship of the United States, is a graduate of Wheaton College, A.B., 1956; the University of Cincinnati, M.A. in History, 1969; and the Foreign Relations Institute of the Department of State, 1974. His current Army assignment is as a member of the faculty of the Army War College, Carlisle Barracks, Pennsylvania. (The War College is a graduate program preparing senior officers for the highest positions in the Army.) His previous assignment was as Military Attache to the American Embassy in Athens, Greece. Colonel Meredith has had a vibrant Christian testimony throughout his twenty-nine-year career in the United States Army.

CLASS OF '80 DONATES LIONS



At their five-year reunion held at Homecoming in October, the Class of 1980 presented the College with a pair of Italian sculptured terra-cotta lions. A large assembly of the college community and Homecoming visitors was on hand to witness the presentation on October 5 and to applaud the Class of 1980 for this thoughtful gift of Bryan's mascot. The lions, now permanently placed, one on each side of the main entrance to the administration building, not only enhance the appearance of the entrance but also serve as reminders of Jesus Christ, who is the "Lion of the tribe of Judah."

DECEMBER GRADUATES

Bryan's December graduates were treated to a special dinner and program, Thursday, December 5, as guests of the Bryan Alumni Association. Pictured above (left to right) are the graduates who were present at the dinner: Back row, David McNeil, Mark Jones, Don Hilgeman, Vincent Nwankpa. Front row, Ann Edwards, Kimberly Sexton, Cindy Smith.



Steve Snyder, director of alumni affairs, was the master of ceremonies for the program which followed dinner. Steve gave special recognition to each of the soon-to-be graduates. Three musical selections were presented by David Luther, assistant professor of music, and Leslie Stringer, a junior voice major. They were accompanied by David Friberg, assistant professor of music, and harpist, Elaine Weyant, secretary to President Mercer. Mrs. Weyant and her husband, John, presented dinner music during the meal. The guest speaker for the occasion was Dr. William E. Brown, assistant professor of Bible.

1986 Tours

Concert Choir

March 7 Grace Baptist East Flat Rock, NC	8:00 p.m.
March 9 Northside Presbyterian Burlington, NC	11:00 a.m.
March 9 Westover Presbyterian Greensboro, NC	6:30 p.m.
March 10 Franklin Heights Baptist Rocky Mount, VA	7:30 p.m.
March 11 Christian Heritage Academy Rocky Mount, VA	10:30 a.m.
March 11 Woodland Church Troutville, VA	7:30 p.m.
March 12 Roanoke Valley Christian School Roanoke, VA	10:45 a.m.
March 12 Shenandoah Baptist Roanoke, VA	7:00 p.m.
March 13 North Hills Presbyterian Salisbury, NC	7:30 p.m.
March 14 North Hills Christian School Salisbury, NC	10:30 a.m.
March 14 First Presbyterian Kannapolis, NC	7:30 p.m.
March 16 First Baptist Charlotte, NC	8:30 a.m. 9:45 a.m. 11:00 a.m.
March 16 Bounty Land Baptist Seneca, SC	7:30 p.m.

Chamber Singers

March 5 Duncan Park Baptist Chattanooga, TN	7:00 p.m.
March 8 Park of the Palms Keystone Heights, FL	7:30 p.m.
March 9 Bible Baptist Orange Park, FL	10:00 a.m. and 11:00 a.m.
March 9 South Point Baptist Jacksonville, FL	7:00 p.m.
March 11 First United Methodist Live Oak, FL	7:00 p.m.
March 12 Covenant Presbyterian Marietta, GA	7:00 p.m.
March 13 Statham Baptist Statham, GA	7:00 p.m.
March 14 High Point Baptist Macon, GA	7:30 p.m.
March 16 Millbrook Baptist Aiken, SC	11:00 a.m.
March 16 First Presbyterian Augusta, GA	7:00 p.m.

Christian Service Begins With a SERVING SPIRIT



BRYAN COLLEGE

DAYTON, TN 37321 • 615/775-2041

Christians preparing for service need first-hand experience, consistent role models, and exceptional training to accomplish God's task.

EXPERIENCE Whatever your interest, Bryan has exciting, specific, constructive outlets for your talents: Gospel teams, a "Big Brother/Sister" program, student missions fellowship, puppet ministry, jail ministry and much more!

EXAMPLE Bryan faculty are deeply committed to teaching . . . committed to their respective fields of learning . . . committed to your growth and development . . . and committed to Christ and His Church. The college's namesake, William Jennings Bryan, was himself a prominent statesman and outspoken example of Christianity at work.

EDUCATION If you're interested in traditional Christian vocations, you can choose from majors in Bible, Greek, Christian education and church music. Of course you can also serve in nonchurch-related vocations and select majors from accounting to the natural sciences. Regardless of your choice, you'll find the experience, example, and education you need at Bryan.

Please contact me regarding the benefits of a Bryan College education.

Name _____

Address _____

City _____

State _____

Zip _____

Phone _____

Yr. of H.S. Grad. _____

GPA _____

Major/Academic Program of Interest

Bryan College is a private, four-year, coeducational Christian college of the arts and sciences. The college admits students without regard to race, color, age, sex, handicap, national or ethnic origin.

A New Year's Resolution For Your Whole Family

ATTEND BRYAN'S 22nd ANNUAL FAMILY BIBLE CONFERENCE

July 21-25, 1986



Dr. Duane Cuthbertson
Associate Professor of Psychology
Bryan College



Rev. John Oliver
Pastor of First Presbyterian Church
Augusta, Georgia



Dr. William E. Brown
Associate Professor of Bible
Bryan College

FOR DETAILS WRITE:

Mr. Grove Snyder
Conference Coordinator
Bryan College

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SPRING 1986



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COVER PHOTO:

Retiring president, Dr. Theodore C. Mercer (1956-1986), and his wife, Alice. A repeat of the cover photo suitable for framing appears on page four. Photo by Lanny Mauldin, Mauldin Photography, Dayton.

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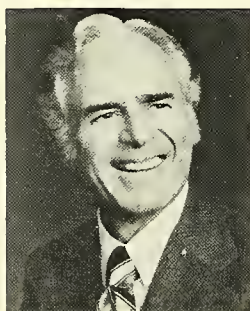
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Ninth Annual PASTORS' CONFERENCE May 13-15, 1986



Dr. Stephen F. Olford, President
Encounter Ministries, Inc.
Memphis, Tennessee



Dr. Vernon C. Grounds
Writer, Speaker, and
President Emeritus
Conservative Baptist
Theological Seminary
Denver, Colorado

Write or telephone Mrs. Betty Wynsema for details.

THE MERCER YEARS: A Tribute

by David C. Egner

For thirty years Ted Mercer has been president of Bryan College. Many hundreds of students have attended Bryan during those years, and thousands of people have been touched in one way or another by the ministry of the college. Here are some reflections and remembrances by a graduate, active alumnus, supporter, and parent whose children chose Bryan.

At Bryan College the years from 1956-1986 will always be known as "the Mercer years." Just about everyone who has walked on the campus, attended the college, or become involved in Bryan's work or vision has come into contact with Dr. Ted Mercer. Few who did could ever forget his friendly smile, genuine concern for the college, interest in them, or Southern graciousness.

The college has grown steadily during the Mercer years. Enrollment has more than doubled at this institution that has no denominational affiliation or prescribed constituency. Seven major buildings have been constructed, as well as a number of auxiliary structures. The college achieved accreditation by the Southern Association of Colleges and Schools in 1969. The faculty has been strengthened, curriculum expanded, student housing and services improved, and endowment increased.

These are vitally important factors in a college's development, and Dr. Mercer has given much time and energy to each of them. These are externals, and their significance cannot be overemphasized. Without them a college would soon die.

But equally important are the internal factors—the undefined, hard-to-measure personal, emotional, and spiritual characteristics that make up a Christian college. They are every bit as important to its growth and effectiveness as gymnasiums, dormitories, and science labs. It is in these areas that Dr. Mercer has contributed most effectively to the growth and ministry of the college. These are the aspects of Dr. Mercer's presidency that I shall focus on in the recollections and reflections to follow. As a former student, alumnus, and students' parent, therefore, I would like to look back with you on the Mercer years.

AS A STUDENT

One of the first persons a new student meets at Bryan college is Dr. Mercer. That was true when I arrived at Bryan back in 1960 and is still true today.

Not many days will have passed before the freshman or transfer student has had some kind of conversation with the president of the college. Usually, the next time the two of them are together, the student will be amazed at how much Dr. Mercer remembers about him.

As a student I quickly came to respect Dr. Mercer's leadership. One reason was that I was a real person to him. He was interested enough in me as an individual to ask questions about my hometown, my pastor, and my home church. He also checked to see whether I knew any of the people he knew in the area.

It didn't take me long to realize that Dr. Mercer loved Bryan College and was determined to protect its welfare. Students respect that quality in faculty and staff—and more so in a president—and they are discerning enough to realize when it is missing. There was never any doubt about Dr. Mercer. And because he was dedicated to the college and showed that he believed in it, then I as a student could respect it as well.

While at Bryan I came to appreciate Dr. Mercer. I arrived at Bryan College between semesters. After a twenty-eight-hour bus ride from Michigan, I finally reached the college on a Saturday evening. The very next day my mother died after a long bout with cancer. After finding me and expressing his concern, Dr. Mercer arranged for a flight and had me driven to the airport in Chattanooga (in Dr. Rudd's black Ford), so that I could be flown home. To this day I don't know who paid for the airline ticket, but I am still deeply appreciative of that act of kindness.

As a student I also admired Dr. Mercer's excellent mind. I saw how carefully he attended to details—a trait that is often the difference between goodness and greatness. His fine memory has always impressed me. As I developed a feel for the pulse and heartbeat of Bryan College, I saw how much it reflected Dr. Mercer's thinking.

True, sometimes students may think he gets too

involved. Some of them used to chuckle when he started taking pictures. And I am told that there are a few inward groans when he begins to tell one of his anecdotes about someone in Bryan's past. But a man who is willing to give his life to the betterment of an institution is far more valuable than freshmen or sophomores may be able to understand. They will miss him more than they realize, and they will grow in their appreciation of him over the years.

AS AN ALUMNUS

Typically, alumni don't think a great deal about their alma mater the first few years after they leave the school. They are busy with the responsibilities of continuing their education, finding employment in their field of study, and getting their family established and settled. But after some time goes by, they begin to appreciate the disciplines and values that were built into their lives during their college days. Then they look back with gratitude for what they were given and pray that the good things they experienced will continue to be a part of the college.

During the Mercer years, alumni could be *confident* that the good things about Bryan would not be sacrificed for less satisfying, short-ranged values or more pragmatic goals. They could be assured that the college would stay on course under his leadership.

The college motto, "Christ Above All," would not be dropped for some more pragmatic slogan, nor would it lose the full impact of its meaning. The Bible department would remain strong. The importance of hearing the Word of God presented in chapel with accuracy, clarity, and conviction would not be reduced. The alumni dollars contributed would still go toward giving young people a quality education in a solid Christian environment.

As an alumnus I also knew that I would not be forgotten. The college always wanted to know where I was and what I was doing. And when I visited campus, it was often Dr. Mercer who seemed to be most interested in what had happened to me in the years since I left Bryan.

I have talked to a number of Bryan alumni recently, and I have noticed another feeling common to almost all of them. They have expressed a *growing pride* in their alma mater. When Bryan people get together, they like to swap stories and dredge up old memories. They speak with fondness of Dr. Rader's classes in Bible, the Octagon, and Trailerville. And somewhere in every conversation, Dr. Mercer's name is bound to be mentioned. In it all is a sense of gratitude for all Bryan has meant to them and a growing feeling of pride for all that has transpired at Bryan during the Mercer years.



A PARENT'S VIEW

When our daughter, Ann, was a junior in high school, she announced rather matter-of-factly that she was planning to attend Bryan. Shirley and I were pleased and proud that she would be attending "our" school. When we dropped her off at the campus for the beginning of her freshman year, we were sure she would be spending her undergraduate years in a place where God could work in her life as she was getting her education. By the way, it was a visit to the campus when she was about eleven years old that influenced her decision. She told us when she was a senior that she had decided then that if she ever went to college she would go to Bryan. The warm welcome we received on that visit by Dr. Mercer and our friends at Bryan was no doubt part of the good impression she remembered.

As the semesters progressed, our delight in her decision was proved to be well-founded. She received a strong, solid academic preparation in her chosen major field. She took Bible courses where she had to study on her own and dig for herself. She made analytical charts as we had done years before, a discipline that has been invaluable to us over the years. As importantly, she was not forced into a tight, artificial spiritual mold where she could not establish a strong *individual* relationship with God on her own.

It wasn't long before Dr. Mercer introduced himself to her. He was enthusiastic about her coming, and she was impressed that he remembered so much about Shirley and me. One of her best remembrances of her years at Bryan is a trip she took with Dr. Mercer and some of the staff to give her testimony and impressions of Bryan at a get-acquainted banquet.

Our eldest son, Mark, transferred to Bryan after a year at another Christian college. Mark's transferring to Bryan from another school was due to Dr. Mercer. While Dr. Mercer and Fred Stansberry were visiting in Grand Rapids, they went out of their way to invite Mark to join them for lunch on the other side of town. By the time lunch was over, Mark was convinced that Bryan genuinely wanted him as a student. That personal touch is important, and it has always been present during the Mercer years.

One of the nice things Dr. Mercer does is to send parents a schedule of coming events at the college. We always post ours on the bulletin board so that we can keep track of what's happening at Bryan. Often those schedules include a hand-written line by Dr. Mercer. Shirley and I still have the one that said, "I see Mark's social life is picking up." Mark and Sheryl Robinson, now his fiancée, had become an "item" at Bryan, and Dr. Mercer had observed it. How many college presidents would do that? Not many.

We are thankful to the Lord for the personal and spiritual growth our children experienced at Bryan. We have seen their faith more clearly defined. We have seen them grow in their acceptance and application of traditional Christian values. They are able to articulate their faith, and they are not ashamed to do so when the opportunity or need arises. True, we wanted our children's college years to be good years and fun years. And they were. But spiritual and per-

sonal matters have always been most important to us, and it's for those reasons more than any other that we are glad Mark and Ann attended Bryan during the Mercer years.

AS A FRIEND

Some random recollections we have of Dr. Mercer reveal other dimensions of this man who has led Bryan College so faithfully for the past thirty years. Perhaps they will bring similar memories to your mind.

- Dr. Mercer kneeling on the living room floor, playing "Skip-bo" with a group of high-school students, some of whom later chose Bryan.
- Standing at the door of the college dining room at Family Bible Conference and greeting personally every one of the registrants and guests.
- Telling stories about past years at Bryan, remembering accurately the details.
- Remembering names and faces at alumni gatherings and greeting everyone warmly.
- Carrying the trays of Bryan's guests for them in the dining room.
- Performing small but meaningful acts of kindness for the friends of the college.
- Always keeping Bryan's best interests in mind.
- Purchasing fresh Michigan apples and cider to take back to Bryan and distribute among the faculty and staff.

As a student, alumnus, parent, and friend, I am thankful and glad to have been part of the Bryan college scene while Dr. Ted Mercer has been president. I'm sure I speak for hosts of alumni, parents, and friends of the college when I express my thanks to God for Bryan College—and for the Mercer years. □



David C. Egner, of Grand Rapids, Michigan, was graduated in 1961 from Bryan, where he met his future bride, the college nurse, Shirley Whitener; their daughter, Ann, is a Bryan graduate; and their son Mark is a senior this year. Mr. Egner is also a graduate of Moody Bible Institute of Chicago and has his M.A. in English from Western Michigan University. Egner was chosen Alumnus of the Year in 1985 and was presented a plaque by Alumni President Larry Puckett at the October Homecoming. He is the senior editor of publications at "Radio Bible Class," the editor of *Discovery Digest*, a regular contributor to *Our Daily Bread* devotional booklet, and the author of several books on specialized topics published by "Radio Bible Class." Before joining the staff of "Radio Bible Class" in 1973, David was associate professor of English at Grand Rapids Baptist College.

A special tribute to Dr. and Mrs. Mercer for their thirty years of service to the Lord at Bryan will be held Sunday afternoon, July 20.

- Luncheon—College Dining Hall, 1:30 p.m.
Reservations Required
Adults \$4.00; Child \$3.50
- Program—Rudd Auditorium, 3:00 p.m.

THE TED THAT RUNS or All's Well That

Scene i. (Bryan Hill, Dayton, Tennessee, Summer, 1956. Enter a tall, thin man; his wife; and three young sons, ages 10, 4, 2. They survey the hill with its white-frame chapel, Octagon dormitory, and unfinished hulk of an Administration Building the approximate size of Noah's Ark.)

YOUNG TEDDY (age 10): "Daddy, did they have a fire?"

JOHN (age 4): "Maybe it was a cowboy-and-Indian fight."

DR. MERCER (flashing a beaming smile): "No, boys. They just need to finish building the college. By God's grace that is what I have been asked to help them do as their new president."

YOUNG TEDDY: "Are you going to be president of the United States?"

DR. MERCER: "No, just the part of it owned by this college."

YOUNG TEDDY: "Can I help you build it, Daddy?"

MRS. MERCER: "May 'I help,' Teddy."

DR. MERCER: "Yes, son, you may and so may many other people. I plan to get my friends in Spring City and others here, in Rhea County to form an Advisory Committee." (He looks off at the mountains.) "And some year we'll have a *National* Advisory Committee and an expanded Board of Trustees and students participating on college committees. I'll need lots of help. The college has only about 250 students now, but I trust we can at least double that number in the next few years. We need to become accredited, too. That will increase the enrollment. And accreditation will mean expanding the library, raising faculty salaries, bringing in more Ph.D.'s and other qualified faculty and staff. Alice, we may need you to teach English and help edit the college publications. And I will seek your advice in many of my presidential decisions, for you are my best friend and critic."

MRS. MERCER: "You know, Ted, that I am willing to do whatever I can. It would be nice to have a fellowship and service organization for the faculty and staff women and their friends from town.

Perhaps I could start one. And I would like to work up some special programs to welcome the new students each year and honor the graduating seniors—ones with themes they would always remember."

DR. MERCER: "Those sound like great ideas. Some year I'd like to start a guest lecture series for the various departmental majors, have a conference for pastors in order to refresh them in the Word, and honor those at the college and in the community with certificates of merit for outstanding service. There is a host of things we can do as the Lord leads and enables so that on this hill Christ will be above all and the light of His Truth will shine forth to the ends of the earth."

* * * * *

Scene ii. (1975. Pierce's Restaurant, Highway 27, Graysville, Tennessee. Annual banquet of the Dayton Lions Club. Waitresses are clearing away the dishes as the MC rises to speak.)

MC: "And now, ladies and gentlemen, for our highlight of the evening and of the year. The Dayton Lions Club would like to honor its Man of the Year. This individual is—you might say—the head of another Lions Club—the Bryan Lions. Little joke there, friends! The City of Dayton and Rhea County and even the State of Tennessee are indebted to our honoree for all his public service efforts. I sometimes wonder when he has time to be president of Bryan College. Little humor there, folks! You're supposed to laugh. But he just proves the old saying that if you want a good job done, look for a busy man. The recipient of this year's award has served as president of the Dayton City School PTA for several years. In 1962 he was Rhea County Chairman of the American Cancer Society and Director of the Cumberland region of the Tennessee division. And he did such a good job that the next year he was made state vice president of the American Cancer Society. On the national scene, he has been a director of the Council for the Advancement of Small Colleges. He is a very active member of the Rotary Club. Of course, I really don't need to say 'very active' because anything he does, he does actively. And I'm not lying. Of course, I am a Lion.

SO TRUE

Ends Well

(Notes for a historical play about B.C. in A.D. 1956-86,
scribbled by Herman Shakespeare.)

Deciphered by R. M. Cornelius

Ahem! You folks are not catching my jokes tonight. I keep tossing them, and you keep ducking them. Well, anyway, perhaps it is his membership in Rotary that has made him such a big wheel in so many circles. There were a couple of jokes there, friends. You should have caught at least one. Our honoree has been the Rhea County Historian since 1965. He was one of the organizers of the Rhea County Historical Society in 1972, was its first president, and continues to be one of its most loyal supporters. He was also president of the Rhea County American Revolution Bicentennial Commission, president of the Alumni Association of Spring City High School, and chairman for ten years of the Rhea County United Fund. And in his spare time, he is now or has been chairman of the Rhea County Committee of the Tennessee Governor's Committee on Employment of the Handicapped, member for several terms of the board of directors of the Dayton Chamber of Commerce, member of the Dayton Industrial Development Board, president of the Rotary Club, and is an upcoming president of the Tennessee College Association. Now get ready this time, friends. Yes, sir, when you see Dr. Mercer coming, you can usually guess that he's going to ask you for money, but you just don't know for what organization! Just a little joke, Dr. Mercer."

HECKLER: "That ain't no joke. He's always asking me to give to some group or t'other!"

MC: "But it has always been for a worthy cause. And think of the forward steps God has enabled Bryan College to take during Dr. Mercer's presidency: renovation of the entire Administration Building, erection of Bryan Village, Long Dorm, Huston Hall, Arnold Dorm, the Annex, Summers Gymnasium, Rhea House, the Art and Storage Building, and this year the beginning of Rudd Auditorium. In addition, there was the expansion of the athletic field and the tennis courts, and—most important of all—the attainment of full regional accreditation in 1969. Friends, I don't see when the man has had time to eat and sleep. And that's no joke—notice how thin he looks. Anyway, it is my great pleasure on behalf of the Dayton Lions Club to present our 1975 Man-of-the-Year Award to Dr. Theodore Chelton Mercer—better known as Ted!"

★ ★ ★ ★ ★

Scene iii. (The Triangle on Bryan campus one warm spring day, 1986. Two squirrels are sitting on an oak limb surveying their front yard.)

DR. MERCER (Coming out of the main entrance of the Administration Building and carrying his ubiquitous camera, he sees some people just getting out of a car.) "Well, well! Sam and Sally Alumni. What a pleasant surprise! Welcome back to Bryan! Here, let me take your picture. How do you like our new lions that some of the alumni gave us? Let me see, are you still living in Hog Wallow, Idaho?"

SAM: "Yes, but I don't see how you remembered."

DR. MERCER: "Well, you know, with a name like Hog Wallow, it is hard to forget. And are these your children? Prospective Bryan students some day, I hope. Heh, heh."

SALLY: "This is Brian, and this is Hannah. This is Dr. Mercer, children—the president of this college that Daddy and Mommy attended."

DR. MERCER: "How do you do, young man. And what a pretty dress you have on, Hannah. What's your doll's name, honey?"

HANNAH: "Scopes."

DR. MERCER: "Scopes?"

SALLY: "No, not Scopes, Hannah. It's *Susie*. Dr. Mercer, we've been talking in the car to my parents about the Scopes Trial. Let me introduce you to them if you have a minute."

DR. MERCER: "I'd be delighted. If you can stay until this afternoon, maybe we can have a watermelon cutting in recognition of your visit."

FUZZY SQUIRREL: "Watermelon! Now he's talking my language. I just love melon seeds that people drop on the ground. Who is that melon man, Wuzzy?"

WUZZY SQUIRREL: "That's the president of this college."

FUZZY SQUIRREL: "What's a president do?"

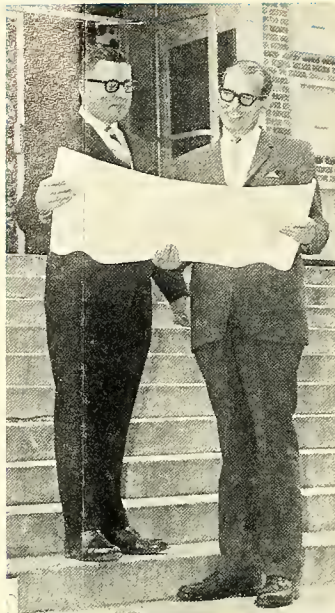
WUZZY SQUIRREL: "If you would not be so greedy in stocking up on acorns all the time and take time to become educated like me by sitting on some of the window ledges in that big building, you'd know a

(Continued on page 10)

Pictorial Review of President Mercer



President Mercer occupies President's Office in 1956.



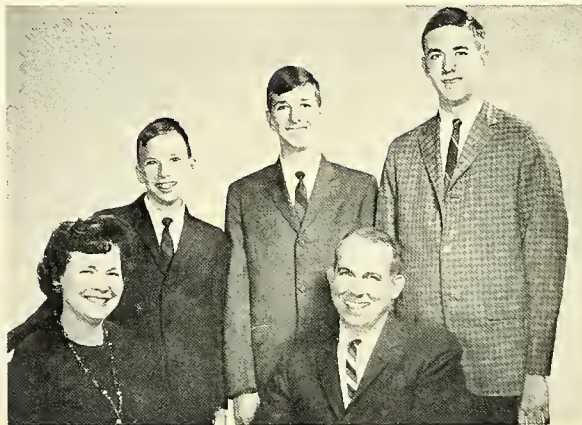
Business Manager Adams consults with President.



Standing in the unfinished main lobby in 1956, President Mercer studies the architect's blueprints.



President Mercer family (right) visits with college guests at mealtime in the dining room.



Alice and Ted Mercer pose with sons David, John, and Ted, Jr.



Young president

Due to the availability of Rudd Memorial Chapel, commencement was often held outdoors on campus.



Presidents can do yard work too!



Trustees
Business Man
signing o



's Thirty Years



Paper work in the office continues to flow throughout the President's 30 years.



Hundreds of personal letters from the President have reached Bryan friends through three secretaries—Ursula Luetgens (in picture), 11 years; Betty Wynsema, 15 years; and Elaine Weyant, 3 years.



The President's smile is always read friends like Hoyal Frazier.



d a shot in the arm!



President Emeritus Rudd stood beside President and Mrs. Mercer at the President's Reception.

Mercer honors William Jennings Bryan!



President and Mrs. Mercer will complete 30 years of service at Bryan in July 1986.

(left) and Swafford (center) with Busi-tansbury witness President Mercer's official college document.



President Mercer will officiate at his 30th Bryan commencement on May 10.



The Ted That Runs (Continued from page 7)

few things instead of being a member of the great unwashed herd—the *hoi polloi*, as we Greek scholars say. A president is the man who runs this place."

FUZZY SQUIRREL: "You mean he owns all these trees and acorns?"

WUZZY SQUIRREL: "Not exactly, but he is in charge of them."

FUZZY SQUIRREL: "I thought that tall man's job was to scare us away with that little black box that makes a bright light. EEK! There it goes now. He's trying to scare away that group of people on the steps."

WUZZY SQUIRREL: "No, silly. That's a camera, and he's taking their pictures. A picture is sort of like those stone lions there or like looking at yourself in a puddle on the black street."

FUZZY SQUIRREL: "Yes, I was really scared of those lions the first time I saw them. That melon man took my picture once with my mouth full of acorns and shell crumbs all over my fur coat. I hope he didn't show it to anyone."

WUZZY SQUIRREL: "He probably did. He travels all over the world and takes pictures and shows them to the students who went here and also to friends of the college at banquets. That's why you see him carrying suitcases to a car so often."

FUZZY SQUIRREL: "Yes, I've seen his suitcases. They must hold a lot of acorns for the banquets."

WUZZY SQUIRREL: "He probably doesn't take a single acorn. Humans don't eat acorns."

FUZZY SQUIRREL: "Well, they don't know what's good. But, anyway, that's all the more for us."

WUZZY SQUIRREL: "Shhh. The people are talking about us. See them pointing at us?"

SALLY'S FATHER: "You surely have a lot of squirrels on this campus, Dr. Mercer."

DR. MERCER: "Yes, one reporter who wasn't too sympathetic to the Scopes Trial and what we are doing here observed the same thing and then commented to me that maybe it was because there were a lot of religious nuts here. I told him that I was not ashamed to be a fool for Christ's sake. Then I asked him whose fool he was. And then just to let him know that Christianity puts no premium on ignorance, I showed him a copy of the expanded edition of *The World's Most Famous Court Trial* book I helped the Rhea County Historical Society publish. Well, it's about time for chapel. Won't you join us? We can talk as we walk down to Rudd Auditorium. There are plenty of good seats right down front. I'd like to introduce you to the students. And, Sam, I'd like to call on you to lead in prayer."

SAM: "Thanks, sir. I'd be honored. But I'd really rather hear you pray. Your prayers are so specific and meaningful. I think I like them even better than some of your sermons."

DR. MERCER: "That's probably because they are shorter! Heh, heh. But I'm getting better at being concise. I've been doing a radio program that is

broadcast over WMBW in Chattanooga and WAYR in Jacksonville, Florida, and I have to end on time."

SAM: "After chapel we'd like to look around at all the improvements since Sally and I were students."

SALLY: "I want to see the old, familiar sights—the White Chapel, 'our' Triangle bench, the gym, the dorm."

DR. MERCER: "We've expanded the gym since you were here, and we've built Woodlee-Ewing Residence Hall."

SALLY: "Yes, I read about it in *Bryan Life*. I like that publication. It's better than what we had when we were students. I don't see how students these days can afford college. These nice buildings must make tuition awfully high."

DR. MERCER: "Bryan is still about the lowest in cost of all colleges of its type. But as expenses have increased, we've tried to increase scholarships, grants, loans, and student wages."

SAM: "Is Bryan able to keep up with educational advances?"

DR. MERCER: "Since you've been here, Sam, we've added an electronic piano lab, a computer program, and we have computerized several of the offices and the library. Now 50 percent of the faculty hold the earned doctorate. We've tried to help faculty in their degree programs by a trustee fund for faculty study. But with all the academic changes there have been, we still retain a strong emphasis on the Christian liberal arts. In fact, many institutions which deemphasized the liberal arts a few years ago are now returning to the curriculum emphasis which Bryan has fought to maintain over the years."

SALLY: "But what about the spiritual climate? Has it changed since we were here? Not that we were angels with untarnished halos, but we had a strong emphasis on missions and community outreach, for instance."

DR. MERCER: "We have a biennial missions conference that I've helped to encourage, and it now has grown to the point that over fifty mission boards are represented. Missions prayer groups and community outreach through Practical Christian Involvement touch the lives of many people in schools, churches, nursing homes, the jail, etc. Every summer there is a good group of students going out on summer missions projects, partly supported by the gifts of the Bryan family. Speaking of missions, our youngest son, David, plans to go with Wycliffe this year."

SAM: "I must be getting old! I remember David as a kid shooting basketball by the hour. And what are Ted, Jr., and John doing?"

DR. MERCER: "Ted is a real estate broker in Chicago, and John earned a Ph.D. in English and teaches at Northeast State University in Tahlequah, Oklahoma. Tahlequah is on the other end of the famous Trail of Tears—the Indian migration route which runs through Dayton."

SALLY: "Anyone who teaches English and reads papers like I used to write must live on a trail of tears all right. Many a night I cried myself to sleep over my *Harbrace Handbook*."

SAM: "Ha! That's a laugh! You got all A's and B's in English. The most I ever got was a C +."

DR. MERCER: "Maybe that was because you were too busy bricking up my office door to study."

SAM: "I had forgotten about that. No, I think it was the nervous breakdown I almost had when I had to crawl out on the ledge to climb in your window to get the airline tickets that had gotten bricked up in your office. That was one time—probably the only time—when your office door wasn't open for anyone to come in and chat."

SALLY: "You know, Dr. Mercer, the personal touch that you and others showed is one thing I treasure about my years at Bryan. I always felt that the faculty and staff were genuinely interested in me and my needs. I don't see how you kept up with all our names. About how many students have graduated during your years as president?"

DR. MERCER: "The Alumni Office says over 2000. About 84 percent of all Bryan graduates attended during my thirty years here."

SAM: "Another great thing about Bryan is its balanced position toward just about everything—rules, lifestyle, theology, academics, geographical distribution of students. I think I'm correct in recalling that you are a member of the First Baptist Church, but I don't remember that you ever pushed any one denominational or theological position—except the Biblical one."

DR. MERCER: "True. I've taught the Adult Men's Bible Class at First Baptist for twenty-five years, but I've tried to emphasize to the men that they should read church history and realize that down through the centuries God has had many varied kinds of people in all types of churches and groups. The main thing is that we know God through faith in the shed blood of Jesus Christ, have made Him our Savior and Lord, and are walking in the light of His inspired and inerrant Word. Then we can look to the future with hope. As one of my favorite verses says, 'Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.' Philippians 1:6. Well, here we are at Rudd Chapel. Let's go in, for the service is about to start, and it wouldn't be a good testimony for the president and his alumni guests to come in late." □



Dr. Richard Cornelius is a professor of English at Bryan. He received his B.A. from Bryan and his M.A. and Ph.D. from the University of Tennessee, Knoxville. He has been on the Bryan faculty since 1961. A write-up on his son, Craig, a junior at the college, appears in the Campus Review section of this issue.

Living Tributes

December 11, 1985 to March 7, 1986

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Loving God Completely

by Dr. Ken Boa

A young boy went to the local drugstore to make a telephone call. He wanted to speak to a certain Mr. Brown. He said, "Mr. Brown, I understand that you need a delivery boy, and I'm just the person for that job." Mr. Brown replied, "I'm sorry, son; the position has been taken." "Well, couldn't you use a second one?" he questioned. Mr. Brown responded, "No, I need only one." Not giving up easily, the boy continued, "Well, if he doesn't work out, can I have his job?" Mr. Brown said, "I am sorry, son. I am really pleased with the work my delivery boy is doing. I am very happy with him." After the boy finished the call, the pharmacist, who had overheard the conversation, said to him, "Young man, I couldn't help overhearing your conversation. With an attitude like that, it won't be long until you have a terrific job." The boy told him, "I already have a job. I am Mr. Brown's delivery boy. I just wanted to know how I am doing."

In the sessions that I have with you, we are going to be looking at what I regard to be the focal point of the Christian world view. We will consider three needs which all Christians have in common: to love God completely, to love ourselves correctly, and to love others compassionately. I believe that there is a progression as we go along, but we must always begin with the character of God. And it is a good idea to be like Mr. Brown's delivery boy and to see how we are progressing.

When our Lord was challenged by the Pharisees as to the great commandment in the law, He summarized the whole law and the prophets by saying, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength: this is the first commandment" (Mark 12:30). Every facet of the being of the Christian is to be focused on loving the Lord—the intellect, emotion, will, and physical body. The result will be that the Christian will be capable of loving his

neighbor as himself. As I unpack this concept I am given the authority to say that in order to develop a truly Christian world view I must begin with the person and character of God.

A rather interesting survey was taken recently among an average segment of the non-Christian population. The survey question was, What are the things you really want in life and wish to pursue? The real issues are below the surface of popularity, prestige, power, or success. The things reported that people are really craving are (1) a sense of love and acceptance, to be loved by other people and accepted unconditionally; (2) a sense of happiness; and (3) a sense of peace of mind and security, a lack of anxiety. In a sense they want things that only God can provide in the fruit of the Spirit—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. We learn from Ecclesiastes that man has something of the eternal planted within his heart. And so there is the desire and longing for that which cannot be sustained or satisfied on this planet. And so the Preacher of Ecclesiastes repeatedly said that life is filled with vanity, emptiness, and futility. Life is like a soap bubble. As we try to grab hold of it to explore it and find its meaning, it pops. All is futility under the sun. So we must go beyond the sun to recognize that there is no hope apart from God. But in knowing Him, there is a basis and reality for hope. The fundamental thesis that I am claiming is that if you pursue love, joy, and peace as ends in themselves, you will never attain them. They are the overflow of the pursuit of God. They are the by-product. Pursue the by-product, and you will never arrive.

There is a tremendous risk in faith, and many people do not want to take it. The risk is to pursue Him above all things, to treasure the Pearl of Great Price above all else, to know Him, and then allow the other things to find their own place. According to

what our Lord says in Matthew 6, He knows you through and through. He knows what needs you have. Don't be anxious then. Why do you need to be worried about your clothing, about your food, and about your needs? Don't you know that He has created you? You must look to Him as the ultimate source and sustainer, and then the other things will be thrown in as well. They will be the overflow, the by-product of the pursuit of God.

Moses prayed in the wilderness, "If I have found grace in thy sight, show me now thy way, that I may know thee" (Exodus 33:13). His first desire was to know God and His ways. God responded to Moses with a promise, "My presence shall go with thee, and I will give thee rest" (Exodus 33:14). Like that of Moses, our prayer ought to be to know God and His ways. As we take the risk to know God, to pursue the walk of faith, we will find that everything else will fall into its proper place. Many times, however, we throttle back when circumstances begin to look poor or when it appears at least that God is offering us a direction that does not look exciting. The fundamental problem we have is that we must believe certain basic things about God and His character before we are really willing to take the risk of faith, to pursue Him above all things, and to treasure that which is important and valuable indeed—the Pearl of Great Price!

To know God means that we must know His character. Consideration of His character brings us back to the basics. When I think of His character, I think about His person, His powers, and His perfection. When I meditate on His person, I recognize that He is the self-existent one, that He is infinite, that He is eternal, that He is unchanging, that He is the creator of all things. As I meditate upon these things, my vision of the person of God continues to expand; and my faith becomes proportionate to my knowledge of God. I will not be able to trust a God whom I do not know. As I grow and become more intimate with Him, as I am willing to take these filtering agents and adjust them according to new truth, as I am willing to open up to the truth of Scripture rather than put a straitjacket on it, as I am willing to expand my thinking and consciousness of who He is, my faith begins to grow. My increased knowledge of God will always lead to a greater capacity to love Him: to know God is to love Him!

When I meditate on His powers, I recognize that He alone is omniscient, that He alone is omnipotent, that He alone is omnipresent, that He alone is sovereign over all things. In Psalm 139 David says that I can escape neither from the presence of God nor from the awesome knowledge that He has of me. He understands me, and yet He loves me. There is nothing that I can hide from Him. I do not need to play a game. I can be open and honest before Him. I can walk in integrity before Him because I do not have to fear. *Why Am I Afraid To Tell You Who I Am?* is the name of a book by John Powell. The answer to that question is that if I tell you who I am, and you get to know me through and through, you may not accept who I am. You may reject me. And if I have given you

everything and you turn me down, then I have nothing else. And that is the desperate danger we take when we open ourselves up to relationships, the risk of rejection. And incredibly, in His perfections, God is vulnerable in His relationship with us.

When I meditate on His perfections, I recognize that He is a loving God, that He is good, that He is holy, that He is righteous in all of His acts. I need to lay hold of and cling to God's character, especially to the fact that He is sovereign and also that He is loving and good. If I do not believe these two truths—that God is sovereign and that He loves me and is committed to my highest good—I will be unable to look to Him to meet my needs. I will look to other quarters. I will look to parents, peers, or to society to have my needs met because I am unwilling to take the risk to pursue a relationship with God above all else. I need to recognize the character of God as the foundation upon which everything else is built.

When I reflect upon the love of God, I recognize that His love is a love of giving, for "God so loved the world that He gave." This image of God is seen all the way from Genesis through Revelation. I see that God is one whose character it is to love. When He loves me, He is simply being Himself.

His goodness is manifest in His plan to bring redemption to the earth and to restore me to that which was lost in the Fall. With the blast of the Fall, there was the loss of the knowledge of God, the loss of true knowledge of myself, and a loss of a true knowledge of my world. And as a result, I walk and grope in darkness and rebellion against God. Ultimately He moves into the picture, and I see a God who is not only the creator but also the redeemer, who works in my life in such a way as to lift me up from my horrible plight and put me on a course that will lead me beyond my wildest imagination. The Scripture says: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Corinthians 2:9). Consider the reality of this. Our imagination is not capable of embracing all that God has for us. God is committed to our highest joy, and He will not allow us to settle for anything less than ultimate Christlikeness. True, there are many things that we are not going to understand this side of eternity; but when we are with Him, there will be no question because we will know as we are known (I Corinthians 13:12). A great deal of faith is required to believe that which we cannot see and to hope for that which we cannot lay hold of now (Hebrews 11:1), but we continue to pursue and to move in that direction if we have a solid foundation and the proper view of truth. What is our ultimate authority for truth? If it is anything less than the Scriptures, we will have a vague view of God. We really won't have a clear answer as to who He is.

A very helpful thing in my own personal devotional life is daily to ask myself four questions: Who am I? Where did I come from? How did I get here? and Where am I going? Jesus once asked His disciples: "Who do men say that I the Son of man am?" (Matthew 16:13). Some of their speculations were Elijah, maybe John the Baptist come back to life,

Jeremiah, or another prophet. Then Christ asked a more pointed question: "But who say ye that I am?" (Matthew 16:15). Peter, in one of his better moments, responded: "Thou art the Christ, the Son of the living God" (Matthew 16:16). "And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matthew 16:17).

I want to turn that around and ask these three questions: Who do you say that you are? Who do others say that you are? and Who does God say that you are? Your answer to the first question is going to be determined on the basis either of others or of God. And tragically, most believers are still answering on the basis of the second rather than of the third. Their identity is wrapped up in what others say rather than what God says.

The four basic questions—Who am I? Where did I come from? How did I get here? and Where am I going?—force me to think about the character of God. I recognize that I am not what I once was; I have become a new creature. I now have a new heredity, an inheritance, and a new destiny. I become aware that I am here to grow into the image of Jesus Christ and to manifest the life of Christ to others. I am part of the purpose and plan of God.

The better we grasp the goodness and love of God, His character, the less we will be tempted to think that He is carrying out His plan at our expense. It is always to our advantage to conform to His will because it leads to our highest good. Obedience to God consistently produces joy and fulfillment; disobedience produces sorrow and frustration. The Scriptures make this clear from the beginning to the end: everything that God asks us to do is for our good, and everything that He asks us to avoid is harmful.

The whole matter of truth is related to a value system. As I see it, the struggle that we have is this: if we really believe God's truth, we will embrace an eternal value system. Our problem is that we are constantly bombarded and inundated with a value system that tells us that this is everything. The temporal value system says that we have to enjoy the good life, but God says that knowing Him is the greatest pleasure of all. Faith is always in the direction of the unseen, the assurance of things hoped for. And God's word to us is, Are you going to take the risk of buying into what you see or what is unseen? Knowing Me is the greatest pleasure of all. And after all, who made pleasure? □



Dr. Kenneth Boa, of Atlanta, Georgia, is the director of research and development for Search Ministries and a seminar teacher with Walk Thru the Bible Ministries. The excerpt here is from his first message in a series of three delivered at the Bible Doctrine Series December 9-11, 1985. The entire series of three messages is available on cassette for \$12.00 including mailing.

Dr. Boa received his doctorate from New York University and is also a graduate of Case Institute of Technology and Dallas Theological Seminary.



Dr. Theodore C. Mercer
President, 1956-1986

"THANKS A MILLION" to Dr. Ted Mercer and to his wife, Alice, for thirty years of faithful service to Christ and Bryan College.

The THANKS A MILLION CAMPAIGN offers an opportunity for friends and alumni of Bryan College to express personal thanks and give recognition to Dr. Ted Mercer for his thirty years of service for God as president of Bryan College. Under his leadership, the educational and spiritual ministry of the college has touched the lives of numerous students. In turn, these young men and women are touching the lives of countless others.

Dr. Mercer would be quick to point out that God is the one who deserves all the honor for what has been accomplished. Obviously the real glory and praise does belong to God! Yet Dr. Ted Mercer is the human leader through whom God has worked. Recognition within this perspective seems both proper and appropriate.

One of Dr. Mercer's goals for his thirtieth and last year is to pass the leadership of Bryan College on to its next president with all current operating expenses paid. An estimated ONE MILLION DOLLARS is needed to meet this goal.

Funds are needed for financial aid (some \$500,000 for scholarships, grants, and student loans and work program), faculty and staff salaries, library materials and expenses, athletic costs, and Practical Christian Involvement ministry costs, as well as other areas of need.

All gifts to the THANKS A MILLION CAMPAIGN will be used to meet current operating expenses of the college and will enable Dr. Mercer to realize his goal of a balanced operating budget.

The names of all donors to the THANKS A MILLION CAMPAIGN will be listed in a "Book of Remembrance" that will be presented to Dr. Mercer at a year-end, on-campus event.

Thanks a million!

CAMPUS REVIEW

PROFILE OF A FRIEND

by Theodore C. Mercer

The memorial to Mrs. Self listed in this issue is a gift from Mrs. Charlotte S. Torbet, of Cumberland, Maryland, as a tribute to her mother, who died the day after Christmas in her ninety-sixth year. Mrs. Self's grandparents immigrated from Germany, settling in Friends Cove, near Bedford, Pennsylvania. She was born in Ashcom, a quarry village near Bedford, and a lifetime later she was buried in Friends Cove Cemetery. She was a life-long member of the Reformed Church.

Over the years I enjoyed the gracious notes in a neat, feminine handwriting which accompanied her gifts to Bryan; and I had the honor to thank her for these gifts. Although I never met her personally, I knew we had lost a true friend when the news of her death reached us.

In addition to researching the file here, I wrote to Mrs. Torbet for family information. The information from these two sources enables me to write this tribute to Mrs. Self. Through her gifts of prayer and money over a period of thirty-six years, Mrs. Self also symbolizes a considerable but rapidly diminishing number of that older generation who have prayed for and supported Bryan College since its early days.

The file here indicates that Mrs. Self's first gift to Bryan was \$1.00 and was made in December 1949 in the Gifts for the King program. Her last gift was in August 1985 in the amount of \$25. Between these dates were thirty-six years of gifts of varying amounts, with nearly every mailing of the college receiving some response from her. In one of her letters she said, "Use it [the gift] in any way to forward the work of Bryan College." Her complimentary closing was "Yours in the Lord's work." The year of her largest giving was 1965 in the amount of \$250, which included one gift of \$120 from her brother's estate. It was this brother, Earl F. Roller of Cumberland, Maryland, with whom she made her home for a number of years and who introduced her to Bryan College. Mr. Roller was an admirer of William Jennings Bryan, a fact which Mrs. Self emphasized in the letter conveying the gift in 1965.

After her brother's death, she made her home with Mrs. Torbet in Charlotte, North Carolina. In 1984 the Torbets moved to Cumberland. Of this move and of her mother, Mrs. Torbet writes: "She enjoyed being back with her family and friends. She was an avid reader and enjoyed all kinds of needlework, including quilting and tatting. Although she had limited education, she enjoyed giving to someone who could benefit from her small donations."

Dr. John Bartlett, in his development work for the college, visited Mrs. Self in Charlotte in 1980. In his field contacts report he wrote: "A highlight of my tour was my visit with 90-year-old Mary Self. Her monetary gifts are consistent, and her prayer support a part of our great heritage."



Mrs. Self at ninety-five in 1985, with daughter Charlotte Torbet.

THANK YOU

Paul Ardelean, Sr.



Paul Ardelean, Sr., (center) is shown with son, Paul (left), the upcoming dean of student development at Bryan, and grandson, Greg, a junior at the college. Mr. Ardelean was born in 1905 of Rumanian parents in what was then Hungary. He came to the United States with his parents in 1911 at the age of six

and lived on a farm in Alabama. When he was a teen-ager, the family moved to Detroit.

In January of 1985, Mrs. Ardelean, his wife of fifty-three years, went home to be with the Lord. The Ardeleans had five children—three daughters and two sons—and seventeen grandchildren and one great-grandson. All five of their children, plus six of the grandchildren, have attended Bryan College.

After retiring from Ford Motor Company at the age of sixty-two after forty-three years as a metal pattern maker, he volunteered his services to a number of Christian organizations here and abroad. He has been a volunteer worker in the maintenance department at Bryan since November, having served in the same capacity in March and April of 1985. At eighty-one, he works a full forty-hour week in this volunteer service.

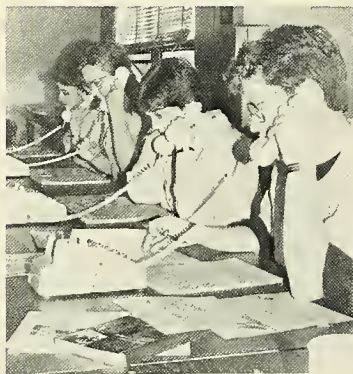
GRANT AWARDED



Craig Cornelius, son of English professor Dr. Richard Cornelius, received confirmation of a 1986 Younger Scholars Grant from the National Endowment for the Humanities. Cornelius is the second Bryan student to receive an NEH Younger Scholars grant. Two years ago, senior Daniel Bice was awarded one for his work in the area of early American neoclassicism.

This \$2,200 grant will allow Cornelius to spend nine weeks this summer doing research full time and writing a paper. The title of his project is "A Study of the Formation and Original Intent of First Amendment Religion Clauses." His project adviser is Dr. Jack Traylor, associate professor of history.

Craig was also elected to the position of president of the Student Senate for the academic year 1986-1987.



PHONATHON A SUCCESS

The 1986 Phonathon yielded a grand total of \$83,581 in its sixteen calling sessions between February 7 and 27, about \$20,000 more than last year's phonathon. "It was highly successful. I was very pleased with the results," Stuart Meissner, director of advancement, said.

During the sessions, 4,078 calls were completed. A total of 225 students, alumni, faculty, and staff participated as callers and clerical workers. About \$5,600 was donated through the new-donor challenge by trustees who agreed to match every dollar donated by a new donor. A total of 141 new donors pledged or gave gifts.

ATTEND BRYAN'S 22nd ANNUAL FAMILY BIBLE CONFERENCE

July 20-25, 1986



Dr. Duane Cuthbertson
Associate Professor of Psychology
Bryan College



Rev. John Oliver
Pastor of First Presbyterian Church
Augusta, Georgia



Dr. William E. Brown
Associate Professor of Bible
Bryan College

SPEAKERS

Program for Children



The Dalorey Puppeteers
Sawyer, Michigan
Dale '60 and Lorey '62 Comstock

Musicians



Bryan Messengers: 1979-1981
Left to right: Rick Roberts '81,
Dave Gross '81,
Mike Work '82,
Mark Garrett '80,
Duane Geib '82.

Program for Teens



Charles '79 and Sharon '81 Goodman
Knoxville, Tennessee

FOR DETAILS WRITE:

Mr. Steve Snyder
Conference Coordinator
Bryan College
Box 7000
Dayton, TN 37321-7000

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BRYAN LIFE

SUMMER 1986



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COVER PHOTO

Dr. Kenneth G. Hanna, Bryan's new president, in his Dallas Theological Seminary regalia at commencement. Photo by Lanny Mauldin, Mauldin Photography, Dayton.

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IN MEMORIAM

Dr. Theodore C. Mercer

1920-1986



Jet At Sunset

Upon the Occasion of
Dr. Theodore C. Mercer's Homegoing, May 4, 1986

*The day we heard the news that death had come,
The evening after church was orange bright,
And streaking toward the glowing ball of sun,
There was a jet with vapor trail ghost white,
Flying, it seemed, away from earth so dun,
Seeking the source of this world's vital light.
Full five and sixty years of miles he'd come
And gone to soar where there is never night.
Yes, many a time throughout this earth he'd been,
Met countless people, each to him a friend.
He knew their heartache, toil, sweat, and sin;
He knew their names and served them to the end.
For thirty years he guided Bryan's flight,
Then graduated to eternal light.*

—R. M. Cornelius

TRIBUTE TO DR. MERCER

by Dr. Kenneth G. Hanna

Foundations always come first. They are rarely seen or admired, but they are essential. What is true of foundations is true of foundation layers as well. The quality of churches, colleges and other Christian organizations rests on the work of those who have gone before.

As a student I learned my first significant lesson in leadership from Dr. Theodore Mercer. He began his presidency at Bryan College during my senior year. I was impressed by his loyalty to the heritage of Bryan. He respected the past, but at the same time he pointed Bryan to the future.

Paul reminds us that there is only one foundation for Christian endeavor. "For no one can lay any foundation other than the one already laid, which is Jesus Christ" (I Corinthians 3:11, NIV). On that foundation, every pastor and college president should seek to build a ministry that is faithful to its founding purpose and geared to the needs of the present.

Through the past thirty years, Dr. Ted Mercer guided the growth of Bryan College. Enrollment, academic programs and campus facilities all show dramatic progress. Above all, student's lives have been shaped to serve Christ.

As the new president of Bryan College, I am committed to that same building process. I have a deep respect for all that Bryan is and has been. At the same time, I am aware that the educational world is changing significantly. Along with my commitment to the past, I am excited about the future for Bryan College. There is a phrase about David in Acts 13:36 that I believe was true of Dr. Mercer and that I want to be true of my tenure as president of Bryan College: "David served his own generation in the will of God."

Your prayers and support will be much appreciated as we face the challenge of the future while building on the foundation of the past. □

Thank You

As I told the doctor who broke to me the most unwelcome news of my life, "God can give strength, comfort, and hope." And He has done just that. Through all the difficult days before, during, and after the funeral, even to the present time, I feel that I have been buoyed up by love, by God's love expressed and demonstrated through His people.

Through cards, letters, telephone calls, and telegrams, through gifts of delicious food, lovely plants and flowers for the home as well as for the funeral, through memorial donations to God's work and mostly to Bryan College, I have been overwhelmed by the kindnesses of so many. I have not been able to write notes of acknowledgment to all to whom I should like to write. For that reason (and also for lack of addresses), I welcome this opportunity to express my sincere appreciation to *all of you* who have reached out to us in a way known or unknown, as through your prayers.

I know that the most difficult days lie ahead, and I covet your prayers for me and my sons that we may continue to experience God's comfort and strength and that we may be led to use our time and whatever gifts God has given us to the best advantage and for His glory. I request your prayers, too, for the accomplishment of what Ted was confident would happen. Once when I went in to see him in intensive care, he said to me with all assurance, "Now, good is going to come from all of this." Please pray that God's maximum good will indeed result! □

Alice Mercer

The Thanks A Million Dinner and program scheduled for July 20 has been cancelled.



Bryan's New President, Dr. Kenneth G. Hanna, Introduced at Commencement

AFTER A YEARLONG SEARCH, the Presidential Search Committee unanimously recommended Dr. Kenneth G. Hanna to the board of trustees at their April meeting. The Search Committee was made up of representatives from the board of trustees, administration, faculty, staff and students.

Dr. Hanna accepted the position when Al Page, chairman of the board of trustees, confirmed the board's decision. Dr. Hanna, Bryan's fifth president, will assume the presidency July 1. Formal inauguration is set for October 5 in conjunction with Alumni Homecoming and the fall trustees' meeting.

In a telephone interview for Bryan's student newspaper, *The Triangle*, Dr. Hanna told Amy Beckham, assistant editor, "Serving Bryan will be a step forward. I'm very enthusiastic about the opportunity and look forward to associating with students."

Dr. Hanna and his wife Mary were present for the fifty-third annual Commencement on Saturday, May 10. He was introduced as Bryan's president-elect by Al Page. That introduction and Dr. Hanna's remarks to the Class of 1986 follow:

Introduction

On behalf of the board of trustees, I would like to introduce and present to you a man who is a native Canadian, born in Saskatchewan, Canada. Twenty-nine years ago, in 1957, at commencement exercises here at Bryan College, he received his undergraduate degree. He went on to Dallas Theological Seminary where he earned his master's degree and a doctorate. While at seminary, he was director of Christian education at a Bible church and later served as pastor of a Presbyterian church.

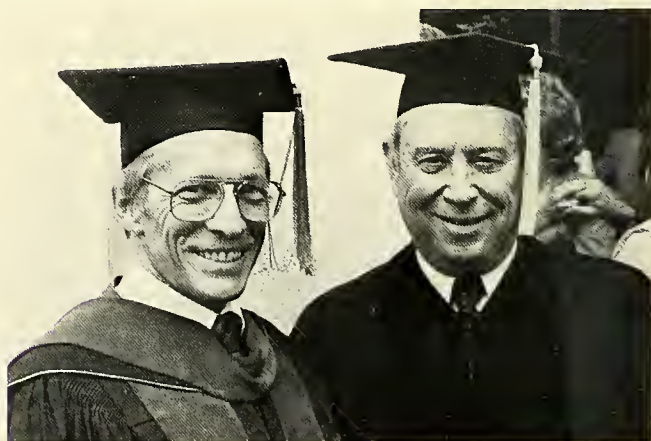
He joined the Winnipeg Bible College and Theological Seminary in 1963 and served as their registrar for three years. In 1966 he was elected president

of that school, a position he held for the next thirteen years. The school had approximately sixty students when he became president, but when he left they had over four hundred students and a brand new campus.

He joined Moody Bible Institute in 1980 as vice president and dean of education. In this capacity he has been responsible for all educational administration, which includes day school (1300 students), evening school (2500), the school of missionary aviation (65), a graduate program started in June 1985 (250 applicants), and Keswick Christian School in St. Petersburg, Florida (700).

He has been married to Mary for thirty-two years. In fact, they had been married only three weeks before he came to Bryan as a student. He arrived on campus with a new bride and nine dollars, most of which was spent for groceries.

It is with much pleasure and thankfulness that I present the fifth president of Bryan College, Dr. Kenneth G. Hanna and his wife Mary.



Dr. Hanna and board of trustees chairman, Al Page.

"You can make a difference, by the grace of God!"

Commencement Remarks

I think you can appreciate the fact that many thoughts and emotions go through my mind and heart at a time like this. When I graduated from Bryan College twenty-nine years ago, I did not anticipate returning as president.

Perhaps above all else, most of you who are graduating today have a great sense of achievement and some measure of relief at the fact that you have completed your undergraduate education. It is now simply a matter of receiving that diploma.

And what you are anticipating for the future is additional education, further service for the Lord, and all kinds of other yet unknown activities. I doubt if any of you anticipate returning to Bryan College as president though I would hope that within this class someone could be doing that.

I am confident of the grace of God in my own life. I am deeply grateful to Bryan College and to all of you, some of whom are in the process today of retiring from the faculty and ministry at Bryan College. My wife Mary and I are most thankful to God for all that Bryan College has meant in our lives.

We did arrive on campus as newlyweds with actually nine dollars and twenty cents. We purchased nine dollars and sixteen cents worth of groceries in Dayton, pocketed the four cents, and started what we thought was to be three years of college. Because of having graduated from a Canadian high school, I was given the benefit of one year of credit, so I had to take only three years to complete the B.A. program. We sensed God's faithfulness then and have sensed His faithfulness across the intervening years.

I will always be most grateful to Bryan College for the foundation it laid for my own life and ministry. And I trust that is the sense you have as you graduate today, that Bryan College has given to you a foundation for life and service which will stand the test of time.

Recently I have been watching a commercial on television that portrays a scene much like this. It is a graduation exercise. It takes only sixty seconds for it to be presented. The camera pans over a large audience, showing the graduates in their caps and gowns, focusing on one wholesome-looking young woman in that graduating class.

She reflects back on her home life and the thankfulness she has for her parents, particularly her mother who urged her to clean her plate. Now she is graduating and entering the field of chemistry in order to help find new ways to produce food to feed the hungry of the world. We watch as she moves across the platform and receives her diploma.

We can see the radiance of a sense of achievement and the pride of accomplishment she experiences at that moment. She glances out across the audience and catches the eyes of her mother and father, who have meant so much to her in bringing her to that graduation moment. Then comes one little line, the only commercial in that brief presentation from Dow

Chemical. It says, "You can make a difference in what tomorrow brings."

I think that is a most significant statement. Today's college graduates are not always characterized by hope and confidence in the future. But I believe it is different for those of you who are graduating today from Bryan College. I believe that you have a confidence in God, a confidence in the education you have received, and a confidence that, in a world where there are many significant needs, you, by the grace of God, can make a difference.

There is a story in Scripture of a young man, actually a teenager, too young to have qualified at that point for graduation from college. Yet he became the leader of Israel by virtue of his faith in God and his confidence in the ability of one individual, under God, to make a difference. The young man was David. We know the occasion of David and Goliath. For forty days the army of Israel, with Saul at its head, was unwilling and unable to challenge Goliath. They were unwilling and unable to take the risk. They lacked the confidence that, by the grace of God, they could make a difference. They were immobilized by fear.

Young David, however, was different. In the seventeenth chapter of I Samuel, we read these words that David spoke to Goliath: "You come against me with sword and spear and javelin, but I come against you in the name of the Lord Almighty, the God of the armies of Israel, whom you have defied. This day the Lord will hand you over to me, . . . and the whole world will know that there is a God in Israel. All those gathered here will know that it is not by sword or spear that the Lord saves; for the battle is the Lord's, and He will give all of you into our hands" (NIV).

I do believe very definitely that you and I, who know Jesus Christ and seek to serve Him in this world which He has created, are aware that there are great obstacles and needs, both in higher education and in life in general. But the battle is the Lord's!

I come as president of Bryan College with the confidence that God is able to do, through individuals whom He has called, what to others may seem impossible. And I, with those of you who are graduating today, am convinced that, by the grace of God, we together can make a difference in what tomorrow brings.

It is with a sense of commitment to being God's servant to Bryan College, to those of you who are graduating today, and to future generations of graduates of Bryan College that I make this commitment: by the grace of God I can and will make a difference. I ask very urgently for your prayers that God's grace may be evident, that like David we may sense that the battle is the Lord's. May we see God deliver into our hands those things that loom before us as obstacles and yet are susceptible to yielding to the grace and power of God.

Graduates, you can make a difference, by the grace of God, in what tomorrow brings. May it be so! □



Dr. William E. Brown is assistant professor of Bible. He was selected for the second year for The Teacher of the Year Award. He is scheduled to speak at the Summer Bible Conference, July 20-25.

Bow Down or Barbeque

by William E. Brown

"If you don't type this form, you're fired."

Lynne swallowed hard. Her boss had ordered her to put false information on a government form. When she balked, he threatened her.

"It's *his* responsibility, not yours," one of her co-workers counseled. "It's not as if you were the one lying. He's the boss. You're just being obedient to your superior."

But lying is lying, Lynne thought. Her integrity and her Christian testimony were at stake. She had worked for the company for three years and thoroughly enjoyed her job and the people with whom she worked. She had received advances and raises and had gotten along well with her boss—until now.

"Who do you think you are to question me?" her boss demanded. "When I tell you to do something, you do it. Don't give me this 'holier than thou' attitude."

The pressure was overwhelming. Her husband was in graduate school, and her income from this job was their primary means of support. If she were fired, it would be hard to find another job. How could they make ends meet?

If I don't type it, he'll just get someone else to do it, Lynne reasoned. Who would know?

But her conscience would not accept this rationalization. Lynne was in an all-out struggle to compromise her Christian convictions.

The temptation to compromise is a powerful force, pulling us from our perches to a crash landing with the world. It's one thing to affirm our commitment through the smooth sailing of Sunday services. It's quite another to stand toe-to-toe with worldly attitudes and practices that challenge us to back down and conform. How do we maintain our commitment to the Lord in the face of such pressure?

There are no easy answers, but a familiar Old Testament story describes a proper way to respond when we are tempted to compromise. In Daniel chapter three, Shadrach, Meshach and Abednego faced severe pressure because of their commitment to the Lord. Their commitment and response serve as a model for all who desire to remain true to the Lord.

Pressure

King Nebuchadnezzar of Babylon set up an image in the plain of Dura to serve as an object of worship. Calling all of his official delegates together, he intended to compel each to express his loyalty by bowing down to the image when music was played. Such was the custom of kings who ruled a large empire. The loyalty of his appointed hierarchy was necessary to ensure unity within the kingdom. The sight of thousands bowing down to his image would be a powerful demonstration of the king's control over his empire.

But the possibility that some might challenge the king's authority was a problem. Appointing numerous foreigners to positions of authority within his kingdom, he had hoped to destroy former loyalties. But what if some, as a gesture of allegiance to their homelands, refused to bow to his image? Such a challenge would be devastating to the king's claim to complete sovereignty.

The problem was overcome by adding a provision to the command: anyone who did not bow down to the image would be thrown into a blazing furnace. Shadrach, Meshach, and Abednego faced a dilemma. As followers of the true God, they could not bow down before the image. This was directly forbidden by the Lord (Deuteronomy 5:6-10). But not to bow meant certain death. What pressure! Bow down or barbeque!

When the music played, the thousands gathered on the plain fell on their faces before the image—all of them except Shadrach, Meshach, and Abednego. In that great sea of prostration, three lone figures stood erect.

Rationalization

The pressure to compromise was great. Looking around them, they could have said, "Why, everybody's doing it! We don't want to appear odd or out of step with everyone else."

They could have rationalized by saying, "We'll bow down on the outside, but we'll be standing up on the inside. The Lord knows our hearts. He knows we

don't really mean anything by this. When in Babylon, do as the Babylonians. Besides, if we die, who will be here to serve the true God in this pagan country?"

If we think long and hard enough, we can always come up with reasons to take a moral shortcut. We imagine a "higher good" can be realized in a particular situation if we momentarily side-step God's command.

Another rationale for compromise could have ensued: "We'll bow now and ask for forgiveness later. God is a loving and forgiving God. Surely He understands the pressure we face."

But these three Hebrew men stood firm in their faith.

How often do we make a mockery of God's grace and forgiveness? Just because God does not always discipline immediately, we excuse our sin and think we can appeal to His mercy later.

Lynne wrestled with these reasons to compromise her faith. Others in the office appeared to have no problem casting the truth aside when the situation demanded it. They must think I'm some kind of a fanatic, she thought. Was she really being a witness for the Lord, or was she doing more harm than good?

Overwhelmed and confused, Lynne cried out to God.

Consequences

Shadrach, Meshach and Abednego stood resolute in their commitment to God and refused to bow down to the image. As a result, the three young men were accused of challenging the king's authority. No doubt there was a jealousy among the native Chaldeans against these foreigners who had been given places of prominence in the kingdom.

Nebuchadnezzar, filled with rage at this affront to his authority, ordered the young men brought before him. The purpose? To give them another chance to bow before his image.

Another chance to compromise! Instead of their commitment being rewarded by God, it resulted in further challenge.

They still did not waver in their faith. Notice how they responded to this new pressure: "We don't even need to give you an answer concerning this." In other words, "Our minds are already made up." If the king gave them a thousand chances to compromise, their answer would be the same.

They were even ready to die. They knew God *could* deliver them but they did not know if He *would*. It did not matter. They were going to remain true to God regardless of the consequences.

True to his word, Nebuchadnezzar ordered the three young men to be executed. The furnace was heated to its absolute hottest, and the men were thrown in.

What went on in the minds of Shadrach, Meshach and Abednego we do not know. Doubt? Regret? Fear? All we know is they had confidence in God that, whether in life or death, He would reward them.

In the same way, Lynne knew that God would take care of her if she honored Him. She knew that she

could not back down in her commitment to God and His Word. God could work a miracle and save her job. In fact, she was praying that He would. But it did not matter. God has commanded His children to speak truthfully (Ephesians 4:25) and to live their lives with integrity (1 Peter 2:12). She was going to remain true to God even if it meant losing her job. With great resolve and a little fear and trembling, she told her boss that she could not record the false information.

That was it. She was fired.

In spite of her hurt feelings and disappointment, Lynne knew she had done the right thing. Maintaining her integrity and commitment to the Lord was far more important than any job.

Outgrowth

If the story of Shadrach, Meshach and Abednego were to stop after they were thrown into the furnace, it would still be a powerful message. They would be seen as martyrs, true examples of those who withstood the onslaught of worldliness against their faith.

They were not unrealistic about God's rewards for faithfulness. Some believers have enjoyed great victories because of their faith (Hebrews 11:32-35a) while some have suffered when they refused to compromise (Hebrews 11:35b-39). Regardless of the consequences, these Hebrew men would not bow to save their own skins. To them a life of compromise was not a life worth living.

But we know how the story ends. God miraculously intervened and saved them from death. So overwhelmed was Nebuchadnezzar that he praised God and decreed severe retribution on anyone who spoke offensively against the God of Shadrach, Meshach and Abednego.

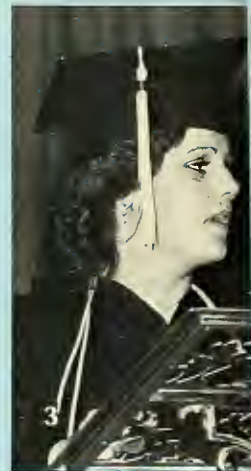
What if they had compromised? The king never would have acknowledged the power of their God. Worse, the integrity of their faith would have been irrevocably damaged. But because of their commitment, they prospered greatly in the kingdom and God was glorified.

Lynne's situation was certainly not of the magnitude of that described in Daniel three. Her life was not threatened. But she faced a challenge to her faith that confronts all of us at one time or another: the challenge to compromise our convictions and commitment. Her struggle was at the place where faith met practice, where loyalty to the Lord collided with the ways of the world.

I know Lynne's struggle well because she is my wife. In spite of her anxieties, we knew she had made the right decision. We were confident that God would take care of us because Lynne had honored Him. And He did!

The same day Lynne was fired she ran into an acquaintance of ours who was an editor with a publishing company. On the spot he offered her a position with the firm. It developed into a great job and a chance to work with some wonderful people. They never asked her to record any false information.

They couldn't. Her job was to type and proofread a new edition of the Bible! □





1. Participating fathers, with names of graduates in parentheses: left to right, Rev. William Beatty (Kathy), Scripture reading: Rev. David Snyder (Ruth), Invocation; Rev. James Fickley (Jonathan), Benediction: Dr. Mayme Bedford, acting academic dean; Rev. Carleton Maines (Karen), greetings from parents.
2. Holly Barnes, whose address, "Living Unto Him," is on page 10.
3. Karen Lee, whose address, "Celebration of Diversity," is on page 11.
4. Dr. Kenneth Hanna greets Betty Brynoff, assistant professor of English.
5. Rick Swift receives the Melvin Seguire Award from Dr. Brian Richardson, head of the Bible department.
6. Robin Greene receives the Mrs. E. B. Arnold Student Teacher Award from Dr. Nannette Bagstad, assistant professor of education.
7. Jim Koan plays "If With All Your Hearts You Truly Seek Me" from the *Elijah* by Mendelssohn.
8. Dee Ellison is hooded by her husband Gary, assisted by Steve Bradshaw, assistant professor of psychology.
9. Flag bearers (left to right) Jonathan Garrett, vice president of the student body; Craig Cornelius, president of the student body; Glenn McClain, president-elect of the senior class.
10. Elaine Weyant, secretary to the president, congratulates Karen Maines.
11. Doug Sloan takes his oath at his commissioning as a 2nd Lieutenant in the United States Army.
12. Mr. and Mrs. Hitendra Banerjei, parents of Jitendra, from Calcutta, India.
13. If it's all the same to you, I'm taking a nap!

THE APOSTLE PAUL WRITES, "And He died for all, that they who live should no longer live for themselves, but for Him who died and rose again on their behalf" (2 Corinthians 5:15, NAS).

This verse speaks of "they who live." I stand before you today as a representative of "they who live." Today the graduates of 1986 go out into the world as part of that company labeled "they who live." The world will be watching how we live and for whom we live.

The verse I have just read identifies us and gives us our life objective—to live, not for ourselves, but for "Him who died and rose again" on our behalf. Unlike objectives we have encountered in the classroom, this objective will not be achieved in a semester, or a year, or four years. It will take a lifetime to complete. The Lord has been preparing us to live a life "unto Him" by bringing us to a college whose motto is "Christ Above All."

What qualities do we need to live unto Christ? We need hearts that are grateful to God for His goodness, submissive to His will, and committed to His purpose. Gratitude, submission, and commitment. These are the characteristics that stand out in the lives of God's children here at Bryan. I believe these qualities will also stand out to a watching world. They are the goals I want to adopt for my life. And they are the goals I commend to you.

First of all, I desire that my life would reflect gratitude to God for His goodness. God's goodness has been shown to me abundantly here at Bryan. I see God's goodness as I observe professors devoted to shaping the lives of students, both in the classroom and in fellowship beyond the academic realm. I see God's goodness as prayers are answered for individuals within the college community, and God's hand is seen working in individual lives.

I see God's goodness extended graciously to my own life as I discover a new truth or rediscover a familiar one. Talking with a brother or sister, sitting in chapel or in class, I come to know the Lord better. My heart is grateful for the many ways I've seen God's goodness outpoured in the lives of His children here at Bryan.

Second, I desire that my life would reflect submission to His will. My Bryan College family has played an important role in encouraging me to be sensitive to God's will in my life. Hearts of sincerity have a way of motivating us to be concerned about God's will, for these hearts belong to people truly desiring and striving to serve God.

Bryan is a great place to be, but it is not always the easiest place to be. Often things threaten to block the road—finances, emotional struggles, responsibilities elsewhere that one can't escape by being "on the Hill." Sometimes it takes courage to be at Bryan, and often it requires a giant step of faith. I am aware that it is sometimes difficult to follow God's leading, but I appreciate those who have done just that. By doing so they have encouraged others to be diligent in seeking God's will.

Living Unto Him

by Holly Barnes

The third thing I desire my life to reflect is commitment to God's purpose. While I've been at Bryan, I have seen students living out their commitment to Christ in practical service to those around them—at the college, in the community and through foreign missions. Because of the example of my fellow students, serving the Lord has become more than an unattainable ideal. It has become a responsibility of which I am very much aware.

Again and again we have heard the exhortation, "Be willing to go wherever God calls you, and when He calls you, obey." The obedience I have observed in the lives of others has been a factor in motivating me to commit my life to serving Christ in whatever capacity He chooses.

While I know that God could have used any set of circumstances to cause me to desire Him, I believe that Bryan College was His place for me, His ideal setting for my growth at this time in my life. A plant may live and grow in a variety of places, but under certain specially chosen conditions, that same plant will flourish. I say this, not to imply that I have "arrived" at this point, but only to recognize that I have been given exactly what I needed to grow.

And now I have the opportunity to show how those circumstances have helped me to grow. All of us graduating today who believe that God led us to Bryan College have that same opportunity. Indeed, it is not merely our opportunity; it is our responsibility. Like a carefully tended plant, we have been nurtured under God's chosen conditions. God has given us everything we need to "flourish."

In 2 Peter 1:3-8 we read, "According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

As "they who live," our lives should reflect our continuing growth in gratitude, submission, and commitment. We must be careful so as not to pursue our earthly objectives so fervently that our heavenly objectives become secondary. We will soon be alumni, and though our day-to-day responsibilities may change and our career goals may be adapted to fit our changing lifestyles, one thing must never change—our devotion to Christ and our commitment to live "unto Him." □

DOORS WILL CLOSE BEHIND US TODAY as we stand here to commence a new chapter of life. Doors will close on days of study and fun that we have spent at Bryan College. Books, banquets and basketball games—all will flow together in one haze-edged memory of our days at Bryan. But while these doors close forever, new doors beckon us to step forth and seek new horizons. With mixed pride, hope and fear, we approach the life we are about to begin.

As I face the days before me, questions rise in my mind. Am I really ready to begin this new phase of life? Am I prepared for the experiences I will meet? What have my years at Bryan done to prepare me for living in my world?

I have learned many things at Bryan College, but I ask myself, What is the most valuable lesson I have learned here? After four years of sweat and study, what is the greatest tool for living I have acquired?

The knowledge I have gained from academic study at Bryan has provided me with a broad, stable foundation. I have learned to seek truth in all spheres of human learning. I have learned to ask important questions and to evaluate human ideas. I have learned to appreciate the order and intricacy of God's creation in nature and in human thought. I have learned to see God's hand in every phase of human activity and to interpret human action in light of God's ideals.

But I must say that the greatest lesson I learned did not come from a book I had to read or from a course I was required to take. The single most valuable lesson I learned at Bryan came from outside the classroom in a "course" never included on a schedule for pre-registration or in a list of major requirements. But this lesson will remain with me long after I have forgotten the names of ancient kings and the atomic weights of natural elements. The greatest lesson has been to appreciate human diversity.

As children we were taught that people are like snowflakes. No two are alike. Each has unique beauty as a special, individual creation of God. In First Corinthians, chapter ten, Paul writes of the Body of Christ being made up

of many individuals with diverse gifts and responsibilities, but each one is vitally important to the health of the Body.

I had this knowledge stored in my head but often ignored it because it had become so familiar that it hardly seemed worth thinking about. But my experience at Bryan has helped me to under-

Celebration of Diversity

by Karen Lee

stand the exciting reality of this dimension of diversity.

Beyond the mere fact that people are different, I began to discover the value and integrity of each different human being. I am learning, not merely to accept people who are different from me, but to appreciate them and to love them. I am discovering the joy of allowing people to be what God created them to be without my desiring changes or imposing my own system of beliefs upon their lives. Genuinely needing others is not giving up my own identity or admitting a grave character weakness. God intended for us to need one another, and we have much to learn from other people.

Bryan College is an ideal setting for exploring the value of human diversity. Especially in three ways Bryan gave me opportunity to learn to appreciate human differences. I was provided with diverse activities, diverse fields of study, and exposure to diverse personalities.

In activities ranging from quiet Bible studies in the dorm to noisy gatherings over Friday evening meals, I have begun to see how God uses different people. With the unique gifts God gives, each person excels in a different activity, from making friends to making free throws to making fine grades.

Bryan offers opportunities to be involved with people. From each one I gained a deeper appreciation for the variety in mankind.

Bryan College is designed to expose students to a wide range of academic disciplines. Because it is not a Bible college or a trade school, students are involved in many fields of academic study. I have been exposed to the knowledge and ideas of men from Plato to Shakespeare. I have learned to see God's truth in all phases of learning from mathematics to music.

Human knowledge is vast and varied, for God gives to each man a different capacity for learning. And from others throughout history to whom God has given a great capacity for knowledge and wisdom, I have gained knowledge and wisdom that I alone never would have found.

I have learned much from the variety of activities and courses taken here, but I have learned much more from exposure to Bryan's rich mixture of people. Bryan is made up of people from many walks of life and from many different backgrounds.

Among my earliest memories of college days is the group of friends I made in the dorm my first semester. The eighteen girls in my unit represented twelve states, three foreign countries, several denominations and eighteen different families. Yet, together we forged a bond of friendship that has lasted even though only a few of us stand in this group today.

Students from across the country and around the world come to Bryan, creating a unique, mixed culture. I have learned to appreciate value systems of people from the Orient, from South America, and from the heart of Africa. And I have only begun to realize the extent of the vast range of subcultures within my own country. Each student brings to Bryan his own set of values, traditions and habits. I am learning to treat each with respect, for each is valid and has much to teach me.

The one diverse group from whom perhaps I have learned most are the professors under whom I have studied at Bryan. Even within the limited range of

(Continued on page 12)

Living Tributes

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Celebration of Diversity

(Continued from page 11)

my own academic major, the variety of personalities I have encountered in my teachers has enriched my education in a way that no amount of studying ever could have done. Besides being learned in many different academic disciplines, Bryan's collection of professors range in personality from calmly dignified to joyfully friendly, from meticulously precise to almost completely disorganized. Yet in each life I have seen the image of Christ reflected.

People are what Christianity is all about. It was for people that Christ came to earth. Appreciating people, their uniqueness and their differences, is the greatest lesson I have learned in my four years at Bryan College.

As I stand here today with the Class of 1986, facing open doors into the bright but sometimes frightening future, I hold in my hands the most valuable tool I found at Bryan. Books and studies will cease. Streams of knowledge will flow past and be gone. Human pursuits will come and go, but people will always be the heart of life in this world and in the world to come. People. Unique, diverse and beautiful as the snowflakes. I am learning to appreciate human diversity.

My years at Bryan have prepared me to step forward and join the celebration of diversity in God's rich tapestry of human design. □

Announcing

**The
Inauguration
of
Bryan's
Fifth President
Dr. Kenneth G.
Hanna**

October 5, 1986

DEVELOPING A PERSONAL PHILOSOPHY of Christian service is essential for those entering careers in counseling others. Such a foundation must be based on biblical principles and on an individual's commitment to them.

The following verses and interpretations summarize my approach to my career in counseling.

- All Christians are called to serve both God and man and are to do so with an attitude of humility. Galatians 5:13; Ephesians 6:7; Philippians 2:7-8.
- God has given individual direction for service through His involvement in creating each person's pattern of skills and attributes. Unique patterns and functions make each individual an integral part of God's plan for all Christians to serve their fellow man. Jeremiah 1:5; Psalm 139:13-16; I Corinthians 12:12-31.
- The Christian is responsible to make effective use of time in his service to God and mankind. Colossians 4:5; Ephesians 5:16.
- Each person is daily responsible for his own attitude and behavior toward service. God is in charge of the outcome. I Corinthians 3:4-8.
- God honors those who serve Him and each other. Matthew 5:3-12; Galatians 5:22.

These spiritual truths require that I understand and commit myself to the role of ministering as a servant. They imply that I must explore and identify my

through the motions, observing rituals without a foundation of personal commitment to a servant's role. There are many Christians who become involved in the Lord's work but who are subsequently swept away by disillusionment and frustration.

Because of the nature of my role as a counselor at Bryan, the establishment and regular reassessment of my philosophy of Christian service is imperative. The reason is as much pragmatic as it is spiritual. Without the foundation of a solid, functional, Christ-centered philosophy for serving others, I would almost certainly experience burnout.

Maintenance of an eternal perspective provides a basis for setting objectives and goals and for keeping programs and activities on a spiritual track. Its primary influence on me, however, occurs within my own heart, the source of underlying attitudes.

Much of a counselor's experience involves dealing with the emotional anguish of others. Sessions with people seeking help are characterized by a stream of human anxieties—depression, insecurity, lack of self-esteem, a need for love and acceptance. Even the most effective counseling techniques require patience and the ability to deal daily with basic human needs.

A counselor's work can build frustrations that lead to his longing for a more positive work environment. This leads many in Christian service to express doubts about themselves and their careers. It is for this reason that a Bible-based perspective of serving others becomes absolutely necessary.

SERVING OTHERS

by Kenneth Froemke

Kenneth M. Froemke, a Bryan graduate, is the Director of Counseling and Placement Services.



specific talents and gifts of service. Scripture suggests that I am literally "killing time" if I lose a primary sense of service.

I am admonished neither to overestimate nor to underestimate my particular role in God's plan. While I am an important part of His total program for service, my significance will be minimal without the support of other Christians. I can neither boast in accomplishments nor find excuses to give up because God is sovereign and provides the increase. I can know the degree to which I am serving effectively by the extent to which I experience the rewards of joy and contentment.

If such a spiritual philosophy of service were to be employed, it would shape any career. It can have a great effect on the careers of pastors, missionaries, youth workers, and Christian counselors. A misconception in these careers is that the spiritual nature of the ministry and the external religious structures necessary to that work will also provide purpose and motivation over the long term. Structures, formalities, and standards can make one believe that he or she is employing a philosophy of Christian service. In fact, many Christian workers unwittingly go

I have found that I must constantly renew my commitment to serving God and others. Personal time with the Lord re-emphasizes the specific interpersonal talents He has invested in me. God counters my impatience with His command to walk circumspectly and redeem the time. My pride is checked by His reminder that the universe does not revolve around me though God regards me as an important part of it.

A biblical philosophy of Christian service encourages me through the bleak periods, helping me to know that God is in charge of each individual's timetable for growth and that His Spirit deals with each one personally and uniquely. Throughout my counseling experiences, God has faithfully sustained my emotional well-being with His peace and uplifted my spirit with His joy. He has allowed me to be a part of students' personal growth and life-changing decisions.

Every Christian, whether in a so-called secular or Christian career, should develop a personal philosophy of Christian service. It is more than a matter of undergoing some intellectual exercise. In the context of spiritual warfare, it can be a matter of survival. □

CAMPUS REVIEW

THANK YOU . . .

Professor Don Wilkins



Computer technology may seem as foreign to the study of ancient Greek as a turbocharger would be to the old horse and buggy, but the

Ancient Languages Department at Bryan is now using a sophisticated computer (the Apple *Macintosh*) to do word processing of Greek.

The computer, which was purchased individually by Professor Don Wilkins, is also capable of handling Hebrew and, of course, English; but it is the new technology currently being adapted to the study of Greek that is especially exciting to Prof. Wilkins. In addition to the flexibility which the computer adds by being able to print Greek and create dazzling graphics, a new state-of-the-art memory device will soon make it possible for the computer to do complex searches of Greek words and phrases throughout ancient Greek literature, including the Greek Old and New Testaments.

A device which will enhance the use of this computer—a laser “ROM” disk storage system—sounds like science fiction.

It is being developed by David Packard (of Hewlett-Packard) and will be able to store *everything* extant written in the Greek language from Homer's works through A.D. 600 on a single disk smaller than a phonograph record. Prof. Wilkins expects the new system to be available as early as the summer of '86 and plans to purchase it for departmental and personal use. With this system, he and qualified Greek students should be able to do advanced research on the New Testament and other Greek works, performing tasks in minutes or a few hours which at present either are impossible or, if possible, might take many years to do. They could, for example, quickly find all the places where the word *agape* (an important Greek word for “love”) occurs, determine how it was used both within and outside the New Testament, and thus learn more precisely what it can mean. Acquisition of this powerful new tool promises, among other things, to bring about a new era in in-depth study of the Bible.

Mr. and Mrs. Mantey

The Triangle, Bryan's student newspaper, received a gift in January from Mr. and Mrs. E. M. Mantey, of Memphis, Tennessee, for the purchase of a laser printer.

Readers may recall the item in the fall issue of *Bryan Life* that told of the newspaper's need for on-campus typesetting equipment. This provision will make it possible to do all the typesetting and layout for the paper on campus.

When the printer arrives, the staff will be able to enter copy on a computer and get a photo reproducible print-out from the laser printer. The printer has the capability of both headline type and body type. It gives high quality print on bond paper, eliminating the normal expense of the papers and chemicals used in photo-typesetting.

FACULTY SPEAKING ENGAGEMENTS



Dr. Brian Richardson, professor of Christian Education, was the youth specialty speaker for the Mountain Area Sunday School

Convention in Denver, Colorado, February 20-22. Dr. Richardson addressed some one thousand youth leaders on such topics as “Working with Youth from Broken Homes,” “Communicating with Today's Youth,” “The Cause and Cure of Conflicts with Twelve-, Thirteen-, and Fourteen-Year-Olds,” and “Developing Self-Esteem in Youth.” Other speakers for the conference included Dr. Warren Wiersbe and psychologist Norm Wright.

Dr. Richardson also spoke at the annual Greater Chicago Sunday School Association Convention in Chicago, March 14-15. This is the fifth consecutive year Dr. Richardson has been invited to this convention, one of the largest in the country. The subjects he will be speaking on include “Developing Self-Esteem in an Adolescent's World,” “Ministry to Children of Divorce,” “Ministry to Single Adults,” and “Lesson Preparation to Capture the Attention of Adults.”



Craig Williford, Jr., assistant professor of Christian Education, taught a one-week course on “Youth Leadership and Programming” at the

Alaska Bible College in Glenallen, Alaska, March 31 through April 4. His course was part of the mid-semester extra-session at the college.

The Alaska Bible College is affiliated with Send International, formerly Far Eastern Gospel Crusade.

BRYAN'S DR. McCARRON TO STUDY AT DARTMOUTH



Dr. Robert McCarron has been granted admission to the School of Criticism and Theory at Dartmouth College in Hanover, New

Hampshire, for the 1986 summer session. The school seeks applicants who have received doctorates or those working for doctorates in the fields of literature, the arts, the humanities, and the related social sciences. Dr. McCarron will study under Dr. J. Hillis Miller, professor of English and comparative literature at Yale.

At Bryan since 1976, he is a professor of English and head of the division of literature and modern languages.

POYNTER GRANT



Daniel Bice, '86, is among 15 liberal arts graduates nationwide to win national competition for summer journalism fellowships to the

Poynter Institute for Media Studies, St. Petersburg, Florida.

The fellowship is Bice's second national award. In 1984 he was awarded a research grant by the National endowment for the Humanities Younger Scholars Program for study in early American neoclassicism.

The journalism award provides Bice with an opportunity to study for six weeks at the institute, which is affiliated with the St. Petersburg *Times* and includes a stipend of \$1350.

He will join 14 other graduates of colleges and universities such as Boston, Carlton, California Berkeley, Case-Western, Duke, Georgetown and Harvard.

Bice was editor of the Bryan student newspaper, the *Triangle*, between 1984 and 1986 and was graduated *magna cum laude* in May with a B. A. in Greek. He plans to return to Bryan for the fall semester to finish majors in English and history.



CITED FOR YEARS OF SERVICE

Certificates of Merit for years of service to the Lord and to Bryan College were presented to the following. Left to right: Dr. Richard Cornelius, 25; Richard Hill, 5; Dr. Mayme Bedford, 25; Craig Williford, 5; Gleneale Zopfi, 15; Louise Emmott, 5; Dr. Robert McCarron, 10; Mary Liebig, 20; Mildred Arnold, 15; Ruth Bartlett, 20; Betty Brynoff, 10; William Cather, 20; Virginia Seguire, 20; Larry Wooten, 10; Rebecca Van Meeveren, 20; Becky Ross, 5.



TEN TO RETIRE

A concert to honor those retiring from service to the Lord at Bryan College was held on April 18. A special retirement dinner the following evening featured a slide presentation prepared by Alice Mercer and narrated by Dr. Richard Cornelius. Pictured are the retirees and spouses. The years of service rendered follow each name. Left to right, front row: Gleneale Zopfi, 15; Rebecca Van Meeveren, 20; Betty Wynsema, 22; Charlotte Jensen; Alice Mercer; Sue Keefer; Rebecca Peck Hoyt, 37; Violet Cather. Back row: Kermit Zopfi, 18; Fred Bedford, 17; Dr. Mayme Bedford; Dr. Irving Jensen, 31; Dr. Theodore C. Mercer, 30; Dr. Karl Keefer, 16 plus 8 years as a trustee; Lowell Hoyt; Bill Cather, 20.

ATTEND BRYAN'S 22nd ANNUAL FAMILY BIBLE CONFERENCE

July 20-25, 1986



Dr. Duane Cuthbertson
Associate Professor of Psychology
Bryan College



Rev. John Oliver
Pastor of First Presbyterian Church
Augusta, Georgia



Dr. William E. Brown
Associate Professor of Bible
Bryan College

SPEAKERS

Program for Children



The Dalorey Puppeteers
Sawyer, Michigan
Dale '60 and Lorey '62 Comstock

Musicians



Bryan Messengers: 1979-1981
Left to right: Rick Roberts '81,
Dave Gross '81,
Mike Work '82,
Mark Garrett '80,
Duane Geib '82.

Program for Teens



Charles '79 and Sharon '81 Goodman
Knoxville, Tennessee

FOR DETAILS CALL:

Mr. Steve Snyder
Conference Coordinator
615/775-2041

BRYAN LIFE

FALL 1986



BRYAN LIFE

MAGAZINE

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COVER PHOTO

Dr. George Sweeting congratulates Dr. Kenneth G. Hanna, newly inaugurated fifth president of William Jennings Bryan College.

Photo by Lanny Mauldin, Mauldin Photography, Dayton.

Volume 12

Fall 1986

Number 1

Plan NOW for Bryan's 1987 Conferences

10TH ANNUAL PASTORS' CONFERENCE

May 19-21, 1987

Dr. Erwin Lutzer, Pastor

Moody Memorial Church, Chicago, Illinois

Dr. John Oliver, Pastor

First Presbyterian Church, Augusta, Georgia

23rd Annual Family Bible Conference July 20-25, 1987

Dr. Ralph Keiper

Dr. Kenneth G. Hanna

Dr. Gary Phillips

Living Tributes

June 1, 1986 to September 30, 1986

Donors

Dr. and Mrs. John B. Bartlett
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Mrs. Seawillow T. Sells
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Rev. and Mrs. David Stearns
Mr. and Mrs. Harlan A. Stone
Mrs. Dorothy Tilly
Mr. and Mrs. Condon Wasson
Mr. and Mrs. Winfred K. West
Mrs. Eleonore H. Williams

In Memory of

Mr. Jim Abel

Mr. Marshall Boals
Alice McLeod Campbell
Mrs. Henrietta Chapman
Archie Cole
Mr. Hyrum Dallinga
Alfred Erickson
Emma Rae (Bechtel) Ingram
Mr. Arthur Jones
Mrs. Mary Lee Kenyon
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Cecile Long
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Mr. and Mrs. Marvin Denton
Miss Celia Dixon
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Mr. and Mrs. William E. Markman
Mrs. Theodore C. Mercer
Dr. and Mrs. Don Meyer
Mr. and Mrs. Paul Nye
Dr. and Mrs. William W. Paul
Mr. and Mrs. Ben Purser, Sr.
Mrs. Judson Rudd
Mr. and Mrs. C. P. Swafford
Mr. and Mrs. Rudy Theis
Dr. and Mrs. Jack T aylor
Mr. and Mrs. Sanford W. Winters

Mr. and Mrs. James Cooley

In Honor of

Scott Hunt

In Memory of

Mr. Wallace Purser

Dr. and Mrs. J. J. Rodgers

Dr. J. J. Rodgers

Mrs. Dora Ross

W. A. Shipley

Year-End Strategies to Trim Your 1986 Tax Bill

The new year will arrive before you realize it, so it is essential that you act now to trim your 1986 tax bill. Our new booklet will give you some valuable ideas on how to proceed with the appropriate strategies.

It sets out the year-end investment moves that may be made to accomplish your tax reduction strategies. The booklet will also reveal year-round investment maneuvers which can assist with longer range plans.

Additionally, the booklet will present *gift tax saving ideas*, and how to proceed in arranging for year-end charitable gifts.

And finally, you will benefit by the booklet's thorough explanation of the Tax Reform Act of 1986—which will review the key provisions and how they may impact your financial plans.

To receive your free copy of "How to Cut Your Taxes at Year-end," complete the information on the coupon and return it to me. There is no obligation. Your booklet will be sent promptly.

Mr. Fred Stansberry, Director of Planned Giving
Bryan College
Box 7000
Dayton, TN 37321-7000

Please send me a complimentary copy of your booklet, "How to Cut Your Taxes at Year-end."

Name _____

Address _____

City _____ State _____ Zip _____ Phone _____ / _____
(area code and number)

IT'S TIME TO

THE YEAR 1986 will be long remembered as the centennial year of America's symbol of freedom—the Statue of Liberty. The relighting of the torch climaxed several years of effort to restore America's internationally known landmark.

Another significant, though less-heralded celebration, was the 350th anniversary of the founding of Harvard University. Harvard, America's first college, was established in 1636. John Harvard, whose bequest endowed the college, said: "Let every student be plainly instructed and earnestly pressed to . . . lay Christ in the bottom as the only foundation of all knowledge and learning." Education played a key role in the growth of America. From the beginning Christianity and education were as inseparable as Siamese twins.

Of the nine colleges in colonial America, eight were established by the church. The ninth, the College of Philadelphia elected a minister as its first president and built a tabernacle on its campus to accommodate the meetings of revivalist George Whitefield. Of the first 100 colleges established in America, 88 were founded on religious principles. As William Jennings Bryan observed, Christianity has been the best patron of education America has known.

The Loss of Heritage

Jesus Christ and the Bible no longer enjoy primacy in our nation's classrooms. Combined Christian college enrollments account for only a small percentage of the total student population.

American higher education today is much like a modern skyscraper. Its height, size and complexity are overpowering. Its foundations are essential but obscure. There can be no debate about the nature or importance of that foundation. American college education rests solidly on three deeply rooted piers: the Christian faith, private ownership and a liberal arts curriculum. Today all three of those are endangered.

The banishing of the Bible. In the beginning the Bible enjoyed first place in American education. Five years after establishing the Massachusetts Bay colony, the Puritans began

RELIGHT THE TORCH!

by Kenneth G. Hanna

the first elementary school in Boston. The ordinance passed in 1647 marked the beginning of the U.S. public school system. That first effort put the Bible in the center of the curriculum. Colleges and universities followed the same pattern. Timothy Dwight, president of Yale University, advised the class of 1814, "Christ is the only, the true, the living way of access to God. Give up yourselves therefore to Him, with a cordial confidence, and the great work of light is done." Columbia, Princeton and a host of other institutions began with the same commitment. They are eloquent testimony to the truth that when people open their hearts to Jesus Christ, they do not have to close their minds. But today the Bible and Jesus Christ are excluded from the majority of classrooms and sometimes from the whole campus.

The shift from private to public education. A century ago when the Statue of Liberty was first dedicated, 80 percent of American students were enrolled in private colleges and only 20 percent in public institutions. A century later that is exactly reversed. Today only 20 percent of students are enrolled in private colleges. As government funding proliferates, Americans are subsidizing their colleges and universities through taxation. The result is a tuition rate in the public colleges that averages only one-fourth of that required in private colleges. With the rising cost of education and the redirection of government education dollars, private education faces overwhelming competition.

The decline in liberal arts. Today only five percent of American students are enrolled in liberal arts colleges. Education is viewed as a passport to a successful career. A century ago 75 percent of the college degrees granted were the bachelor of arts. Today the B.A. degree accounts for only 25 percent. Writing in *Change* magazine, Jan Krukowski notes, "The market for entry papers to prosperous middle-class life is booming: the market for an education, especially the liberal arts education that's been so central to our collegiate tradition, is dying."

A Call to Action

Looking at the burgeoning role of public education and government funding and the declining interest in Christian values could lead

to despair. However, that is not necessary or appropriate. Like the Statue of Liberty, the heritage of private Christian liberal arts education deserves restoration. The future of America demands it. In the words of Harold L. Hodgkinson, "The major issue here is probably not survival, but rather significance, and the ability to thrive on diversity. It is time again for independent liberal arts institutions to lead in the process of redefining general education."

It is also time for Christian colleges to reassert the primacy of Christ and the Scriptures in higher education. Over four centuries have passed since Martin Luther wrote, "I am much afraid that the universities will prove to be the great gates to Hell, unless they diligently labour to explain the Holy Scriptures and to engrave them upon the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution where men are not unceasingly occupied with the Word of God must become corrupt."

The Road to Renewal

The obstacles confronting Christian colleges in the next 10 years are formidable. A declining birth rate and rampant abortion have led to a population decline. In the next 10 years the number of high school graduates in America will drop an additional 20 percent. Already 18-year-olds account for only 12 percent of total college enrollments. The shift from federal to state funding of education will tip the scales even more in favor of public colleges and universities. Revised tax legislation promises to make giving to charitable organizations like Christian colleges less attractive. The departure of students from the helping professions in favor of more financially rewarding careers is continuing. The distinction between Christian and secular grows more blurred. The commitment of evangelicals to be "salt and light" in society is declining. All of these strike directly at the Christian college with devastating force. Nevertheless, Christian colleges can survive. The question is how?

By continuing to stress service. A society which rewards success more than service will soon find it has no one but Christians willing to provide service. Christian colleges and

churches will be increasingly needed.

By renewed commitment to excellence. The quality of education provided by smaller colleges is being viewed with growing admiration by the shapers of educational thought. Russell Edgerton, president of the American Association of Higher Education has likened education today to the automobile industry. "Now we are stuck like Ford and General Motors are stuck with plants and assembly lines of courses designed for mass production of standardized products while the world moves the other way." Though not advocating a return to small private colleges, he observes that the kind of educational encounters we value are "more likely to happen in small classes than in large; in small institutions with consistent cultures more than in large institutions with diffuse purposes; and in residential settings more than in commuting situations." That describes Christian liberal arts colleges. They must keep on doing what they do best. It works!

By increased support from the Christian community. Like the Statue of Liberty, the renewal of Christian higher education depends on a broad revival of interest on the part of American Christians and a costly commitment to its restoration. It will require generous giving on the part of churches and individuals to keep pace with the rising subsidy of public education by government. It means Christians as taxpayers must give twice to education. Though a heavy burden, the alternative is a single educational system where Christ occupies the fringes or is excluded altogether.

By creative change from within. For their part Christian colleges must seriously address the needs of America today and the aspirations of students and parents. While maintaining the primacy of Christ and the Scriptures and the value of general education, we must also address the specialization and technology that heralds the future. While grounding students firmly on the past, we must equip them for the future. We must be willing to staunchly defend values that others have long since abandoned while at the same time we embrace new applications and methodologies. American education in the past has been both deeply Christian and highly creative. Christian colleges of the future must exhibit those traits. They must recover that creative role in American education.

Russell Edgerton, speaking to American higher education, said, "We needn't give up, because we do know what can be done. We needn't indulge in nostalgia and cling to the small residential liberal arts college for our model for the whole system." Christians likewise cannot indulge in nostalgia, wishing for a return to colonial America with its Christ-centered college education. We can and we must rededicate ourselves to providing an alternative education through which Christ can penetrate and pervade the America of tomorrow.

It is time to relight the torch! □

The following excerpt is from the address delivered by Dr. George Sweeting, president of Moody Bible Institute, at the inauguration of Bryan's fifth president, Dr. Kenneth G. Hanna, Saturday, October 10, 1986.

IN THE BRIEF TIME allotted, I would like to speak about three attitudes because attitudes are extremely important. I think of a story about three bricklayers who were building the same wall. A man interrogated the first bricklayer: "What are you building?" The bricklayer said, "Well, can't you see? I am building a wall." The interrogator smiled and went to the second bricklayer and asked: "What are you making?" "I'm making \$10 an hour. I deserve a lot more than that, but that is all I am making," he responded. The interrogator went to the third bricklayer and said: "And what are you making?" He said, "I am making a cathedral. I am a partner with the architect, and I am making a cathedral. And in that cathedral men and women are going to praise God as His gospel is preached." How important it is to have the right attitude. For trustees, administrators, faculty members, students, I would like to encourage three basic attitudes.

First, *an attitude of great faith in God.* We start by faith. As believers in Christ, we come by faith. Ephesians 2:8 says: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." We are to move on from there. We are to live by faith. When Martin Luther took that great verse, "The just shall live by faith" (Romans 1:17), he meant exactly that. I would excite you to dream dreams of what God will do in and through your life as you walk by faith. There are a lot of things in life that we can do without faith. We can build a house without faith. We can get married without faith. We can make a million dollars without faith. "But without faith it is impossible to please God" (Hebrews 11:6).

In Numbers 13 the children of Israel are at the border town of Kadesh-barnea. The Lord had delivered them from Egypt by faith. And then they came to the Red Sea, and they crossed over by faith. They faced the journey in the wilderness, receiving water and bread and a pillar of cloud and a flame of fire as they followed the leadership of God by faith. Finally they reached Kadesh-barnea, and for one reason or another, they decided not to act by faith any longer. They sent 12 messengers into the land. Ten came back and said that the Land of Promise is all that God said it would be: a land flowing with milk and honey. But the people are like giants and the cities are walled, and we are not able to overcome them (Numbers 13:31).

ATTITUDES ARE IMPORTANT

But there were two men of faith, Caleb and Joshua. They believed God. They saw the problems. All of life has problems. The only place where we do not have problems is in the cemetery. But every problem is a chance to show God's power. Caleb was not unrealistic. He didn't have rose-colored glasses on. He saw the walled cities and the men who looked like giants, but above the obstacles he saw Almighty God. His faith was in God. As redeemed children of God we, like Caleb and Joshua, can move forward.

The world's longest funeral march is in Numbers 13. Two million people wandered in the wilderness for 40 years and God did not allow them to enter the land because of a lack of faith. Only Caleb and Joshua entered the land. I would excite you to take as your motto: God is able! Administrators, dream the dream. Trustees, earnestly pray for an expanding faith. The best colleges are yet to be built. The finest businesses are yet to be established. The best books are yet to be written. Faith is the victory that overcomes the world. Without faith it is *impossible* to please God.

Second, *an attitude of full trust in the Word of God*. Paul wrote to Timothy, "All scripture is given by inspiration of God" (II Timothy 3:16). We believe that all Scripture is inspired, and that means no Scripture is uninspired. In Psalm 119, a poem of praise to the Word of God, every verse speaks of the law of God, the testimonies of God, or the word of God. In verse 89 the Psalmist writes: "For ever, O Lord, thy word is settled in heaven." I would excite you to an attitude of full trust in the Word of God. The heavens will pass away and the earth will pass away, but His Word will never pass away. We can build on the Word of God.

In Washington, D.C., we have the Bureau of Standards. There we have the perfect inch, the perfect foot, the perfect yard, the perfect ounce, the perfect pound, the perfect minute, the perfect hour. Every measurement in the 50 states finds its authority at this bureau. The Bible, the foundation of Bryan College, is established forever in heaven. I would excite you to build on the Bible.

William Jennings Bryan built his life on the Scriptures. All that he was and all that he did found its authority in this book. And Bryan College stands, as he firmly stood, upon the Word of God. I would excite you to great confidence in the Word of God. Build your life

on the Bible. Build your vocation on the Bible. Build your family on the Bible. Build this institution increasingly in the years ahead on the wonderful Word of God.

Finally, *an attitude of love*. Our Lord Jesus said in John 13:35: "By this shall all men know that ye are my disciples, if ye have love one to another." He was speaking of divine love. Our identifying mark is to be a love displayed to fellow believers so that an unregenerate world will look at us and know we are Christians. They will see we are a loving people who love God and God's people and are channels of love to a desperately needy world.

Peter writes, "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins" (I Peter 4:8). Our world says, look out for number one. Our world says, do unto others before they do unto you. I saw a humorous ad in a newspaper in upstate New York which said, "Farmer, age 38, wishes to find wife, age 30, who owns a tractor. Please send a picture of the tractor." I laughed but thought how much like our world that is. How will this benefit me? What will I get out of it? The Christian life is totally opposite to that. The Christian life is to be a channel of God's love to those who love Him and to those who do not know or understand Him. Paul climaxes I Corinthians 13 by saying, "Love never fails." Our health will fail. Government will fail. Friends will fail. Loved ones will fail. But Paul has declared that love *never* fails. So let us live our lives as channels of this unfailing love. In a world gone mad with greed and war, isn't it wonderful to know that love never fails.

Here in Dayton in 1925, William Jennings Bryan expressed a deep desire for a college like this school. It was here that he took ill, and on July 26, 1925, while here in Dayton he died. Yet his memory lives on because of this college where young men and women love Christ and His book and want to impact the United States and the world for the glory of Jesus Christ.

I would excite you to have great faith in God, to build on the Bible and to be channels of love to impact Tennessee, the South, the United States, and the world. John W. Gardner said, "Whoever you are and whatever you do, some kind of excellence is within your reach." May God help us to be quality men and women. □





BRYAN LIFE

WINTER 1986

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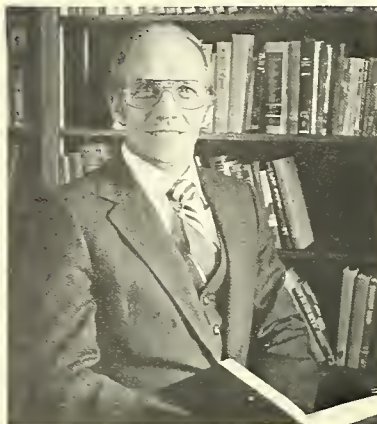
COVER PHOTO

Photo of the John Hus window in the Home Moravian Church, Old Salem, North Carolina, was taken by Dr. Ruth Kantzer, professor of English at Bryan College.

Volume 12

Winter 1986

Number 2



EDITORIAL:

No Room

"Because there was no room for them in the inn."

That is the most familiar line of the Christmas story, repeated thousands of times around the world in Sunday School programs, Christmas cantatas and ser-

mons. But no matter how often we hear it, the tragedy of it grips us afresh every Christmas season.

No room. The son of God came down to earth as the virgin-born babe in Bethlehem. The central figure of heaven entered human history. Yet for Him there was no room. No room in the inn for the Christ child. No room among the men He came to redeem. Room only in a stable filled with straw and occupied by animals.

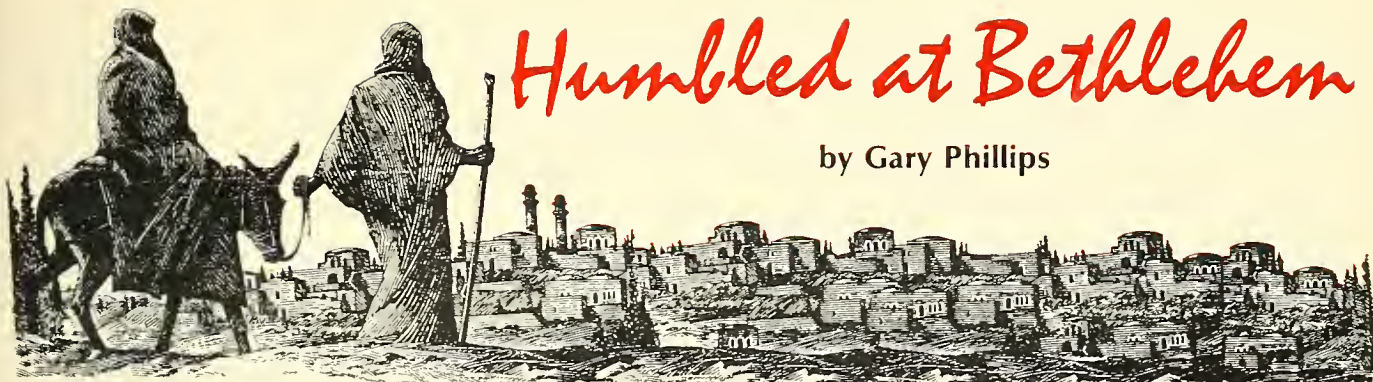
No room. The Sovereign of the nations, the King of the Jews found no room in Herod's Judea. Not just the village of Bethlehem, but all of Judea was closed to Him. In his article in this issue Alan Winkler tells of Herod's vast building projects. Impressive structures won Herod praise in far-off Rome, yet he was troubled by something that happened in a barn in Bethlehem. The Christ child posed so great a threat to the empire Herod had built that he called for the death of all the little children in Bethlehem. Empire builders and innkeepers alike had no room for Christ.

No room. The 2000-year-old cry still echoes today. There is no room in public buildings for the manger scene. No room in public schools for the story of the Savior's birth. No room for the Christ Himself in crowded lives. There is room for Santa Claus but not for a savior. Room for Christmas sales but not for the Christ. Commercially Christmas is America's biggest celebration. But there's no room for the One whose birth we celebrate.

Yes, we have room! How welcome that vacancy sign is to a weary traveler. How welcome open hearts and homes are to the Lord Jesus Christ! No longer the babe in the manger. No longer the teacher from Galilee. No longer the sufferer on the cross. Now the exalted Son at God's right hand. Now the Savior enthroned in believing hearts all over the planet earth. Yes, there is room! Room in our hearts. Oh may that joyful reality mark your heart, dear friend. May there be room for the Christ in homes all across America and in every land and every language.

Yes. There is room!

Kenneth G. Hanna



Humbled at Bethlehem

by Gary Phillips

MURPHY WAS NOT EXACTLY an optimist. One of his maxims states: "The probability that someone is watching you is proportional to the stupidity of your action." I found this to be true in my college experience, usually when I was in the presence of girls I was trying to impress. There's something humbling about waxing eloquent on a romantic subject in a wooded college lane and walking into a telephone pole. It's mortifying to raise your hand in a history class and loudly but absentmindedly preface your question, "Our dear Heavenly Father. . ."

One memory is forever etched into my brain. I was grabbing a fast food lunch during rush hour. While waiting for my hamburger to appear, I sat watching the other customers, balancing my weight on the large railing that separated crowd lines. Suddenly I realized I was slipping backward. As my weight propelled me backward into space, my bent knees locked onto the bar, checking my flight and making me swing back and forth upside down in pendulum fashion like a reluctant possum. Even inverted I could see people whose laughter was bringing tears to their eyes. Two huge basketball players (one 6'7" and the other 6'9") took one arm each and lifted me back up over the bar. The taller one grinned down at me and said in a deep voice, "You okay, Slick?"

I imagine all of us can think back to humiliating experiences which cause us to shudder when we relive them in our minds. Being humbled at some time or other seems to be a common denominator in human experience.

The purpose of the incarnation, God becoming flesh, included Christ's humiliation. This purpose is a theme sorely neglected in Christmas messages. Matthew 1 and 2 and Luke 1 and 2 record the front-page stories surrounding our Lord's birth, giving all the crucial facts. Philippians 2, however, gives the editorial comment, describing Christ's humiliation on a deeper level. This editorial is placed, not in bold print, but in small print as an illustration of a quality ALL believers are to have: humility that is both radical (not qualified) and active (not passive).

Philippians 2:5-9 does not simply state "God humbled Himself by becoming man." This would be too simple, even misleading. In reality, Jesus' humiliation was not a qualified humiliation (in

which dignity was maintained), but a radical subjection to the will of God. There are several stages in the downward spiral of His humiliation.

Verses six and seven boldly state that Jesus, pre-existing in the "form of God," took the "form of a bond-servant." Jesus did not take a heavenly leave of absence and then report in splendor to the Jerusalem palace, nor did He even come as an ordinary middle-class businessman. He bypassed these two degrees of humiliation and was born into abject poverty. Living a life of service, He invested Himself, not in making a great reputation, but in building up people who were objects of social scorn.

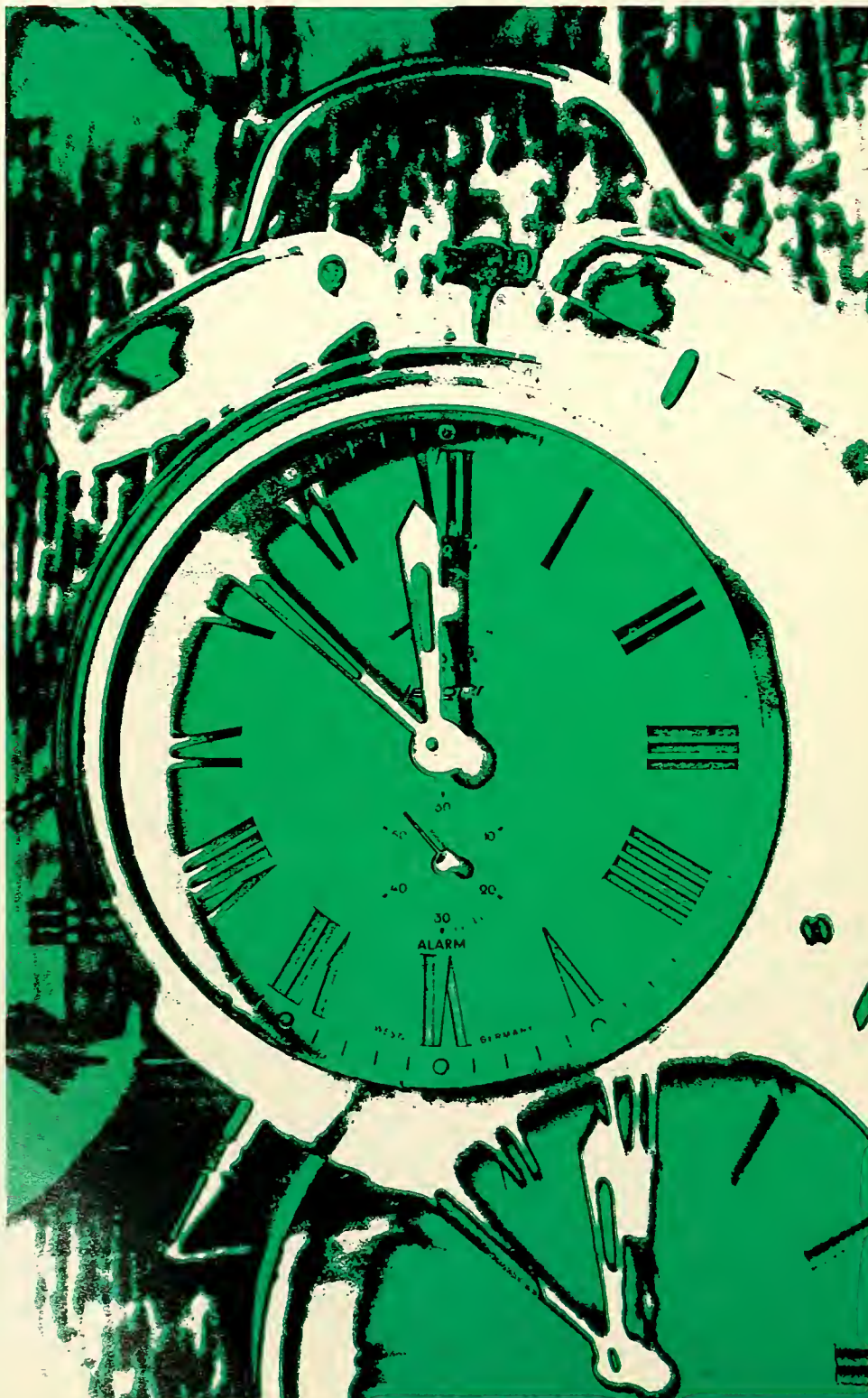
Furthermore, these three descending stages are only the beginning; verse eight adds that He chose to humble Himself even to the point of death. The same verse adds the final step. Jesus did not choose a peaceful death in His sleep; He did not die by means of illness or accident or even by criminal beheading or stoning. He died by the cruelest, most painful, most humiliating death possible at that time. Every social class and every racial group viewed the stigmatized objects of crucifixion with disgust and derision. For Jesus, humility was not passive. It was active! Equality with the Father (v. 6) did not mean grabbing or getting, but giving. Giving is what Christmas is all about. Giving is also what the Christian life is all about.

The intent of the incarnation included the panorama of Jesus' ministry, not just the manger. Jesus Christ was born to live and to die for us. We are born again both to die to self and to live for Him. Jesus' humiliation was both quantitatively and qualitatively different from anything you or I could ever experience. But Scripture tells us that **we** are to "incarnate" the same attitude of humility. The only passage in the Bible which specifically identifies the core quality of Christian greatness labels it as an attitude of servanthood and points to Jesus as the exemplar (Mark 10:43-45).

For Jesus, humility was not passive, but active; it was not qualified, but radical and total. Christ's incarnation illustrates it; we are to exemplify it: "Have this attitude in yourselves which was also in Christ Jesus" (Phil. 2:5, NAS). Upon this attitude Jesus pronounced a blessing: "If you know these things, you are blessed if you do them" (John 13:17, NAS). □

God's Timing

by Alan Winkler



WE DO NOT USUALLY ASSOCIATE Galatians 4:4 with Christmas. I don't remember seeing it on a Christmas card or in a Christmas letter. But in this verse God tells us some tremendous things about the timing of the incarnation: "But when the fulness of the time came, God sent forth His Son, born of a woman, born under the Law" (NAS).

Concerning the Greek phrase which is translated "the fulness of the time," Henry Alford says, "The Apostle uses this term with regard not only to the absolute will of God, but to the preparations which were made for the Redeemer on this earth." God prepared the world for the incarnation by causing certain conditions to prevail on the earth at that time. Some of these conditions would facilitate the spreading of the gospel. Others would make men more receptive to the gospel message. God's timing is always right.

Let's examine some of the ways in which God prepared the world for this greatest of all events.

Language

Alexander the Great, as far as we know, did not know the God of the Bible; but being a pupil of Aristotle, he did believe in a god. After the death of his father, Alexander felt that it was his god-given mission to spread Greek learning to the world. Wherever his conquests led him, Alexander's army left a knowledge of Koine Greek. This knowledge increased and, by the first century, most educated people were bilingual. They knew Greek in addition to their own native language. Greek had become the international language of the day. Because the New Testament was written in Koine Greek, wherever the New Testament went in the Roman empire, there were people who could read it. The first-century missionaries could preach in Greek and be understood.

Peace

In the first century, measures were taken by Augustus to strengthen the Roman forces in Syria and Galatia, lessening the dangers of attack from the Parthians. These measures were continued under Tiberius. It was a time of peace under the Pax Romana. As a result, the gospel could be proclaimed among the Jews, Greeks, and pagans without external disturbance. God sent His Son at this rare time in history when peace prevailed so that the good news could go forth unhindered.

Respect

Satan has been able to raise feelings of animosity against God's chosen people throughout most of their history. The first century, however, was an exception. Jews were respected by the nations of the world. They were favored because of the building projects of Herod the Great. He built for himself four palaces and rebuilt the temple in Jerusalem—a project that at the inception of Christ's ministry had been underway for 46 years (John 2:20). He built temples to honor and worship Augustus. He built a new capital and named it Caesarea—all in honor of Augustus.

His projects extended outside the land of Israel. He built temples and monuments in Damascus, Antioch, Athens, Sparta, Tyre, Biblos, and on the Island of Rhodes. Herod was hailed as a benefactor throughout the ancient world. This cost the Jews an enormous sum in taxes, yet it brought considerable advantage to them. The Jews, respected as never before, were given more freedom, and many proselytes were added to Judaism.

Godless King Herod had unintentionally paved the way for the spreading of the gospel. The book of Acts describes how the early church used the Jewish colonies throughout the empire to establish the nucleus for a church in each city.

Travel

It was a time when travel and communication had been made much easier because of the network of roads built by the Romans. Remnants of this intricate system, complete with milestones, still remain all over Europe and the Middle East. On these roads the early Christian missionaries traveled and reached the entire civilized world with the gospel (Col. 1:6).

Philosophy

The philosophical world was prepared for the reception of the gospel. In the first century, many of the philosophies were salvation philosophies, but not in the same sense that we use the term **salvation**. The basic question behind many first-century philosophies was this: How can I save my life from being wasted or misused? This is why John begins his Gospel by using a philosophical term to refer to Christ. The term **logos**, translated **word**, had been used earlier by the philosophers. John points all men to the Living Word which came from heaven. By so doing, he is serving notice that his Gospel presents a philosophy of life. The Living Word is the Way, the Truth, and the Life. Jesus is the Bread of Life, the Water of Life, the Resurrection and the Life.

Judaism

It was a time when Judaism had lost its mooring. Galatians 4:4 says that Christ was "made under the law." As A. T. Robertson tells us, this phrase means that "He not only became a man, but a Jew." The Sadducees denied the resurrection, future punishment and the canonicity of all but five books in the Old Testament. Yet they were the priests who were responsible for teaching the Word of God and leading the nation in worship.

The Pharisees were more conservative, but their standards were based on the "tradition of elders," later written down in the Mishna and the Talmud. They were more concerned with ceremonies and fastings and man-made ramifications of the law than with God's commandments. That is why Jesus said, "Neglecting the command of God, you hold the traditions of men" (Mark 7:8). This legalistic approach caused them to neglect the love of God completely.

On several occasions Jesus reminded the Pharisees of Hosea 6:6: "I desire mercy and not sacrifice." Even though they were the synagogue

teachers of the nation, and every Jewish boy spent at least six years studying under them, the people were feeling the hollowness of their dogma. The Essenes, who had produced the Dead Sea Scrolls, had formed their commune at Kumran in reaction to Phariseism. But their emphasis on celibacy and their system of rules were too strict for most Jews. The Jews were looking for a light—some illumination of their old tenets—when Jesus was born. Zacharias, father of John the Baptist, expressed a yearning common among Jews in his day when he said that Jesus had come “to shine upon those who sit in darkness” (Luke 1:79).

In 1977, it was my privilege to teach at the American Institute of Holy Land Studies in Jerusalem. While there, I developed a friendship with Gobbi Barki, one of Israel’s leading archaeologists. One day we were standing on the flat roof of the institute building, viewing the area around Jerusalem. Gobbi pointed out a pile of stones on the road to Bethlehem. “In the days of Christ, a small group of Jews lived there,” he said. “They were unusual in that they rejected the tradition of the elders and used only the Bible as their standard of morality. There were only about two hundred of them among the millions who were living in the land of Israel at that time.” His comment that day emphasized how far the nation had drifted from the truth. If Judaism in the first century had possessed the vitality which characterized the days of Ezra, there probably would have been even greater reluctance to abandon the old ways.

On the other side of the ledger, certain circumstances helped to cause the Jews to reject Christ. After the death of Herod the Great in 4 B.C., there was unrest in Israel. Remembering the time of Jewish independence under the Macbean period of Hasmonean rule, each province in Israel chose its leader to overthrow Rome. In Judea, Athronges was put forward as leader. In Perea, Simon succeeded in burning Herod’s palace at Jericho. In Galilee, the most important center of freedom fighters, Judas, son of Hezekiah, was chosen. All three of those leaders put on the royal diadem and claimed to be Messiah.

Judas was victorious, not only over the Roman garrisons, but over the other rival forces in Judaism. He would have conquered all of Israel except for the intervention of General Vario, who was sent down from Syria with three Roman legions. During the campaign, over 2,000 Jews were crucified.

The people in Judea blamed all of the problems and loss of life on the Galileans under the leadership of Judas and on his claim to be Messiah. During the political struggle, they made a list of reasons showing why Messiah could not be from Galilee. So, thirty years later, when Christ came to Jerusalem from Galilee preaching that He was the Messiah, their reasons for rejecting Him had already been formulated.

Engagement

God’s timing was perfect for Mary and Joseph.

One other very important phrase in Galatians 4:4 should be considered: “made of a woman.” Some theologians contend that, since Paul did not mention the virgin birth, it should not be a part of Christian theology. While this verse does not clearly state the doctrine, I think it does show that Paul believed in the virgin birth. First, the phrase, “God sent His Son,” indicates the preincarnate existence of Christ. Then the phrase, “made of a woman,” implies the virgin birth. As C. F. Hogg and W. E. Vine tell us, “The reference here to the mother of the Lord alone, without any reference to His father, is not unimportant, even if it is still a subsidiary contribution to the biblical evidence that the virgin birth of Christ was part of ‘the faith once for all delivered to the saints.’”

One day, while preparing to teach the annunciation of Christ’s birth to Mary, I began to wonder why God called an engaged woman to be the mother of the Messiah. The birth of this child would upset all of Mary’s wedding plans and could destroy her marriage. The angel’s announcement to Joseph did in fact cause him to decide to put her away privately (Matt. 1:19). No one would have believed Mary’s explanation of her pregnancy. But she was completely submissive to the Lord’s will (Luke 1:38).

Searching to know why God called an engaged woman, we see again the wisdom of God’s timing. If she had been married, everyone would have considered Jesus to be the son of Joseph. If she had not been married, there would have been no one to protect her from the ridicule of society. So God performed the miracle of conception while she was engaged and before her marriage. God then informed Joseph by an angel with full explanation of the virgin birth and told Joseph to take Mary as his wife. Joseph obeyed God and “kept her a virgin until she gave birth to a Son; and he called His name Jesus” (Matt. 1:25). Yes, the birth of that baby born in the Judean hills nearly 2,000 years ago was the result of God’s perfect timing.

I never cease to be amazed at God’s timing. Last May, the Bryan college community was shaken by the sudden home-going of Dr. Mercer. Yet, even in this, we could see God’s preparations ahead of the tragedy. Dr. Hanna had been chosen as his successor just a few days before Dr. Mercer’s death.

In my own life God’s timing is apparent again and again. For 21 years I have been teaching at Bryan, and these have been the happiest years of my life. But if I had graduated from seminary one year earlier, the position would not have been open and I probably would have gone into another ministry. If I had graduated a year later, the position would have been filled. I praise God for His perfect timing.

God’s timing for Christmas was right.

His timing is right for every day of our lives: “My times are in Thy hand” (Psalm 31:15). □



Why God Became Man

by William E. Brown

THE PERSON OF JESUS CHRIST rips a hole in history that secular historians cannot repair.

In His own time His influence on the social and religious systems was profound. He was not a boring theologian, but a storyteller who gathered a following that ranged from the curious to the committed. He was accused of not being religious enough. He asked unsettling questions, went to parties with people of reproachable character, healed the sick, raised the dead, and publicly condemned a powerful religious system that plotted to assassinate Him.

But beyond the character of the man, His teachings and His miracles, lies the disturbing fact that He said He was God—not just God's representative or God's spokesman, but God Himself.

Secular history chooses either to dilute or ignore Christ's claims to deity. Certainly a transcendent God would not, could not, become a man.

But He did.

As Christians, we accept the fact of the incarnation. We do not pretend to completely understand the process, but the truth that our earth is "the visited planet" is the heart of the Christian message.

Even with our unwavering faith, one nagging question remains: Why? Why did God become a man? Couldn't He have accomplished His purpose by some other means? Of the many reasons given in the Bible for the incarnation, two are most striking: *to reveal God and to redeem man.*

Revealing God

A university student once remarked to me, "If I could just see God, then I could believe in Him." Many of us make the same plea. Through doubt or personal difficulty, God seems far away. If we could have some positive assurance, some visible proof of God's existence and concern, we think all doubt would fly away.

The Apostle Philip made a similar request for tangible proof. In the upper room the night before Jesus was crucified, he said, "Lord, show us the Father and it is enough for us" (John 14:8, NAS). Jesus replied somewhat impatiently, "He who has seen Me has seen the Father; how do you say, 'Show us the Father'?"

The awesome truth that Jesus was fully God while He was fully human goes beyond our imagination. But the Bible is clear that Jesus manifested and explained God to us (John 1:18). In the man Jesus Christ all the fullness of the Godhead dwells in bodily form (Col. 2:9).

What is God like? Look at Jesus. The sovereign Creator is not just "out there." He is also "right here." In Christ we see firsthand the compassion of God, the love of God and the power of God.

Theological formulas describing the attributes of God are helpful, but they often make Him appear abstract and distant. The warm and colorful personality of Jesus clears away the fog. Jesus was truly Immanuel, "God with us."

Redeeming Man

The fact that the person of Jesus Christ revealed God to us sets the stage for the ultimate reason Jesus came to earth: He came to die. This was a jolt to His disciples who were looking for a crown, not a cross (Matt. 16:21-23). But Jesus had to die because His purpose was "to bring us to God" (1 Peter 3:18). Bridging the impassable chasm between a Holy God and His sinful creation would be accomplished only by a savior's death, since death was the penalty for the sin which caused the separation.

But who was worthy to die? The death of a sinful man certainly could not satisfy God's judgment on the world. All men deserve to die.

That leaves only God.

But God cannot die.

Therefore, Jesus, although He was full deity in eternity past, became a man that He might bear "our sins in His body on the cross" (1 Peter 2:24). His sacrifice was "once for all" (Heb. 7:27): **one** death for **all** sins for **all** men for **all** time. Now, those who turn to Him in faith no longer bear the guilt or penalty for sin but receive eternal life as a free gift.

"God so loved the world that He gave His only begotten Son. . . ." The giving began quietly in Bethlehem's cradle and reached its violent crescendo on Calvary's cross.

This is the Incarnation.

This is Christmas. □

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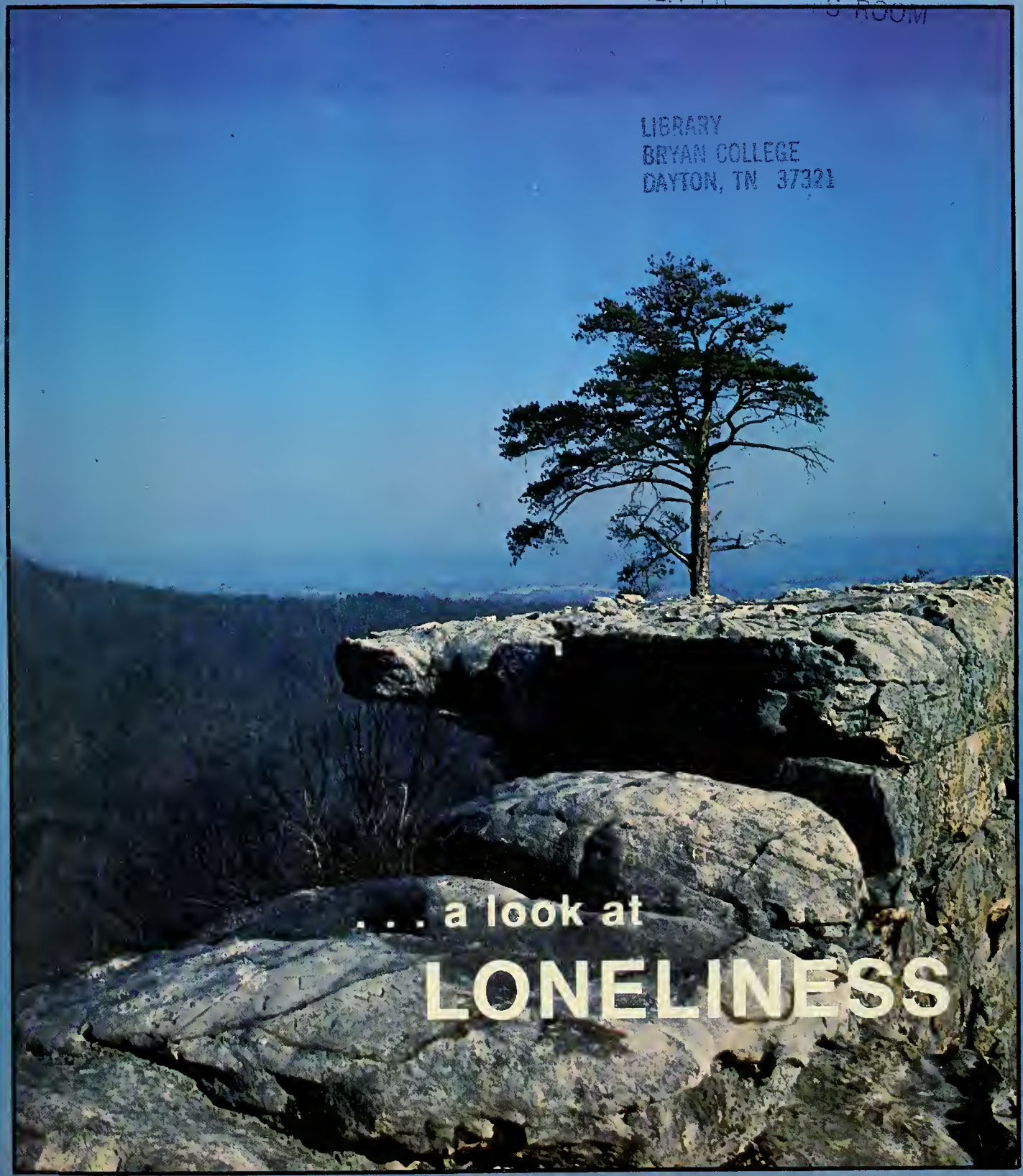
BRYAN LIFE

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... a look at
LONELINESS

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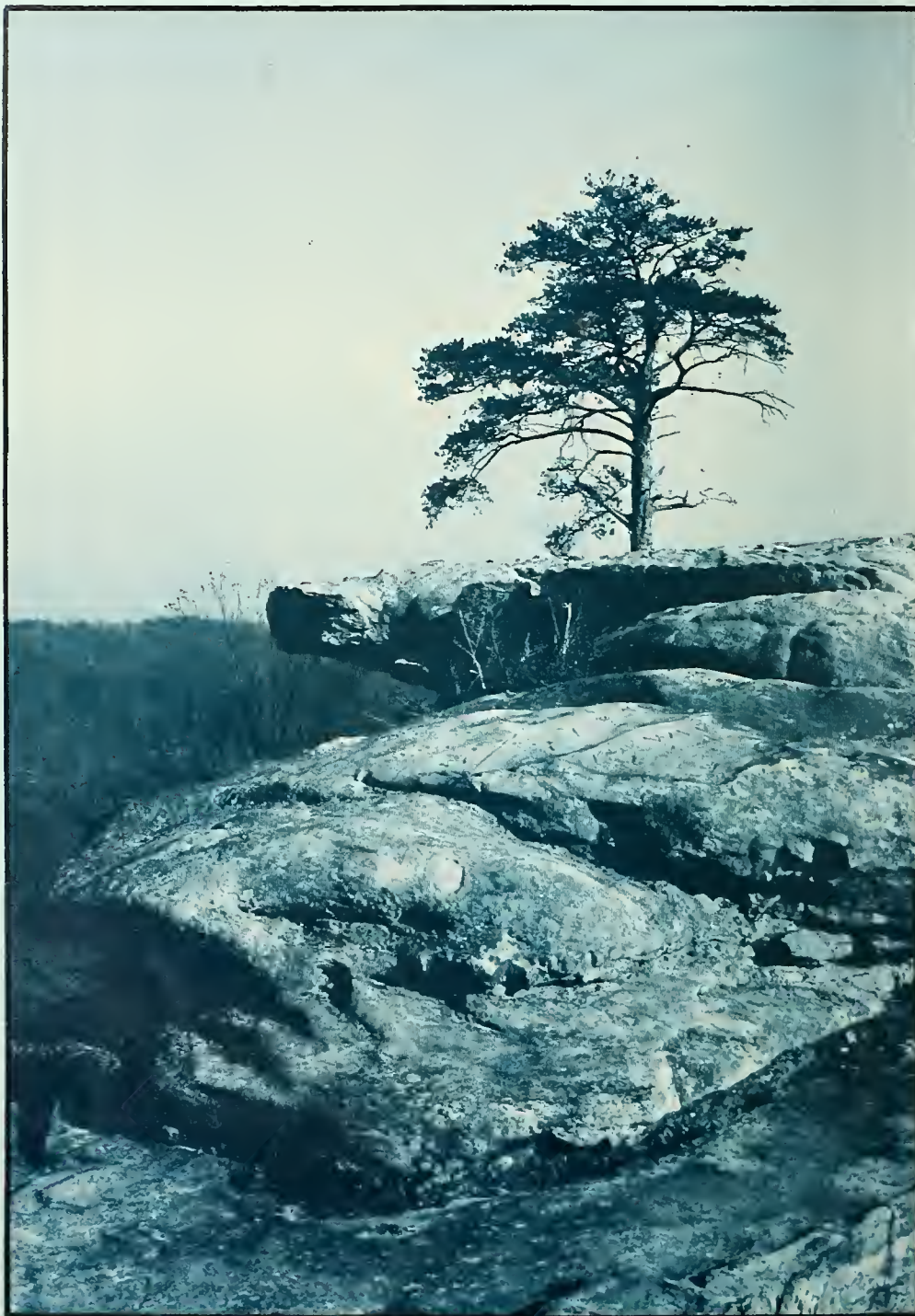
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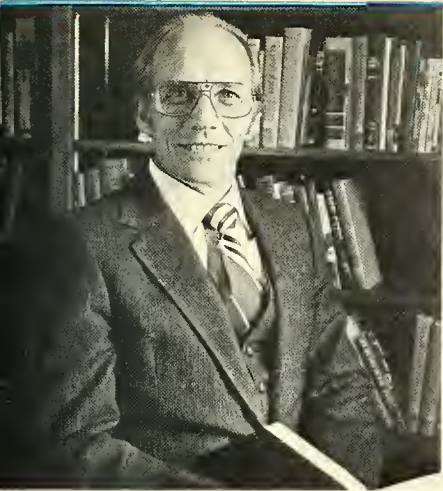
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Atop Walden's Ridge near Bryan College

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EDITORIAL:

Loneliness is a way of life for many Americans. One survey indicates that 70 percent of us are often lonely. But loneliness is not aloneness. Many of the lonely are busy, active people, surrounded by other busy people.

Today the push of a TV button brings instant entertainment. We see and hear people, but they are not real. When we turn the set off, the world of real people seems too much like a TV program.

Living alone is a trademark of today's generation. Our national desire for independence and our affluence have given us freedom to be alone but not freedom from loneliness.

Christians, young and old, busy and bored, are candidates for loneliness.

Fellowship with other Christians in a local church helps to make loneliness less common among believers. But fellowship doesn't happen without planning and effort by the church, as Pastor Dale Linebaugh observes. Fellowship with God is the foundation for overcoming loneliness. Ken Epp, Student Services Director, points us to Christ to find acceptance and intimacy. Rosalie de Rosset and Karin Traylor focus on the single adult's response to loneliness. Professor Duane Cuthbertson writes of the loneliness that comes with mid-life change. All find a common cure: a vital personal relationship with God and a caring involvement with others.

Jesus' disciples dreaded the thought of being left alone by His death. Repeatedly He urged them, "Do not let your hearts be troubled" (John 14:1, 27, NIV). He lovingly reminded them that their fellowship would continue after His death: "I will not leave you as orphans; I will come to you" (John 14:18, NIV).

Our Lord knew the despair of loneliness. He was betrayed by a trusted friend: Judas. He was abandoned on the most difficult night of His life by disciples who had promised to follow Him anywhere, anytime. He was mocked by a belligerent crowd as He hung on the cross. Finally He cried out from the depths of loneliness, "My God, my God, why have you forsaken me?" (Mark 15:34, NIV).

Because Jesus experienced such loneliness, He is able to understand our loneliness. Because Jesus died for the sin that alienates us from others, He is able to break down our walls of isolation, heal our wounds and draw us together in love.

Kenneth G. Hanna

President, Bryan College

• a study of Psalm 13 •

Even a Shepherd Gets Lonely!

by Kenneth A. Epp



Loneliness often comes wrapped in tragedy. My friend Dave was newly married and on his way home for the holidays to show off his new bride. Winter snow — a drunken driver careening over the road — a terrible crash — and Dave found himself alone in this world.

As he looked up from his hospital bed, his only question was "Why?" There was no easy answer. In the months that followed, I watched Dave struggle back to physical health and finally to emotional well-being. For a long time, he was a lonely man from whom the joy of living had fled.

What does a person say to someone as lonely as Dave? How can anyone enter into his personal experience and feel deeply with him so as to remove some of that loneliness? How many of us have lost a life partner so quickly and so tragically?

There is a place, though, where my friend can find someone who has known the depths of despair. The Psalms carry a message that speaks loud and clear to the human heart. In them we find another David—the Shepherd—whose life runs the full range of emotion. And he expresses this emotion freely before God and man. Someone

has said that the Psalms give the godly soul a vehicle of responsive expression to God. Loneliness demands such an expression. Like David in Psalm 13, we cry out from the depths of our being, "God, You have forgotten me!" But that very cry can also lead us out into a fresh understanding of the truth that **God hears and remembers His children.**

DAVID'S PLIGHT (verses 1-2)

The Psalm is a lament—a cry for justice, a cry for an end to loneliness, a plea for rescue by God. David begins by asking, "How long, O Lord? Will you forget me forever?" He concludes that God has wandered away into eternity, forgetting His servant is in trouble and all alone against the world. So deep is this sense of aloneness that David asks four times in two verses, "How long?"

We've all been there. We've prayed endlessly; we've tried to bargain with God; we've done everything we could to gain His attention. But heaven seemed black and silent. God must have forgotten.

The Psalmist feels that God has turned away and hidden His face. The intimate fellowship and communion they once shared are gone. What a dilemma! If the God of the universe turns his back, what else is there? This is the depth of David's despair; it is stark reality with no holds barred. Finding no answer from God, David turns inward (verse 2) but discovers only sorrow and despair waiting there. His personal resources have vanished, just like His God.

If David had ended the Psalm on this unhappy note, none of us would have any hope for relief from the loneliness that grips us all at times. But let's look at that first verse again. What is the writer doing? He is praying! That makes no sense at all unless deep down, below the trauma of life and the loneliness of thinking that God has forgotten, the Psalmist knows that God exists and that He does hear. Therefore it makes sense to pray to Him. A glimmer of light begins to dawn upon David. Watch it grow in him.

DAVID'S PETITION (verses 3-4)

As he remembers that God is in heaven, David wonders, "Can He hear me? Perhaps if I just shout loudly enough, I will bridge this chasm that divides us." So he cries out, "Look on me and answer, O Lord my God." Did you catch the personal note? That One who a moment before seemed off in the distant reaches of the heavens is now the Psalmist's Supreme Ruler and Personal Master. This is no absentee landlord—He is very personal and close. He cares that David is all alone in the world.

To make his point to this God who is now listening, David uses the imagery of the battlefield (verse 3b). He feels like the soldier who lies mortally wounded. The battle rages around him while his eyes grow dim from the death which is overtaking him. No one stops to care for him. He will die alone. David cries for deliverance to the only One who has the power to save him from such an end. In his desperation, he even appeals to the character of God (verse 4), which will be maligned if the enemy wins. Finally, his answer comes in the remembrance that **God hears and remembers His children.**

DAVID'S PRAISE (verses 5-6)

The *But* of verse five is the signal that David has come out of his loneliness at last! Notice the

change of mood—from sadness to joy, from solitary confinement in the world to fellowship with a loving God. "I trust in your unfailing love," he says. And there's the secret for all of us. David remembers that over the years he has had a consistent walk with God. Time and again he has seen and experienced the deliverance and the kindness of His Lord. So why not count on Him now too?

There lies the way out—for David the Psalmist, for Dave my widower friend, for you, and for me. When life caves in, when sorrow and loneliness overwhelm us, we must find our way back to a habit of walking close to God. If He did those great acts for us in the past, why not now?

Finally, David's heart bursts forth with joy again as he exclaims, "I will sing to the Lord" (verse 6). His circumstance has not changed, but his heart and attitude have. He recalls what he knew all along: **God hears and remembers His children.** And because of this truth, the Psalmist can look ahead to the light at the end of the tunnel and proclaim joyously, "He has been good to me!"

I have watched my friend Dave over the years. God has indeed dealt bountifully with him. He struggled, he cried, he prayed, and God heard. That's the nature of the One whom we love and serve. But how can we be gripped with this truth in the midst of our trial when the world seems ready to crush us, when loneliness wraps us in its shroud, shutting out all light and hope? For David, trust began when he was a young shepherd on the hillsides of Palestine. As he watched lions, bears, and even a giant slain at his own hand by God's power, he learned to walk close to his Lord. When the hard and lonely times came, he could look back to this history and draw strength to face not just that day, but his tomorrow as well.

No matter how lonely you may be, you are really not alone. **God hears and remembers His children.**



KENNETH A. EPP is a new member of the administrative staff at Bryan College and Director of Student Services. Before coming to Bryan, he directed the Admissions Departments at Moody Bible Institute and Southwestern Conservative Baptist Bible College. Mr. Epp was born and raised in Canada. He received his undergraduate education at the University of Winnipeg. Advanced degrees include the M.Div. and the Th.M. from Western Conservative Baptist Seminary.

Mid-life

CRISIS

By Duane G. Cuthbertson

IF we really believe that all things happen after the counsel of God's will,
IF we really believe that He which hath begun a good work in us will finish it,
IF we really believe that whom the Lord loveth He chasteneth,
THEN there is no such thing as a problem. There is just another opportunity!

A crisis indicates that God desires to initiate changes and growth in our lives. Processes are taking place that few Christians acknowledge. We have the choice of either being a participant in or a spectator to God's will for our lives.

Loneliness is a symptom that God is desiring to "jerk" us back into proper relationship and dependency.

Many are confronted with the problem of loneliness during the "mid-life crisis." Mid-life crisis has been described as the time in our life when the flaws of our past are exposed. All people go through this crisis. How pronounced it is depends upon the background and stability of each individual. Since those are variables, it will be more severe in some than others. Mid-life crisis hits both male and female somewhere between the ages of thirty-five and fifty-five. Both physiological and psychological changes occur.

A year or so ago, while I was playing on the church softball team, a ball was hit between third base and me. As a young man I would have been on my nose to pull the ball out of the dirt. But that day my mind said, "Get it," and my body said, "Forget it." I found myself shouting to the batter, "Nice hit!" And I thought to myself, "Now that is age."

To some it is the stopping of the menstrual cycle, and to others it is a locked-in feeling of employment—there is no place further for them to go. But it hits us all. There are some seventy-five million people in the United States in this age category. The statistics on psychological problems in mid-life are staggering. Of all age categories, the divorce rate is second highest during this time. These

years are also second highest for people getting fired from their jobs. But who is speaking to the needs of people in mid-life? In many of our churches we have Awana programs for the children and we have outstanding youth programs, and in the really visionary churches there might even be something for the golden years. But I have yet to find a church that has a program geared specifically for the needs and struggles of those in the mid-life years.

Social Contributions to the Problem

Our society could do a better job of defining roles during the mid-life years. With the Bill Cosby exception, think how mid-life is stereotyped on television. Often it is the age that is depicted in the beer commercials. There is not only a lack of defined roles, but there is a lack of parenting skills. I had a lady at a conference say to me, "I really believe that the only people qualified to be parents are grandparents, and if the Lord couldn't work that out, then we should have the option of throwing out the first two children." I laughed immediately. I knew exactly what she was saying. When we are newly married, we are so busy trying to get our feet on the ground, trying to buy that first house, and trying to get that first job that many times our children become a "buffer" for our needs. By the time we have it partially together, we look around and find we are not only in our mid-life years, but our children are nearly grown. And we say, "Oh, to be able to raise those kids again."

In addition to a lack of defined roles and parenting skills, there is also a lack of

self-esteem. Self-esteem is defined as having goals that are realistic to a person's abilities. If you didn't know where you were going at twenty, and you still don't know at forty and you are unhappy, then as you read this article you are probably frustrated.

Signs of Crisis

I equate the mid-life crisis with blowing up a balloon. The balloon breaks where the rubber is the weakest. The expression of mid-life crisis will erupt at the points of strain. To one that dated little while growing up, the secretary may begin to look good. To another with a poor self-identity, the sublimation process may become alcohol or drugs. There is finally a lack of reality. The world becomes fantasy. The soap operas on television manipulate that so well.

There are many smiles here. You know you are in mid-life when you comb your hair with a washcloth instead of a comb. You know you are in mid-life when you go to the bowling alley, and someone sticks his fingers in your ears. But to those going through mid-life crisis, the jokes don't seem very funny.

The crisis hits in one of four areas: appearance, health, emotional life, or marriage/family life. As to appearance and health, mid-life is without question a time of diminishing energy, physical limitation, and for some, annoying hot flashes. Often there are emotional signs of anxiety, loneliness, anger, and sometimes bitterness. But of most concern to me are the difficulties in marriage. One symptom of marital problems is staleness; partners take one another for granted. Somewhere along the line, life got awfully serious. Other symptoms are the development of critical and closed spirits, focusing on separate goals, change in the sexual relationship, and growing apart spiritually.

As you are going through this process, I see five options, only one of which is positive. You can rationalize it: "After all, I had four kids." You can ignore it. You can resent it. You can accept it and determine not to change—"You can't teach an old dog new tricks," you say. Or you can accept it and determine to change.

Solution to Mid-life Crisis

I Thessalonians 5:23 states that the Lord desires to sanctify us wholly in spirit, soul, and body. Note the three parts. God desires to set Christians apart completely in each of these areas.

First, the spirit is defined as your furnace. Proverbs 20:27 asks, "What is the spirit? Is it not the candle of your life?" God bless you, some of your candles have gone out. "Woe is me, no one loves me; I am going to eat worms and die." Don't misunderstand. I am not being

facetious. I take crises and struggles seriously. But do you get my point? The solution has to start in the furnace. I have a lot of life left. I am a productive person. I am going to come alive. You don't ask some people "How are you today?" They will tell you. But from this point on, don't let that person be you.

With dimensions such as emotions, will, memory, and intellect, the soul is the "interpreter" of life and its consequences. Do you believe that God is sovereign in all things (Prov. 21:1)? Do you believe that God has purpose in all circumstances in your life (Romans 8:28)? Then the logical conclusion is that God uses circumstances to change people. No person, no circumstance, no situation is any more of a threat to you than you make it. By the time you hit mid-life, don't blame your circumstances on your spouse or family. Face the reality that you are responsible. Proverbs 13:25 says, "The righteous eateth to the satisfying of his soul." The word *satisfying* relates to a filling process. If you do not have an established system for filling your soul through your church, good books, or systematic Bible study, let me challenge you to begin.

Discipline is the means by which the goal is established. In mid-life we become concerned about our bodies. The solution is simple. Do something about it. Everyday we say, "Tomorrow . . . tomorrow . . . , I know that I should do something about it." The slogan, "Today is the first day of the rest of your life," is true. If our past has in fact made our present, then praise God, our present makes our future. Let's determine to lose the extra pounds, to begin a realistic exercise program, and to begin developing better eating patterns. Our metabolism changes in mid-life, and many times food is a psychological substitute for other needs. Food can be your lover, your context of belonging. But knowledge is power. As you understand mid-life crisis, there can be a new meaning. Therefore, there can be change.

Crisis? What crisis? God is just attempting to initiate some changes in your life.



Dr. Duane G. Cuthbertson,

Associate Professor of Psychology, graduated from Taylor University. He has served as a pastor, juvenile home chaplain, YFC director, and Christian radio station manager. Besides teaching at Bryan College, he currently leads family life conferences. Dr. Cuthbertson has written three books, *The Marriage Manual*; *Raising Your Child, Not Your Voice*; and *Reaching Youth Effectively*. He holds the M.Div. degree from Gordon Cromwell Theological Seminary, an M.A. in Psychology from Massachusetts State College, and the D.Min. degree from Western Conservative Baptist Theological Seminary.

You're Always There

Why do I always have to wait until You hit me over the head before I listen to You? Why must I wait until the pressure builds so high and so thick that only Your mighty strength could even begin to cut a small hole through? You're always there—waiting to put Your outstretched arms around me and allow me to put my head on Your shoulder and sob until I'm comforted. But I always seem to forget.

Why do You have to give me a few swift kicks before I realize You're there—in all your power and glory? How could I miss something so magnificent? How dare I disappoint You so? What gives me the right to think *I'm* in charge?

Thank You, Lord, for the trials you've placed in my life. You've made me more aware of Your presence and my finiteness. Thank You for always providing good and uplifting situations following the trials.

Hold My Hand

Hold my hand, Lord!

I have an aching in my mind. Something is turning all my thoughts negative. I am desperate to escape my situation. I hurt, Lord. Please hold my hand.

I have no one to turn to—no one who truly understands me as You do. I'm lonely, Lord. Please hold my hand.

I have a sickness within my body. I feel as if I would rather die than continue experiencing the sharp pains. I'm in pain, Lord. Please hold my hand.

I have a smile on my face. I am happy. You are so good to me. I love You, Lord. Please hold my hand.

Please help me to remember that You're there for me in the good as well as the bad times.

Please let me share the good moments with You, instead of constantly burdening You with only the bad.

Please remind me that I have only to reach my hand up to You, and You will reassure me of Your constant presence.

Please don't let go—squeeze tight. Let's walk together, Lord. Let's hold hands.

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... seeing all.

He can see into every cor
... sometimes wo
... sometimes wo
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I don't want to be fearful
... I want to striv
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Blind to the Beauty

Blind to the beauty.
So often I see only the ugly side of things.
Why?
Why must I constantly ignore the good and "appreciate" the bad?
At times I think I search out the bad.
Why am I so often blind to the beauty around me . . .
 the sunset, always a beautiful message from God,
 telling me He's still there, still in control;
 the well-meaning intentions of others that don't
 always work out, but I see only the blunders.
I need to put away my prejudices.
I need to keep my eyes always, only on the Lord,
For only then will I see the beauty and goodness in everything
 around me.
Lord, please open my eyes to the beauty.

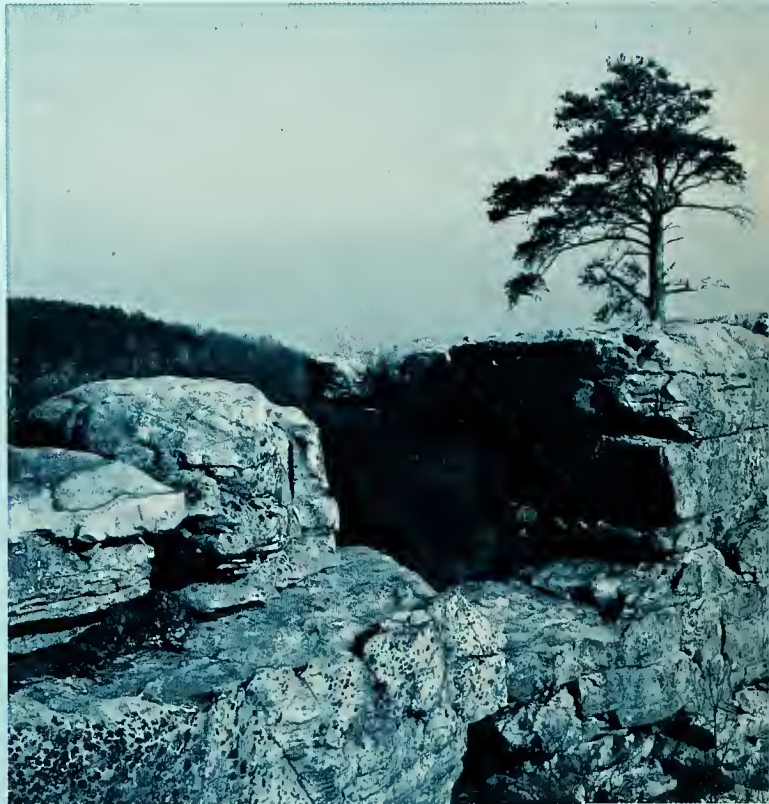
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be always prepared—never
at He might see.

By Sandy Kuhn

*1986 graduate of
Bryan College*



SINGLED OUT

by Rosalie de Rosset
and
Karin Traylor

Happiness is rare, not common. Bliss—save in transient moments—is an invention of poets, clung to by genuine neurotics. If we spent less time trying to have “fun,” we might discover the endless rewards and resources of that internal self which can accept disappointment or ungratified desire, and which is at home with contemplation and solitude.

So wrote Leo Rosten in *Passions and Prejudices*. What he further suggested was that there was a time when unhappiness was not considered a disease, when we understood that not everybody was destined to be contented and fulfilled all the time and that perhaps one mark of healthy thinking was the ability to accept one's unhappiness or loneliness.

The idea that we deserve happiness is the hedonistic philosophy of ancient Greece applied to everyday living in the twentieth century. Today few question the assumption that we are born to be happy or suggest that perhaps the happy are no better off in the long run. The only issue in the dock now is how to get the most comfort and good feeling out of life. Furthermore, happiness is never achieved alone in modern thinking; one must be married, or in the secular world, one must have a companion. Several myths and a great deal of bad theology are inherent in such thinking.

First, nowhere in Scripture are we taught to seek happiness; the end of our search is always to be holiness. Abraham waited

twenty-five years for his son; Moses spent forty years in the desert before he was put to use; Joseph was left stranded in jail for thirteen years before he got a break. The prophets would never have sent in a resume for their jobs; too much misery accompanied the calling. When one reads Augustine's *Confessions*, Bunyan's *Grace Abounding*, St. John of the Cross's sonnets and Calvin's *Institutes* or Paul's epistle to the Philippians, what one sees is suffering, agonizing prayer, and long, hard waiting on God. Interestingly, several of these writers were single, a fact which never becomes an issue.

What seems apparent from even the most cursory perusal of God's Word and the lives of the great saints is that God is more concerned with the condition of the people's hearts than with the state of their feelings. In fact, there seem to be strong indications that unhappiness is precisely what God uses to build men and women of character out of willful children. No instant gratification formula appears. No exiting in the middle of depression or unanswered

prayer, no demand for emotional contentment, no evasion of duty is ever hinted. These men and women simply went about doing what they were given to do; they did not isolate themselves from life or find their lot unbearable. And they became our great models.

Second, no one gets everything he or she wants. I repeat, no one gets everything he or she wants, whether single or married. If I am single, there are certain things I would like to have which I have not been given. Conversely, if I am married, there are special hardships and some things unavailable to me. Somehow, it is difficult to make a tragic situation out of a perfectly normal human condition.

Although many have made it so, the issue is not whether I'm single or married. Unfortunately, those terms have come to have negative and positive connotations. Singleness is a state of being just as marriage is a state of being. One may amount to absolutely nothing as a married person or as a single person, depending on his or her commitment to God, self-



knowledge, and ability to deal with his or her aloneness.

Third, loneliness is a part of life. And, yes, the single life may have some painful struggles where this is concerned. Weekend nights, empty rooms, unaccompanied holidays: these are realities to be reckoned with along with the realization that one is alone in a world where so many seem to have someone. But no one gets everything he or she wants. In the midst of deprivation, one can discover untapped personal resources, learn the compassion that only pain teaches, and know the eternal friendship of God. Furthermore, while the single person may know loneliness in particular ways, marriage is no guarantee that it will end. Loneliness is the lot of mankind whose most basic hunger is met only by God. No one person can ever meet all of another person's needs.

The greatest problem the single individual faces is not his loneliness; instead, it is the pressures of the community around him. If it's not the persistent question, "Are you dating anybody?", it's the constant subtle or not so subtle implication that anyone who has remained single has not come into full maturity, is in a holding pattern. Something must be and will remain amiss in the single person's life until marriage takes care of that inadequacy. He is living in a second-best condition. Even among those who grudgingly grant that a single person may be happy, the underlying conviction still emerges too often: marriage is better (and

that in a world of few contented marriages).

Such widespread thinking affects the single person whether he wants it to or not. He may start feeling as though he will never arrive, as though his plight is more miserable than he had imagined. It may even cause desperation and lead to grave mistakes. The truth of the matter is that maturity has nothing at all to do with marriage. Presumably, the single person's aloneness may be a great impetus to a depth of character and compassion the married person does not come by so easily. Singleness is a gift of God to be used wisely and carefully by everyone God has chosen to put in that condition. Great rewards exist for the single person who steadfastly refuses to be intimidated by the faulty and often thoughtlessly cruel responses of those around him.

Singleness does give one time to serve, to grow educationally, to develop gifts, to enjoy the multifaceted rewards of solitude. Singleness does not exclude the possibility of relationships with families, children, and members of the opposite sex. On the contrary, it provides time and resources to develop such connections in a rich way. If one is not successful in relationships as a single person, he will not be successful as a married person. Marriage does not, as we all know, automatically grant relational compatibility.

The single person can also be his own worst enemy. He has a choice. He can choose to live life abundantly, or he can make himself look pathetic before

those around him by stressing the not-given instead of the given. Living in self-pity is a betrayal of God's goodness and an invitation to all the stereotypes society uses. He can be a model to young people of what life can be regardless of marital circumstances, or he can strengthen the simplistic notion that life begins with marriage.

Everyone must surrender the childish dream that anyone really lives happily ever after. Even the most well adjusted live lives full of disagreeable duties and mundane responsibilities. What we are called to do is to live beyond categories and personal and societal bias, to accept and love each other as members of God's family, to see ourselves as equal before Him.

In *Mere Christianity*, C. S. Lewis wrote that "the most terrible thing, the almost impossible thing, is to hand over your whole self—all your wishes and precautions to Christ. But it is far easier than what we are all trying to do instead . . . to keep our personal happiness as our great aim in life and yet at the same time be good." Yet God asks us to surrender our whole selves to Him, including our affections. Perhaps that is the beginning of joy.



ROSALIE de ROSSET and **KARIN TRAYLOR** are sisters, children of Bryan graduates who served as missionaries to Peru, S.A., until 1985. Karin Traylor graduated from Bryan College and has served the college in

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Rosalie de Rosset graduated from Bryan and went on to work at WME for Moody Bible Institute. She holds the M.A. in English from Northeastern Illinois University and the M.Div. from Trinity Evangelical Divinity School.

She is presently Associate Professor of Communications at Moody Bible Institute. She also serves on the Board of Trustees of Bryan College.

LONELY . . .

in a

crowded

church

By Dale E. Linebaugh

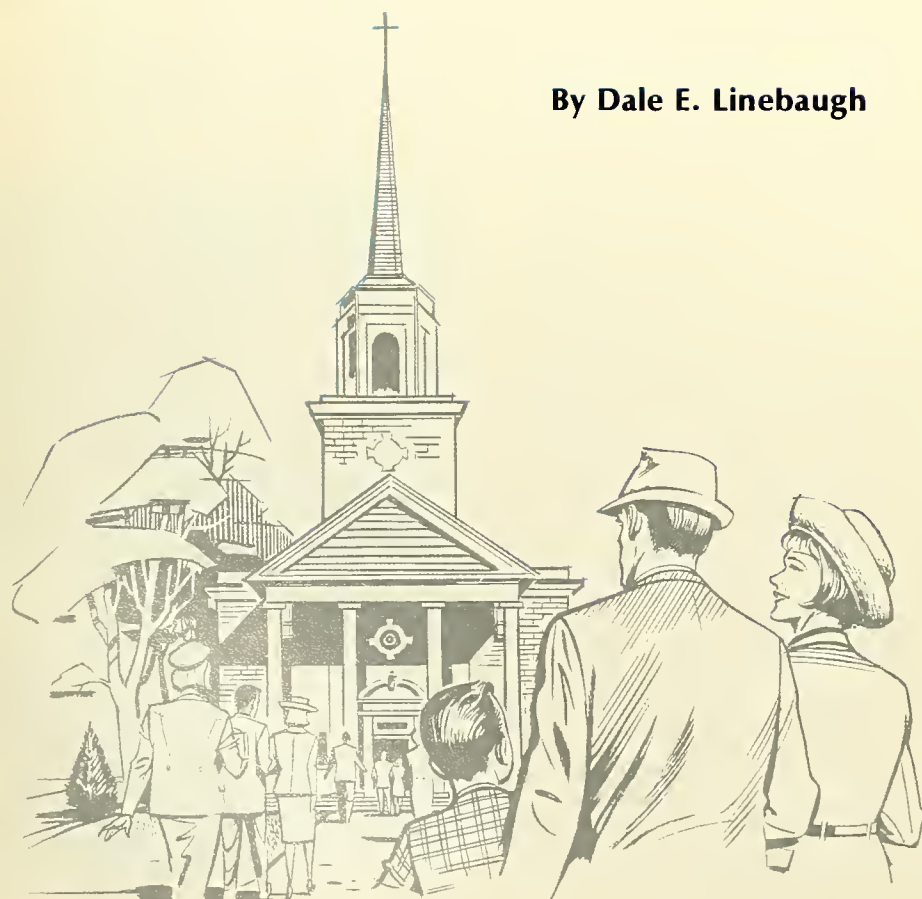
There are seasons of loneliness. For some, winter is a lonely season. Even Christmas can be a lonely season, especially for those who lack strong family ties.

About twenty-one percent of adult Americans live alone. God, Himself, recognized that being alone was not good. Having created Adam, "The Lord God said, 'It is not good for the man to be alone. I will make a helper suitable for Him' " (Gen. 2:18, NIV). The helper was woman who, as a spouse, was God's ideal antidote for aloneness. Yet by the Spirit Paul could write of his singleness, "I wish that all men were as I am. But each man has his own gift from God" (1 Cor. 7:7, NIV). This has been referred to as the gift nobody wants. But that is not true. Some enjoy singleness as a gift of God.

Role of the Church

The church has a mindset of married adults although the trend in America is such that by the end of this century, we will have more single than married adults. The single adult is often looked on as a social leper, a bit strange, or a bit inferior. Christians need to understand that it is all right to be single. Being single is not to be equated with "swinger" or abnormal sex drives.

A single person's fear of being rejected by the church often leads to isolation and loneliness. Love for others that comes from God and can be resident in Christians does not depend on the actions or reactions of others. Churches must offer personal acceptance with unconditional love. This acceptance can lead to uncompromising loyalty in relationships. Proverbs 17:17 (NIV) says, "A friend loves at all times, and a brother is born for adversity." Acceptance and loyalty allow for transparency and lead to freedom from fear of rejection and isolation. The



past can be bared and people can be free to be themselves.

We need to recognize that if a person is single as the result of a broken marriage, he or she may also be experiencing loss of self-esteem, a sense of failure, guilt, anger, or loneliness. If he were physically ill, we could send him to a doctor. But where is the specialist for broken hearts? The church must offer forgiveness and lead the individual into forgiving the former spouse. The healing of hearts and the establishment of a new life begins with forgiveness. The church can offer individuals special places of ministry where they will find healing in ministering to others.

When an individual experiences loneliness, he not only has a sense of desolation, but it may be compounded by the haunting thought, "Will I be alone for the rest of my life?" The logical place to find healing relationships should be in the church of the compassionate Christ. But even there, compassion and acceptance are often absent.

Besides an extended hand and open arms, the church needs to offer three things.

First, small groups which create intimacy must be established in the church. These groups need trained, compassionate, shepherd-leaders.

Dr. Elmer Towns has estimated that the average person knows 59.7 people on a first-name basis. Therefore, any group of over sixty people has in it those who will be strangers to each other. Any church with an attendance of over sixty can become a church of strangers. The large church needs to be broken down into smaller groups in which the individual can know and be known by others.

Second, the church must offer structured opportunities for homogenous groups to get

together and study God's words on issues pertinent to them while, at the same time, they get to know one another.

Third, families can accept singles as a part of their own family and include them in their activities. Married individuals need to sit in the seat of single people for a while to learn to relate to their world.

Responsibility of the Individual

Being alone is part of being human. Being alone can mean loneliness, a sense of separation, isolation which is painful and negative and leads to a longing to belong to someone or something. Or we can experience our aloneness as solitude and gain blessing from it. Solitude can give time to be alone with God, to "give yourselves to fasting and prayer" (I Cor. 7:5). In solitude individuals discover their unique selves in a deep and positive way. Solitude is a part of friendship, marriage and community.

If you are lonely, the first thing to do is to stop feeling sorry for yourself. You can begin to reach out to others who are just as cautious as you are about reaching out. Take the initiative. Be adventurous. Ask the question: "What is the worst thing that can happen to me if I reach out to a stranger?" The answer is simple: I might be rejected. On the other hand, I am apt to find that the other person is more hungry for a friend than I am.

Second, get involved with the larger family. "I tell you the truth," Jesus said, "no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel will fail to receive a hundred times as much in this present age (homes, brothers, sisters, or other children and fields—and with them, persecutions) and in the age to come, eternal life"



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(Mk. 10:29, 30, NIV). Notice the word *persecutions*. It is in the context of family that the word is used. Families fuss and fight and hug and make up. Those who are afraid of getting their feelings hurt, seeing themselves as they are, and maybe receiving a few black and blue marks, will have to stay away from family!

Third, learn to be a listener. Develop a brief list of questions to ask others which will get them talking about themselves. They will enjoy talking about themselves and you will get to know them. For starters ask: Where were you born? What were the circumstances of your new birth? What hobbies do you like? animals? places? foods?

Finally, be willing to share that friend. There must be a non-possessive caring or the relationship will be smothered and die. Depending on the other person for happiness can kill a relationship. There are some needs in life that only God can meet. But as Christians try to meet the needs of others, they gain a sense of satisfaction, become less conscious of their own needs and less demanding of others.

Everyone—single or married, widowed or divorced—must learn to live with loneliness. The pain and uncertainty of being alone can be lessened by a caring, concerned church. Loneliness can become an invitation to growth.

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City _____

State _____ Zip _____

Phone (____) _____

H.S. Graduation Date _____

Mail to: Office of Admissions, Bryan College,
Box 7000, Dayton, TN 37321-7000. CL 387

BRYAN
C O L L E G E

At Bryan, Every Major Comes Equipped With A Built-In Support System.

BRYAN LIFE

A large, diverse group of students is walking down a wide, paved path that leads towards a large, multi-story brick building. The building features prominent arched windows and white columns. The students are dressed in casual 1980s-style clothing, including polo shirts, sweaters, and jeans. The scene is captured from a high angle, looking down the path as the crowd moves towards the camera. The overall atmosphere is one of a busy, active school environment.

1986-1987
ANNUAL REPORT

BRYAN LIFE

MAGAZINE

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Number 4

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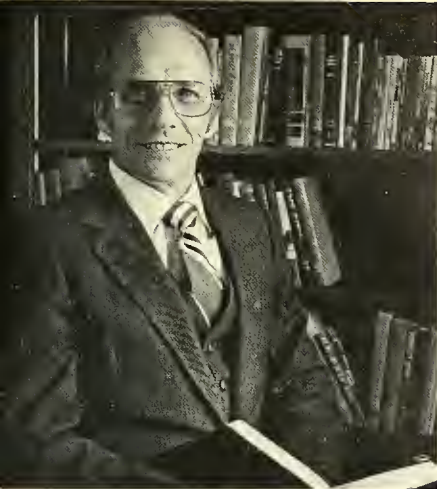
PHOTOS

by Mauldin Photography,
Dayton, Tennessee

Statement of Faith

We believe:

- that the holy Bible, composed of the Old and New Testaments, is of final and supreme authority in faith and life, and, being inspired by God, is inerrant in the original writings;
- in God the Father, God the Son, and God the Holy Ghost, this Trinity being one God, eternally existing in three persons;
- in the virgin birth of Jesus Christ; that He was born of the virgin Mary and begotten of the Holy Spirit;
- that the origin of man was by fiat of God in the act of creation as related in the book of Genesis; that he was created in the image of God; that he sinned and thereby incurred physical and spiritual death;
- that all human beings are born with a sinful nature and are in need of a Saviour for their reconciliation to God;
- that the Lord Jesus Christ is the only Saviour, that He was crucified for our sins, according to the Scriptures, as a voluntary representative and substitutionary sacrifice, and all who believe in Him and confess Him before men are justified on the grounds of His shed blood;
- in the resurrection of the crucified body of Jesus, in His ascension into Heaven, and in "that blessed hope," the personal return to this earth of Jesus Christ, and He shall reign forever;
- in the bodily resurrection of all persons, judgment to come, the everlasting blessedness of the saved, and the everlasting punishment of the lost.



EDITORIAL:

How do you say thank you to people whose support and prayers have made your first year as president so rewarding? I have thanked God often for you and wish that I could thank each of you personally.

In my first Annual Report I want to let you know how God has been at work and how important your help has been in making this a year of progress.

Bryan College grew in size and strength during Dr. Mercer's 30 years of leadership. Today it occupies a beautiful 100-acre campus with

attractive, modern buildings. Quality academic programs are accredited by the Southern Association of Colleges and Schools. Its graduates enjoy wide acceptance in varied careers and in graduate institutions.

College education in America is changing rapidly. For Bryan, the future is more than a repetition of the past. It is a fresh opportunity. We are focusing on Bryan's 60th anniversary in 1990 and looking beyond that to the challenges of the twenty-first century.

Facing the Future: In October 1986, the trustees adopted a five-year development plan, *Blueprint for Bryan*. Some of the goals are:

- to increase the enrollment to 750 students.
- to complete the campus master plan, including a new library building and improved student services and athletic facilities.
- to increase operating gifts by eight percent per year.
- to increase the college endowment fund by one million dollars.
- to reduce plant debt from 2.2 to 1.35 million dollars.

These are ambitious goals. They are achievable as God blesses. The strength of Bryan College and the extent of its future impact for Christ depend on the outcome.

First-Year Progress: Thanks to your support and to God's special blessing, Bryan College has made significant progress.

The student retention rate was up.

College staff have replaced the outside recruiting agency and 95 alumni "Lion Hunters" are actively recruiting new students.

More than 75 percent of the students made a personal commitment to the lordship of Christ in the January missions conference.

Gift income was a record \$1,209,854 and the already strong alumni giving grew by another 47 percent.

Campus improvements include a visitors' welcome center and a new IBM computer lab.

The following pages of the 1986-87 Annual Report will give you a look at the students of Bryan College and a financial review of the college.

I hope you will continue to share the excitement and confidence I feel as we face the future together. I am claiming God's promise in II Chronicles 16.9

"For the eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him."

May He find our hearts ready and responsive.

Kenneth A. Hanna



Christ Above All

William Jennings

BRYAN COLLEGE

William Jennings Bryan College is a Christian liberal arts college named in honor of William Jennings Bryan, statesman and orator. Three times a candidate for the presidency of the United States, he was a leading defender of the authority of the Bible and the biblical account of creation as well as an advocate of human rights.

The purpose of Bryan College is to assist in the personal growth and development of qualified men and women by providing an education based on an integrated understanding of the Bible and the arts and sciences. Students are encouraged to think critically, work independently, and communicate clearly and creatively.

The college intends that its students and graduates be transformed by the living Christ, be filled with the Holy Spirit, and consistently practice a thoroughly biblical Christian lifestyle.



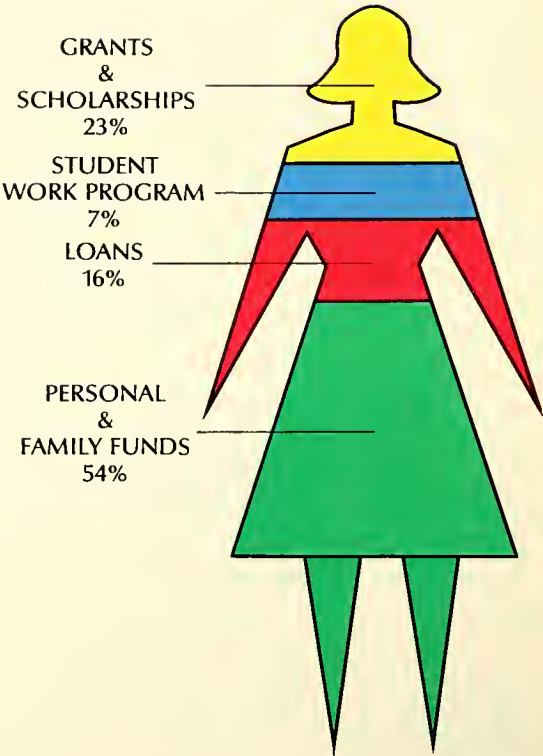
1986-87 BRYAN STUDENTS



- 442 students enrolled
60 percent women, 40 percent men
- From 32 states; more than 50 percent from the South
- From 28 foreign countries
- 1 in 10 were M K's (children of career missionaries)
- 70 percent resident students; 30 percent commuting students
- 85 seniors in the class of 1987
- Most popular majors:
 1. Business Administration
 2. Psychology
 3. Education
 4. English
 5. Biblical Studies
- Median grade between a B and a B-
- Test scores for entering freshmen above national averages:
GPA 3.1; ACT score 22.7
- Two-thirds participated voluntarily in PCI (Practical Christian Involvement), an outreach ministry which includes:
 - Bible classes for school-age children
 - Bible clubs for high schoolers
 - Senior citizen involvement
 - Jail visitation
 - Gospel teams and Gimpers (puppets)
 - World prayer groups
 - Summer missions
 - Pals and tutoring

The cost of a Christian education at Bryan College is more than 20 percent less than the national average for private colleges. Even so, most Bryan students need additional financial assistance to meet the cost of their education. More than 75 percent receive some type of financial aid in scholarships, grants, loans, and student work programs. The illustration at the right shows how a typical Bryan student pays for his or her education.

Total financial aid to students for 1986-87 amounted to more than \$1.4 million. Of that amount, the college provided \$447,000 through the general operating budget.



As an independent Christian college, Bryan is conservative in theology, evangelical in commitment, and interdenominational in fellowship. The faculty, administration, and trustees are all born-again Christians and annually sign the college Statement of Faith.

Regular chapel services and special conferences assist in stimulating spiritual growth. Students are challenged to develop personal convictions and standards that are biblically balanced in position and practice.

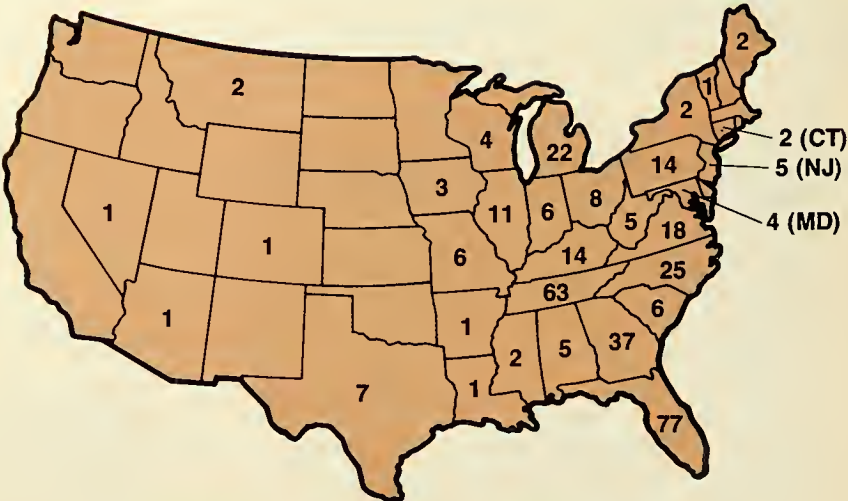
DENOMINATIONAL AFFILIATION

Baptist	42%
Independent	32%
Presbyterian	7%
C & M A	4%
IFCA	2%
Other	13%

Four hundred forty-two students enrolled for the 1986-87 school year.

The top six states were:

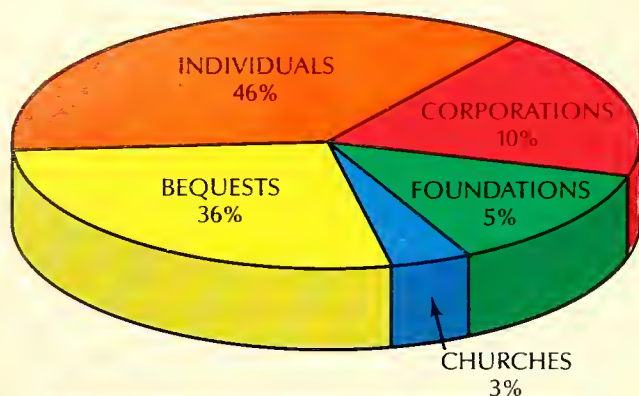
1. Florida	77
2. Tennessee	63
3. Georgia	37
4. North Carolina	25
5. Michigan	22
6. Virginia	18



Geographical Distribution

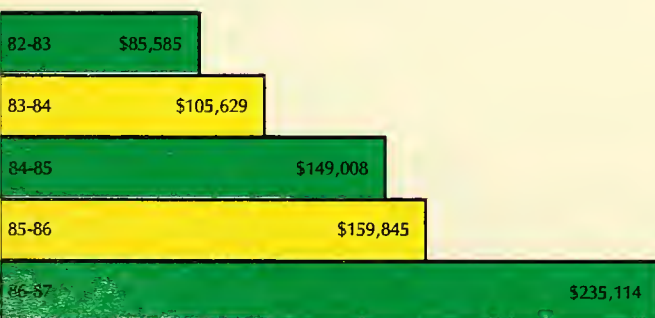
The 1986-87 fiscal year set new records for gift income. The one million dollar mark was topped for the first time in Bryan's history. Gifts exceeding 1.2 million dollars were received from 2,600 donors.

Total Gifts 1986-87 \$1,209,855



Source of Gifts

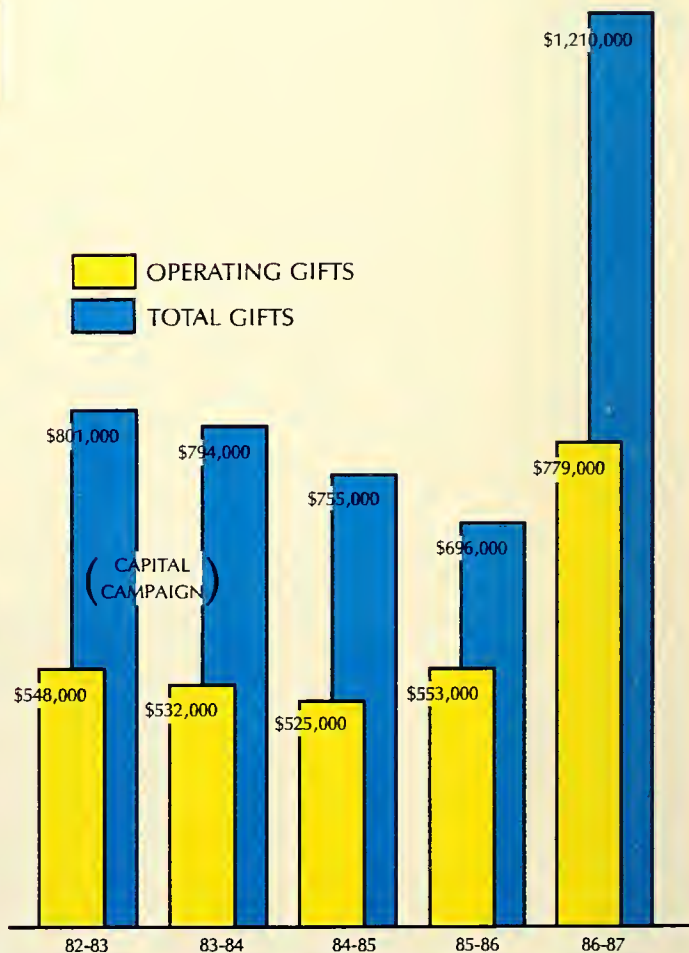
Bryan College depends on God's provision through the gifts of its supporters to fill the gap between what a student pays for his/her education and the actual cost of providing that education. Over the years, Bryan has been blessed with a family of faithful donors who generously support the college's ministry as part of the stewardship of their personal resources. Friends, alumni, parents, faculty, staff, and trustees provide the major portion of total gift income.



Alumni Support

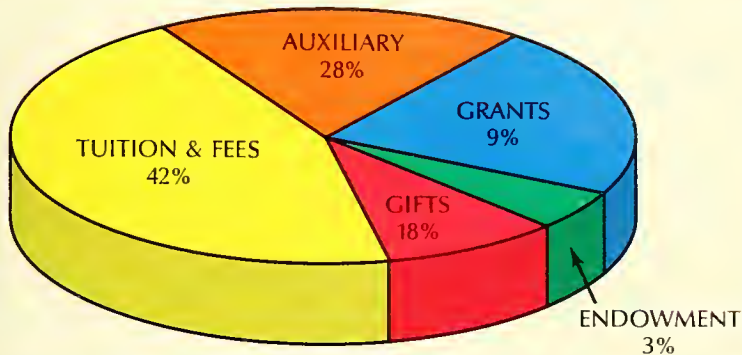
Alumni of record number 5,000. Thirty percent support the college through their gifts. In 1986-87, alumni support increased 47 percent and has nearly tripled during the past four years.

A year ago, the Bryan College Alumni Association received one of three CASE nationwide awards given in recognition of significant improvement in the level of alumni support at private and state colleges with fewer than 10,000 alumni.

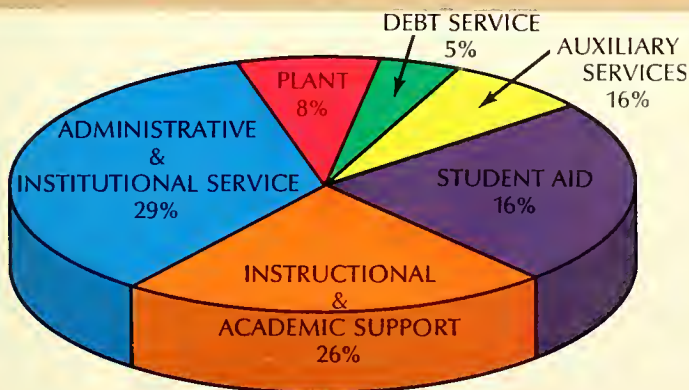


5 YEARS OF GOD'S PROVISION

Education and General Budget 1986-87



INCOME \$4,384,403



EXPENSE \$4,381,419

The education and general budget controls the day-to-day operation of the college and assures accountability and fiscal responsibility.

Student tuition and fees, along with room and board (part of auxiliary income), provide about 66 percent of the operating income. Grants to specific students from outside funding agencies are made directly to the college.

Undesignated gifts and income earned from the college endowment fund are used primarily for financial aid to deserving students. This assistance is in the form of scholarships, grants, loans, and student employment opportunities.

Designated endowment gifts and several generous bequest gifts from friends who included Bryan College in their wills increased the college endowment fund to \$1,596,000 an increase of 25 percent.

1986-87 CONSOLIDATED FINANCIAL STATEMENT

The 1986-87 fiscal year ended on June 30 with a balanced operating budget.

REVENUES

Student tuition and fees	\$1,740,175
Governmental appropriations	389,181
Endowment income	112,988
Private gifts	778,582
Auxiliary operations	1,237,747
Other educational income	76,364
Other net income	49,366
TOTAL REVENUES	\$4,384,403

EXPENSES

Instructional and academic support	\$1,139,401
Student services	576,417
General and administrative	202,005
General institutional	226,636
Development and Public Relations	254,674
Plant	343,982
Auxiliary operations	711,447
Student aid	717,992
Debt service	208,865
TOTAL EXPENSES	\$4,381,419

NET INCREASE IN FUND BALANCES \$ 2,984

Figures summarized from audit report by Hazlett, Lewis and Bieter, CPA. Further details by request from Bryan College.

Board of Trustees

Dr. C. Robert Benson
Rock Hill, South Carolina

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Fincastle, Virginia

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College Administration

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Vice President for Academic Administration — Dr. Mayme S. Bedford
Vice President for Administration — Mr. James R. Barth
Vice President for College Advancement — Mr. Stuart C. Meissner
Vice President for Student Services — Mr. Kenneth A. Epp
Treasurer and Controller — Mr. Vern A. Archer



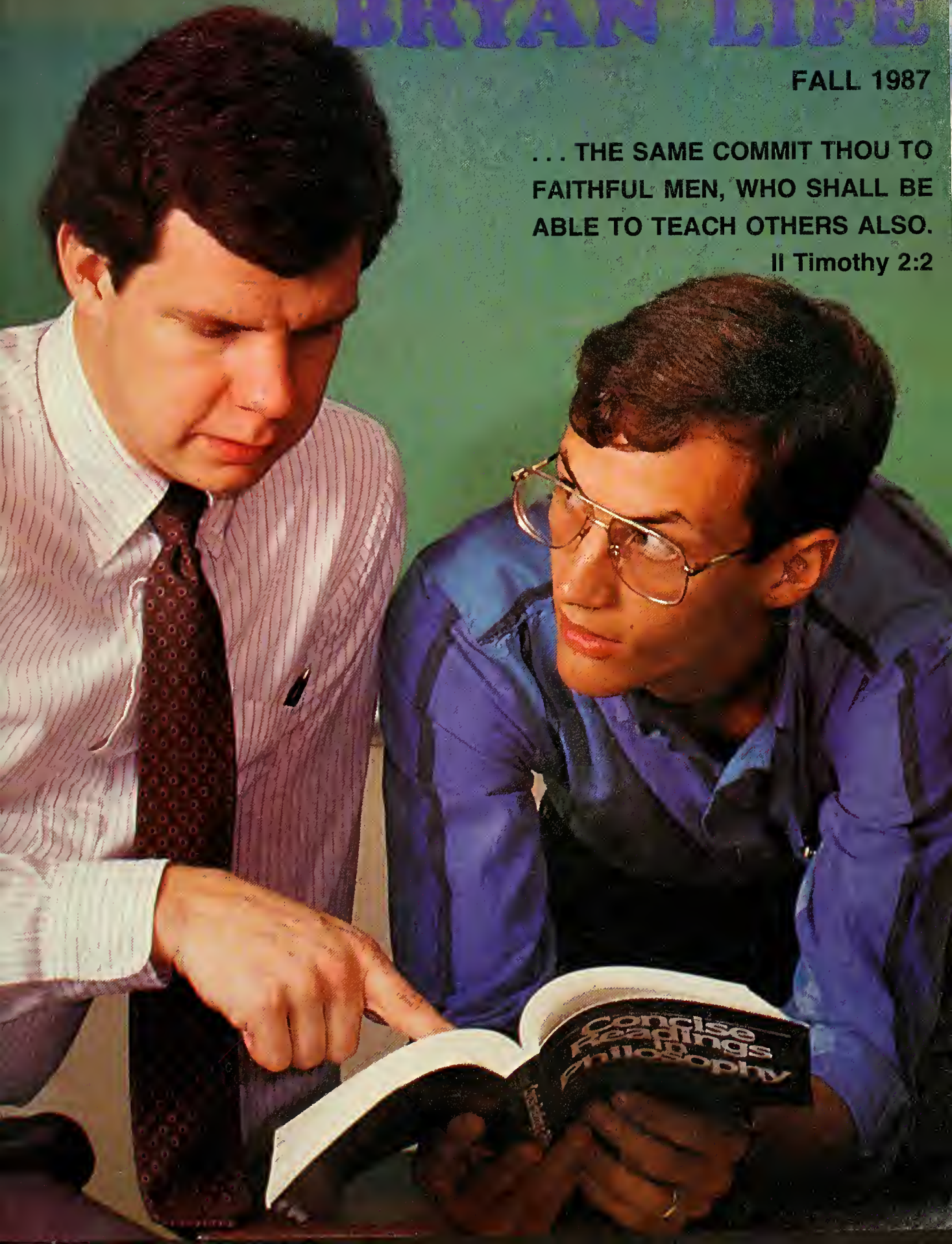
Standing (left to right): Mr. Vern Archer, Dr. Mayme Bedford, Mr. Kenneth Epp, Dr. Kenneth Hanna. Seated: Mr. Stuart Meissner, Mr. James Barth.

BRYAN LIFE

FALL 1987

... THE SAME COMMIT THOU TO
FAITHFUL MEN, WHO SHALL BE
ABLE TO TEACH OTHERS ALSO.

II Timothy 2:2



BRYAN LIFE

MAGAZINE

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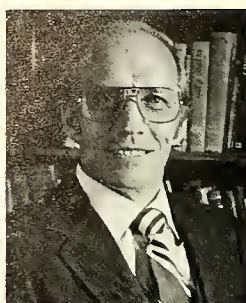
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COVER PHOTO: Dr. Bill Brown and senior Andy Bruner by Dynamic Media, Nashville, Tenn.

FACULTY PHOTOS: by Mauldin Photography, Dayton, Tenn., and Glen Mills Photography, Chattanooga, Tenn.



EDITORIAL:

Everybody is talking about quality. Many focus on the quality of education that colleges are providing. Others speak of the quality, or lack of it, in the students themselves.

Regardless of the viewpoint, the focus of educational institutions is shifting from enrollments and cost to quality. Causes of diminishing quality are easier to find than cures. The two major causes are the assembly line approach to education on the part of colleges and the preoccupation of American society with careers and income. The cure will be found in our answer to two questions.

How do we measure quality in college education? Noted researcher Alexander W. Astin asserts, "True excellence lies in the institution's ability to affect its students and faculty favorably, to enhance their intellectual and scholarly development, and to make a positive difference in their lives." *Outcome* is the new watchword. Quality should be reflected in the character and competence it produces in students.

What makes quality education happen? Russell Edgerton, American Association of Higher Education president, says it is "more likely to happen in small classes than in large; in small institutions more than in institutions with diffuse purposes; and in residential settings more than in commuting situations." That is a perfect description of the Christian liberal arts college. Individual attention, moral integrity, and meaningful interaction with faculty characterize the distinctively Christian college.

Bryan College is committed to biblically based, life-related, academically sound, and value-added education. "Christ Above All" is both the starting point and the standard for this commitment.

In this issue, we want you to meet the Bryan faculty—the catalysts who make quality possible. Their faculty position, the year they began teaching at the college, and their highest earned degree are shown alongside their picture.

In "Seeing God in History," Jack Traylor shows how God has actively worked in the history of the world. This article is a sample of the way in which God's Word and our Christian faith are integrated into the academic disciplines at Bryan College.

Kenneth G. Hanna
President

MAYME SHEDDAN BEDFORD
Academic Vice President and Dean
1969
Ed.D., University of Tennessee



LITERATURE & MODERN LANGUAGES



ROBERT L. McCARRON
Division Chairman and Professor of English
1976
Ph.D., Indiana University

BIBLICAL STUDIES & PHILOSOPHY



BRIAN C. RICHARDSON
Division Chairman and Professor of Christian Education
1972
Ed.D., Southwestern Baptist Theological Seminary



RICHARD M. CORNELIUS
Professor of English
1961
Ph.D., University of Tennessee



JOHN C. ANDERSON
Professor Emeritus and Professor of Greek (part-time)
1955
Th.D., Dallas Theological Seminary



RACHEL R. MORGAN
Assistant Professor of Speech
1972
M.A., Northwestern University



ALAN N. WINKLER
Assistant Professor of Bible
1965
Th.M., Dallas Theological Seminary



RUTH M. KANTZER
Professor of English
1973
Ph.D., University of Iowa



W. GARY PHILLIPS
Associate Professor of Bible and Philosophy
1975-78, 1980
Th.D., Grace Theological Seminary



BETTY ANN BRYNOFF
Assistant Professor of English
1976
M.A., Kent State University



WILLIAM E. BROWN
Assistant Professor of Bible
1984
Th.D., Dallas Theological Seminary



LYNN J. LEHTINEN
Instructor in Modern Languages
1986
B.A., Bethel College

EDUCATION & PSYCHOLOGY



NANNETTE K. BAGSTAD
Division Chairman and
Assistant Professor of Education
 1983
 Ed.D., University of North
 Dakota

STEVE P. BRADSHAW
Assistant Professor of Psychology
 1977
 M.Ed., Georgia State University



MALCOLM I. FARY
Associate Professor of Education
 1977
 Ed.D., Rutgers University

DUANE G. CUTHBERTSON
Associate Professor of Psychology
 1985
 D. Min., Western Conservative
 Baptist Seminary



KENNETH M. FROEMKE
Assistant Professor of Education and
Psychology
 1978
 D.Phil., Oxford Graduate
 school

LINDA S. CHATTIN
Instructor in Art (part-time)
 1987
 M.S., University of Tennessee



FINE ARTS



MELVIN R. WILHOIT
Division Chairman and Associate
Professor of Music
 1980
 D.M.A., Southern Baptist
 Theological Seminary



DAVID C. FRIBERG
Assistant Professor of Music
(part-time)
 1978
 M.A., Bob Jones University



DALE T. HATTO
Instructor in
(part-time); Music
 1986
 M.Ed., Lynchburg

RAYMOND M.
Instructor in
(part-time); Sociology
 1986
 B.A., Bryan College

RICHARD D. KNOTT
Instructor in Physical Education
(part-time)
 1987
 M.S.E., SUNY College



SIGRID S. LUTHER
Associate Professor of Music
 1978
 D.M.A., Louisiana State
 University



DAVID A. LUTHER
Assistant Professor of Music
 1978
 M.M., Louisiana State
 University



MATHEMATICS & SCIENCE



MARTIN E. HARTZELL
*Division Chairman and Professor of
Biology*
1975
Ph.D., Indiana University

STEPHEN F. BARNETT
Assistant Professor of Science
1983
M.S., Loma Linda University



PHILLIP E. LESTMANN
*Associate Professor of Mathematics
(on leave of absence)*
1977
Ph.D., University of Southern
California

L. RAY MILLER
Associate Professor of Chemistry
1987
Ph.D., University of Mississippi



ROBERT J. SIMPSON
Professor of Mathematics
1982
Ph.D., University of Tennessee

MAXIE F. GREEN
*Instructor in Computer Science
(part-time)*
1987
M.S., University of Tennessee



COACHING STAFF

ical Education
sketball Coach

College

RDUS

ical Education
coach

e

AROLYN S. MAIR

*Instructor in Physical Education
(part-time); Women's Volleyball and
Basketball Coach*
1987

M.A., University of Akron



WILLIAM L. KETCHERSID

Associate Professor of Business
1973
Ph.D., University of Tennessee

JACK W. TRAYLOR

Associate Professor of History
1979
Ph.D., University of Oklahoma



RICHARD R. HILL

Assistant Professor of Business
1981
M.B.A., University of Chicago
M.A., Western Conservative
Baptist Seminary



ROBERT W. SPOEDE

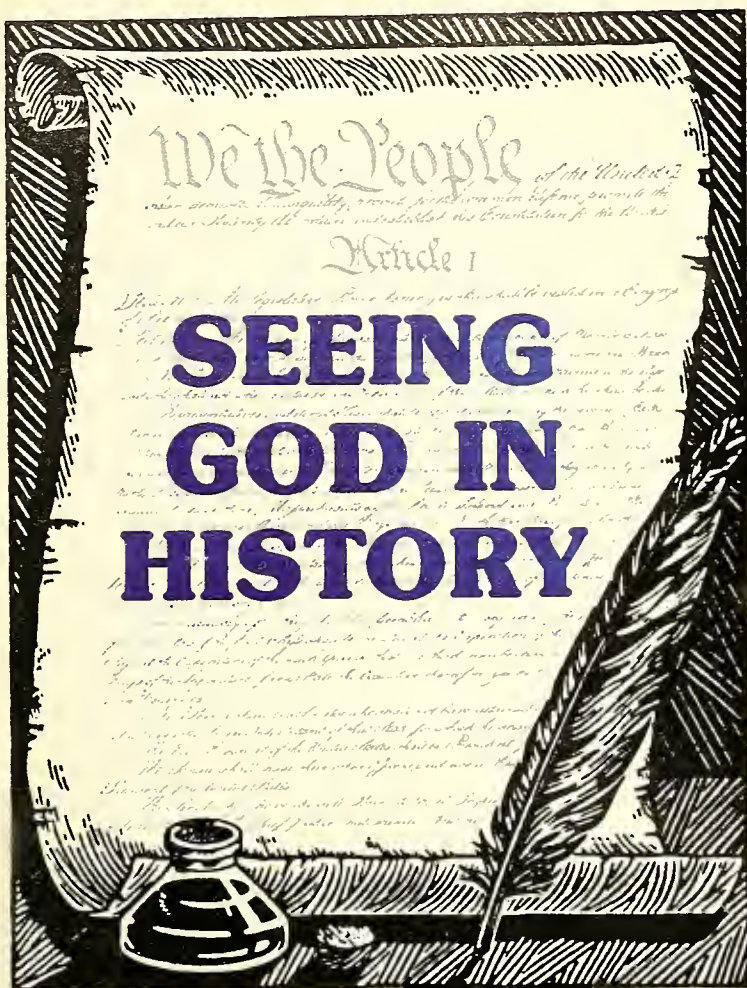
*Division Chairman and Professor of
History and Social Science; Athletic
Director*
1973
Ph.D., The College of William
and Mary



WALTER F. JAHNCKE

Assistant Professor of Accounting
1983
M.B.A., Stanford University;
C.P.A.





Was the American Constitution divinely inspired by God?

by Jack W. Traylor

Did God fashion all details of human history—even the minutest ones—or did He allow man some free choice in the matter? Did God design the exact form of the Egyptian pyramids? Was Alexander the Great's vast empire God's will for the world at that time? If the Emperor Nero really fiddled during the great Roman fire, did God direct him to choose the instrument he would play and select the songs he would perform? May we conclude that

the American Constitution is divinely inspired?

Christian historians face these and similar questions as they seek to integrate their biblical world view with a study of the past. A Christian interpretation of history acknowledges God's central place in world events. Christian historians believe that God created the universe and man and that no meaning exists in life apart from His will and plan. Furthermore, they reject the philosophical assumption of many historians that the overriding reality of life rests in some form of materialism which leaves out the importance of a personal divine being.

Most, if not all, Christian historians reject the concept of God as a dictator who manipulates people throughout the course of history just as a chess player moves pieces around on the chess board. But few would go so far in the other direction as to see God in the role of an impotent being or abstract concept. Most probably support a middle position, maintaining that God is active in history but does not engineer all human behavior. The question then seems answered until we ask to see just where God is and is not working in the past. Our middle-ground Christian historian is silent at this point, possibly fearing debate if his selections of the evidence of God's hand at work do not agree with those of his colleagues.

The best solution to this problem is to identify historical events in which spiritual issues are central. Of course all of life has a spiritual dimension, but many episodes of the past do not have spiritual issues at their core while others more precisely do. For example, the Battle of Hastings of 1066 in which the Normans decisively conquered Britain was not primarily a spiritual event, even though certainly some participants were Christians. On the other hand, the Hebrew exodus from Egyptian slavery as described in the Old Testament was primarily a spiritual experience—that is, the hand of God was clearly evident in the plagues that led to the Israelites' departure.

Examples of God's working in history may be found both from within and without the biblical text, although the Christian historian probably feels more comfortable defending those recorded in the Scripture. The theological position of the Christian historian has a great bearing on the selection of those events through which he or she sees God at work. For example, one from a pacifistic background, a Mennonite or Quaker, would reject military victories as evidence of the hand of God simply because combative action was

involved. Thus a pacifist Christian historian would reject the victory of Charles Martel and his Frankish army over the Moslems at the Battle of Tours in 732 as having any connection with the will of God, but a non-pacifist might see it as God's protection of western Europe from the infidel. In the same way a Roman Catholic historian would view the challenges to papal authority of John Hus and Martin Luther as heretical while a Protestant would see them as God's means of breaking the stranglehold of a corrupt ecclesiastical power over the lives of individual believers.

The main point is not that

destroyed all existing civilization. Modern societies must trace their origins back to the time of Noah because all previous civilizations were wiped out.

- The beginning of the great civilizations following the flood in the Nile and Tigris-Euphrates River valleys in the Middle East.
- God's call to Abram to form the nation of Israel, which marks the beginning of His working through the Jews.
- The birth of Jesus Christ—the focal point of all history.
- Christ's sacrifice on the cross from which God works throughout history to call men and women to repentance.

Savonarola paid for this biblical stand with their lives.

- The Protestant Reformation reestablished the biblical concept of salvation by faith alone and not through added works.
- The Enlightenment of the eighteenth century presented a humanistic challenge to a theistic world view, since this movement stressed man's reasoning above biblical truth.
- The development, spread, and general acceptance of the philosophy of Charles Darwin had an impact far beyond biological concepts, for its contention that man is no more than a higher form of animal led many to try to escape from the boundaries God established for us. Its ideas provided a major support for the Nazi ideology of the twentieth century.
- The apostasy of mainline Christian denominations in the twentieth century, while leading many away from biblical thinking, motivated people like William Jennings Bryan to publicly stand for God's teachings.

Can a historian see the work of God in history? I cited fifteen historical episodes in which I believe the major issues and implications were spiritual. While man may not be able to discern exactly what God's purpose was in all cases, or even what His part was, I believe the Christian historian can recognize that God has been active in the past. This list is not exhaustive, and another person might select different events and movements. But from my perspective, these seem to be the most significant.

From Proverbs 21:30 we learn that "there is no wisdom nor understanding nor counsel against the Lord." To fully understand the meaning of history, one must look to the Author of all the past, and where He allows, we may see His hand at work.

Did God design the exact shape and form of the Egyptian pyramids?

Christian historians are so theologically independent that each will do that which is right in his or her own eyes in choosing evidences of God's working in history. We simply recognize there will be some disagreement on the selection process. The main point is that we can see God at work in the past. To argue otherwise is to support a position that says God is really not the all-powerful Being we proclaim Him to be in our worship services.

I do not wish to argue that the Christian can discern God's purpose or input in every detail of history (although I recognize God's sovereignty throughout time and space), but I would like to identify fifteen events or movements which I believe have a primarily spiritual significance. In my teaching I try to single these out for special examination, since they seem to have great importance in understanding the past from a biblical framework.

In chronological order they are:

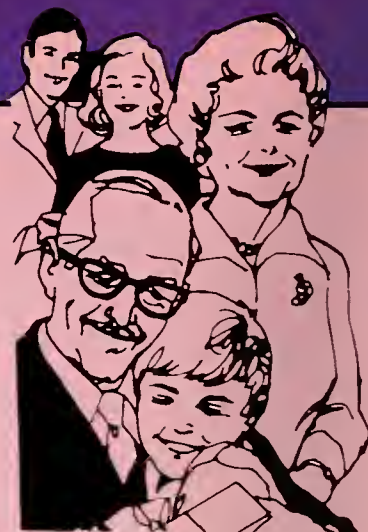
- God's creation of the universe and man, which is foundational for our recognition of His sovereignty throughout history.
- Mankind's original sin in the Garden of Eden, which explains man's gross inhumanity from the murder of Abel to the modern Soviet prison camp system.
- The worldwide flood which

- The Day of Pentecost when the Holy Spirit descended and the church began.
- The beginning of Christian persecution under the reign of the Roman Emperor Nero. Ironically, this initiated a time of great spiritual fruitfulness in the church. There were no nominal Christians in the days of the Roman persecution. Taking a stand for Christ could easily bring death.
- The Roman Emperor Constantine's Edict of Toleration of 313 ended the Roman persecution of Christians, but it also led to increased doctrinal disputes in the church.
- The work of the three major forerunners of the Protestant Reformation—John Wyclif, John Hus, and Girolamo Savonarola. They protested the increasing drift of the church away from Scriptural truth. Hus and



DR. JACK W. TRAYLOR, associate professor of history, has taught at Bryan College for eight years. He is a graduate of Presbyterian College of Emporia, Kansas. Advanced degrees are the M.A. in history from Emporia State University and the Ph.D. in history from the University of Oklahoma.

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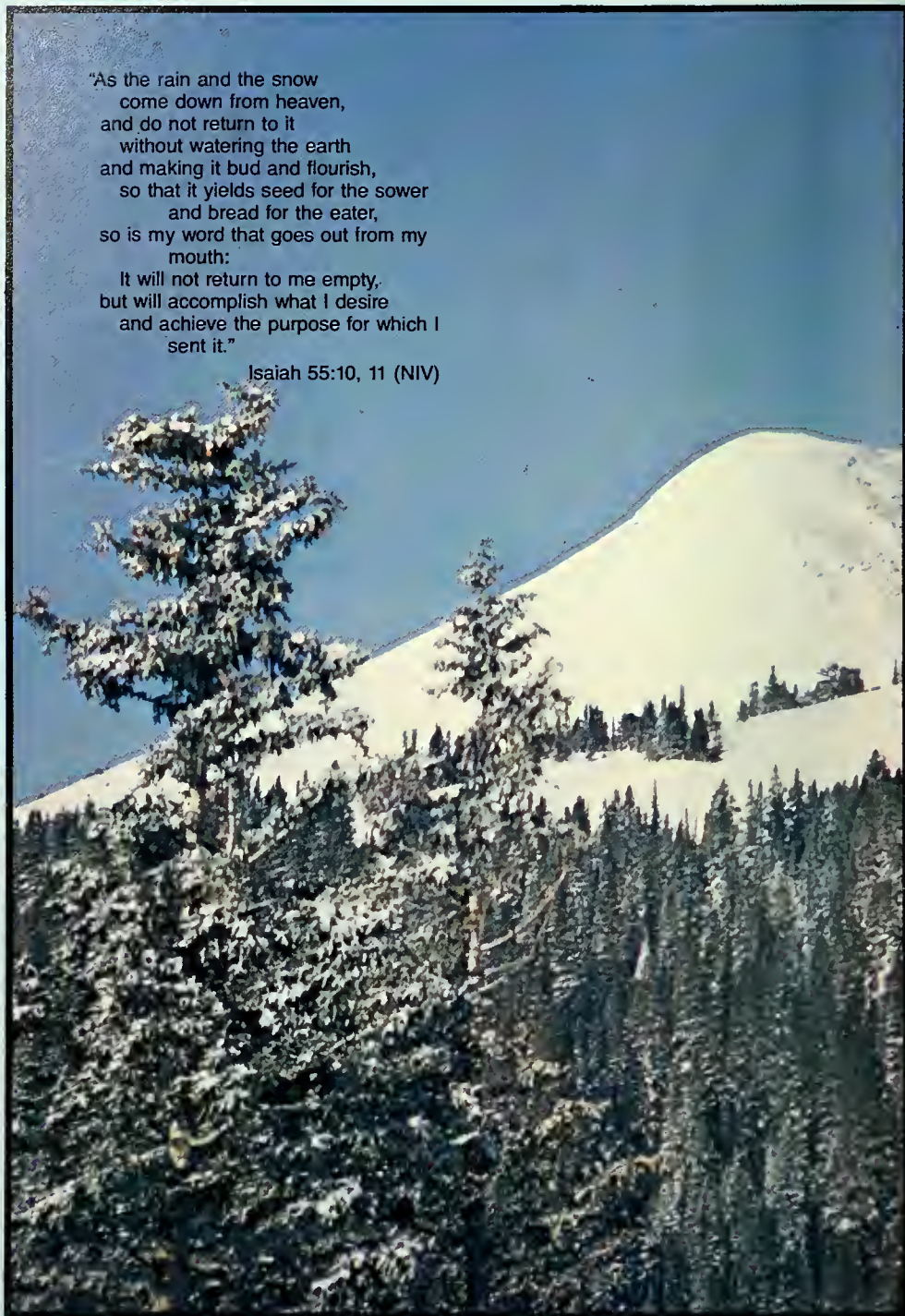
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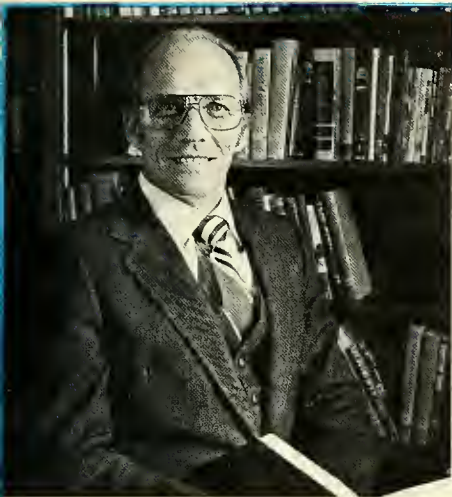
Winter 1988

Number 2

"As the rain and the snow
come down from heaven,
and do not return to it
without watering the earth
and making it bud and flourish,
so that it yields seed for the sower
and bread for the eater,
so is my word that goes out from my
mouth:
It will not return to me empty,
but will accomplish what I desire
and achieve the purpose for which I
sent it."

Isaiah 55:10, 11 (NIV)





EDITORIAL:

Speaking of Temples and Tracks . . .

America in the eighties is health conscious. Fat is out, fit is in. TV ads appeal to both our vanity and our fears. Advertisers know that looking great and living longer are appealing. Billions of dollars are being spent on exercise equipment and programs. Restaurant menus have changed to reflect our health-conscious culture.

Is our absorption with exercise and diet a permanent commitment or a passing fancy? Like new year's resolutions, the ideal usually exceeds and outlasts the practice. Commitments are often as shallow and disposable as paper plates. But Christians can and should be different in their commitments.

The stewardship of our bodies is clearly taught in Scripture. Paul's words are familiar to us all:

Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore, honor God with your body. (I Cor. 6:19-20, NIV)

So whether you eat or drink or whatever you do, do it all for the glory of God. (I Cor. 10:31, NIV)

These are not isolated texts. God's detailed instruction to Israel includes directions for diet and lifestyle. Combining work and rest with the worship of God goes back to the Garden of Eden.

For some of us body building is wishful thinking. Age and illness have taken their toll. We are more into rehabilitation than recreation. At best we hope to do some preventive maintenance on this frail temple. Whatever our age or state of health, we are stewards of our bodies. That means accountability to God, responsibility for what we eat, and how/when we exercise. We cannot control life, but we can care for our bodies. We can seek to glorify God through healthful, productive lifestyles. That takes commitment and self-control. 1988 is a new year and time for a new beginning.

BUT WHAT ABOUT TRACKS?

Competitive athletics is big business in America. Billions are spent on players' salaries, massive arenas and tickets, not to mention TV broadcasts and advertising. From little league to the big leagues, we take our sports seriously. Academics run a definite second to athletics on some high school campuses. Universities draw students and spectators alike through competitive sports. Sports programs attract large contributions and occasionally controversy. With all that money and popularity, they are vulnerable to corruption.

What is the place of athletics in a Christian college? For most, it is very different from the place given to athletics in a large university. But that does not diminish its importance and appropriateness in a Christian college. In fact, sports provide a valuable learning opportunity.

The Bible is not silent on athletics, though most references to athletics are examples used to communicate spiritual lessons. Hebrews 12:1-3 likens the Christian life to running a marathon. I Cor. 9:24-27 is perhaps the most complete example. Paul uses the training requirements and the rewards of athletic competition as a pattern for Christian service. Running, gains, prizes, crowns, and boxing are all mentioned.

(Continued on page 10)

Steadfast, Unmoveable, Always Abounding. . . .



by Charles H. Westgate

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" 1 Corinthians 15:58.

Paul issues three tough commands to believers as he concludes his discourse on Christ's final victory over sin and death. These words initially addressed to the Christians at Corinth, apply as well to the ministry of a Christian school. In an educational world that has lost its essential spiritual moorings, the Christian school is to be steadfast and unmoveable in matters of faith and godly living. And it should have that exuberant spirit associated with abounding in the work of the Lord.

Society is no longer teaching our children biblical values or how to think for themselves. Instead, educators teach students to reflect upon various theories without coming to any conclusion. In a recent article in *Time* magazine—"Can Colleges Teach Thinking?"—the author concludes, "Lots of information may be crammed into their [students'] heads, but U.S. college students too often fall short in the ability to think critically and reason their way to a sound conclusion."

Without biblical values, information has no foundation upon which to rest, and students are unable to arrive at sound conclusions. Our educational system stresses technology without stressing the sound morals and ethics necessary for the responsible use of technology. Numerous articles have recently been written addressing this very problem.

In his closing remarks to the Corinthian church, Paul gave the solution in three dynamic words: *steadfast, unmoveable, abounding*. These words were chosen under the inspiration of God and are a challenge to every generation.

BE STEADFAST

To be steadfast is to be firmly in our place, but in the Greek it also carries the idea of moral constancy. When it is used in I Cor. 7:37, it relates to an individual's moral character, referring to one who exercises self-control and discipline in his sexual life. Purity of life is an important virtue to possess; those who forsake it meet with disaster. We are sadly aware of politicians, theologians, and businessmen who have thrown away successful careers and ministries because of a lack of moral purity.

Col. 1:23 tells us to be steadfast in the hope of the gospel. The power of God transforms us into new creatures, gives us resurrection power, and reconciles us to God. Our whole moral being is reconstructed by the Spirit of God who begins the process of making us just like Jesus Christ. The testimony and purpose of our lives now relate to the values and standards of God. Our thinking and the objects about which we think have radically changed.

In I Cor. 15, Paul admonishes us to be steadfast in giving thanks for the victory we have over sin, the power of the grave, and death itself. We are motivated to live a life that transcends this world and focuses upon that which is to come. Our moral obligation to God is viewed not from the temporal but from the eternal. That perspective results in a lifestyle which gives thanks to God.

UNMOVEABLE

The word unmoveable is used only in this verse in the Scriptures. This brings a significance that cannot be ignored. To be unmoveable is to stand without shaking or trembling—to be in control.

Being unmoveable relates to three main topics in this chapter. The infallibility of the Scriptures and the doctrine of the Person of Christ are the first two topics in Paul's thinking in I Cor. 15:3b,4: "Christ died for our sins according to the scriptures; . . . he was buried, and . . . rose again . . . according to the scriptures." When we are unmoveable, we are able to cope with all the issues of life. The third topic, salvation by grace through faith, enables us to find a God of infinite resources who is able to do the impossible.

Many have denied the infallibility of the Scriptures and, as a result, are not sure of the Person and work of Christ. This leaves them with a view of scripture which does not meet the needs of those who are desperate and trying to cope with life's trials. To be unmoveable in these doctrines allows us to be logical and rational in all of our thinking.

ALWAYS ABOUNDING

We are challenged to be always abounding in the work of the Lord—to serve God through whatever we do in our everyday lives.

The work of the Lord involves being a witness for Christ. He called men from every walk of life to be witnesses to men in every walk of life. Having received that call, we have the Spirit of God to enable us to become witnesses of God's grace and power. What God calls us to do, He will likewise enable us to do.

Be steadfast, unmoveable, always abounding. Your labor is not in vain in the Lord.



Charles H. (Chuck) Westgate is the pastor of the Community Baptist Church of Montoursville, Pennsylvania, where he has served since 1973.

During student days at Bryan, he and his wife, Sandy, were active in traveling music groups. After graduation, they represented the college as student recruiters for two years. Mr. Westgate was recently appointed as a trustee of Bryan College.

The Westgates have two daughters, one of whom is a freshman at Bryan.



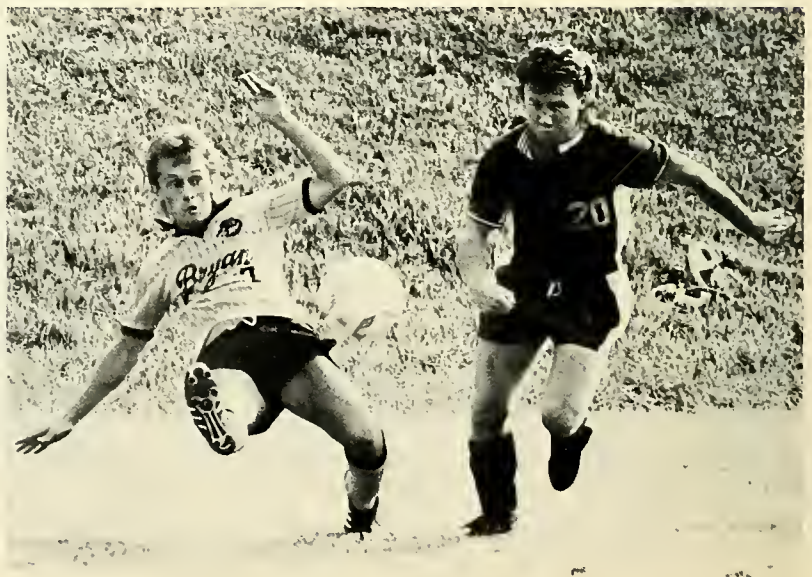
SOCCER

The **BRYAN SOCCER LIONS** ran their season mark to 13-6-1 but were eliminated from post-season tournament play by the Covenant Scots and the Crusaders of Tennessee Temple. Lopsided wins were recorded during the regular season over archrivals Tennessee Temple University and Carson-Newman College.



The 1987 soccer team included six freshman players—four of whom either started or received significant playing time. The future looks bright for second-year coach Ray Kordus as the Lions will lose only three graduating players. Kordus is 29-12-1 since becoming coach in 1986.

The bulk of the scoring load rests on the shoulders of Bryan's diminutive British import, **David Willson**. In just two seasons, the sophomore sensation has broken almost every individual soccer record at Bryan. Willson, a 1987 NCCAA All-American, has 60 goals and 28 assists halfway through his college career. Freshman teammate, Donny Harrington, also booted in 16 goals this season.



VOLLEYBALL



Taking the reins of a 12-22 team, coach Carolyn Mair reversed the fortunes of the **WOMEN'S VOLLEYBALL TEAM** in one season. Mair molded a nucleus of veteran players and freshmen talent into a greatly improved 20-17 team with a bright future. Only a series of season-end injuries and illnesses cut short the Lady Lions' chance of advancing in the NCCAA playoffs. The highlight of the season was winning the Maryville Invitational Tournament by defeating Emory and Henry University.

The Lady Lions will lose senior **Ann Efird**, a NCCAA Honorable Mention All-American and Academic All-American. Several greatly improved freshmen are eager for a chance to fill her shoes.



CROSS-COUNTRY

After the loss of several key runners, the **CROSS-COUNTRY TEAMS** were forced into a rebuilding year. Both the men's and women's teams made great strides, culminating in good performances in the NCCAA Nationals. Andy Bruner, the Lions' top finisher, placed in the upper one-half of the men's division.

Cindy Lopez and Pam Prater finished in the top two-thirds of the women's division. Four runners recorded their personal best time at the NCCAA Nationals. Regular intercollegiate meets were supplemented with area road races to give additional experience and confidence.

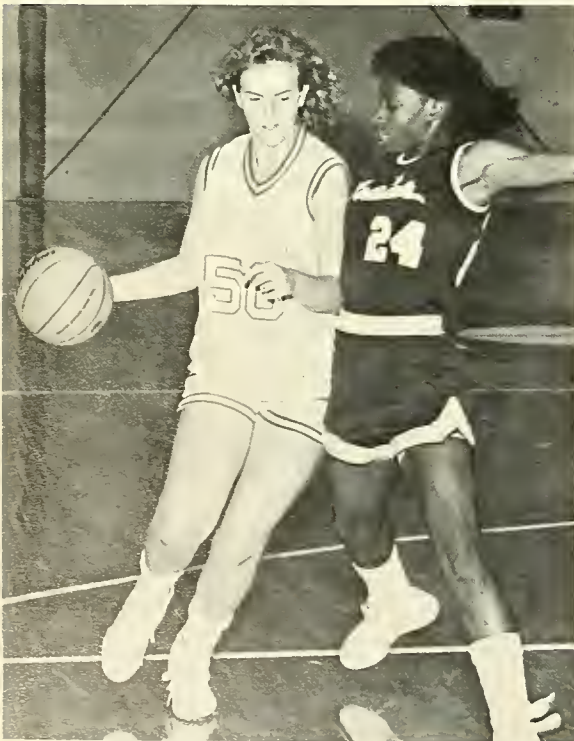
BASKETBALL



The **LADY LIONS BASKETBALL TEAM** is faced with a grueling schedule. Twenty-eight games against tough teams from larger colleges may possibly keep the women from a winning record. That doesn't dampen the spirits or desire of first-year coach Carolyn Mair and her players. Bryan's strength is a trio of six-footers adept at rebounding and inside scoring.



All-district and potentially "all-everything" center **Shannon Law** should continue to out-play her opponents with the grace that has made her the dominant center in the district for three years. Law has already established new records in all-time scoring and rebounding for women's basketball at Bryan.



Freshman **Tina Meeks** "breaks the press" in a recent game against Georgia College.



Story on athletics at Bryan by John B. Carpenter, a 1986 graduate of Bryan College and currently a reporter/photographer with *THE HERALD-NEWS*, Dayton, Tennessee.



The **LIONS BASKETBALL TEAM** has an excellent opportunity for a winning season, a feat not accomplished in the last seven years. Head Coach Dale Hatcher, in his second year at the Lions' helm, has assembled a team dominated by talented transfers as the first phase of his rebuilding program. Pictured above are the Bryan College Lions after winning the 1987 Bryan Thanksgiving Classic.



The spark for Bryan's fast-break offense comes from **Michael Davis**, a junior point guard. In addition, Coach Hatcher has big Ben Matlock, a 6'9" center, Tim Schultz, a three-year starter, and a bench loaded with talent.



In explaining his philosophy of athletics at Bryan College, **Coach Dale Hatcher** says: "It is my goal to work with each young man that God has given me and help him to develop to his full potential in three areas—

- first, as a person . . . developing positive, life-lasting qualities of Christian character;
- second, as a student . . . developing a sense of the value and importance of an education; and
- third, as an athlete . . . developing the God-given talent that each young man has."

(Continued from page 3)

Why are athletics appropriate and important on a Christian campus? Because they teach valuable lessons and test that learning. Among the things we learn by competitive athletics are:

Discipline is necessary if we wish to achieve our goals.

Teamwork is needed in order to do together what we cannot do alone.

Pleasure must be deferred until after we have performed our duty. All-out effort is required before we can enjoy the outcome.

Goals are essential to focus our energy and overcome distractions.

Unbreakable rules do exist, and the price of ignoring those absolutes is disqualification.

The pain and grace of losing is as real as the pleasure and glory of winning.

Character is revealed in the control of emotions and actions under pressure.

Bryan College has a balanced, quality sports program. Students are here to gain an education that will equip them for all of life. Athletics are a positive and important contributor to that education. They are also a lot of fun!

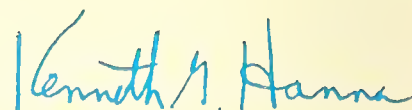
Lifetime fitness depends on regular exercise,

wise eating, adequate rest, and good stress/health management. College is a great time and place to begin.

Paul's advice to his young coworker Timothy puts physical fitness in healthy perspective: "... train yourself to be godly. For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come" (1 Tim. 4:7-8, NIV).

The body is a temple through which we can glorify God. The track or field or court is an arena in which we can learn and grow. Both are important, though temporary. Both are testing grounds for godliness. And godliness is eternal as well as important.

In this issue of BRYAN LIFE, we want to introduce you to our coaches and athletes. Also, alumnus and trustee Rev. Charles Westgate directs our attention to the need for quality and commitment in our work. Christ is to be pre-eminent in both our labor and our leisure.



Kenneth G. Hanna
President

Gift Collections and Bryan College Library

In recent months the Bryan College library has received several notable collections of books from individuals and families. These collections include rare and valuable items that will be useful to students and faculty members.

A collection of Civil War-era books that once belonged to General E. Porter Alexander (1835-1910) has been added to the Special Collections section. Many of these are rare volumes. The books were given by the family of C. Barry Whitney, a trustee of Bryan. Alexander, a Brigadier General of the Artillery in the Confederate Army and one of only three officers to attain that rank, was Whitney's great-grandfather. He is considered by some authorities to be the most outstanding artilleryman of the Confederacy.

Another recent addition is the Belden Menkus Judaica Collection. Menkus, a computer consultant from Middletown, New Jersey, spent many years

collecting books and compiling files of materials on contemporary Judaism. Nearly 300 books and additional materials were donated by Menkus. This is the largest collection on a specific subject that has ever been donated to the Bryan library.

The library also received nearly 1,800 books from the library of Dr. and Mrs. Theodore Mercer. This varied collection includes works on theology, history, Tennessee history, and general books on Christian life themes.

Other collections have been received from Dr. William Paul, professor at Central College in Pella, Iowa, and Dr. Karl Keefer, former vice president for academic affairs at Bryan.

The Bryan College library welcomes gifts of books. Certain gift policies and restrictions govern this sort of gift. If you have questions regarding gifts of books, contact David A. Wright, director of library services. Phone (615) 775-2041, ext. 307.

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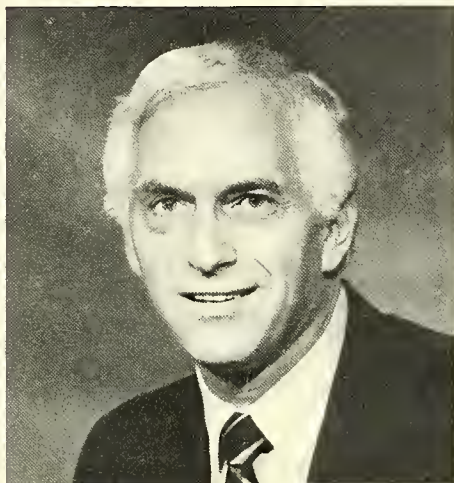
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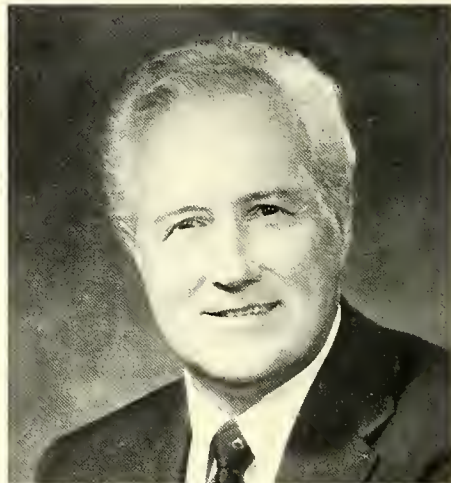
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The symbol of trust

Volume 13

Spring 1988

Number 3

We invite you to come into Rudd Auditorium and join us for a chapel session.

Chapel time has traditionally been an important part of Bryan College. Those who are older alumni will recall gathering in the white frame chapel and sitting on straight-back wooden benches to hear messages from Christian leaders, pastors, missionaries, and others. Then for a time, sessions were held in the gymnasium. Since 1976, students have met in Rudd Memorial Chapel named in honor of Bryan's third president, Dr. Judson A. Rudd.

Attendance at chapel sessions is still required of all students. They gather together with faculty and staff at 10:00 a.m. on four mornings each week. On Thursday mornings, students go into the local community to minister to school-age children as a part of PCI (Practical Christian Involvement).

The featured articles in this issue are examples of messages that we have heard this year during chapel. The message by David Mains centers on the Holy Spirit and offers an opportunity for the Spirit to do his work in our hearts. Dr. Hanna's thoughts about Barnabas present the challenge to be a useable and productive servant of God. Critical contemporary issues, as in the presentation by Dr. Garton, stimulate one to think, to develop stands and convictions based on the principles of God's Word.

We pray regularly that God will accomplish His will in our students' lives through the time they spend in chapel. As you read these chapel messages, we pray the same for you.



Simple ways to understand the work of the Holy Spirit

by David R. Mains

"What, will these hands ne'er be clean? . . . Here's the smell of blood still. All the perfumes of Arabia will not sweeten this little hand."

Do you recognize those lines? That's right — Macbeth, by William Shakespeare. A couple of years ago when my family was at the Shakespeare Festival in Stratford, Ontario, Canada, we saw an excellent production of this play. I quoted from the end where Lady Macbeth's troubled conscience spills forth in her sleep. As a matter of fact, the issue of the conscience comes up quite often in that play.

Possibly you remember—to gain the throne, previously honorable Macbeth and his wife have murdered the king. Informing her that the grisly deed has now been done, Macbeth says that he passed the room housing the king's two sons.

Macbeth

There's one did laugh in's sleep, and one cried "Murder!"
That they did wake each other. I stood
and heard them.

But they did say their prayers, and
address'd them
Again to sleep. . . .
One cried "God bless us!" and
"Amen" the other, . . .
List'ning their fear, I could not say
"Amen,"
When they did say "God bless us!"

Lady Macbeth

Consider it not so deeply.

Macbeth

But wherefore could not I pronounce
"Amen"?
I had most need of blessing, and
"Amen"
Stuck in my throat.

Lady Macbeth

These deeds must not be thought
After these ways; so, it will make us
mad.

Macbeth

Methought I heard a voice cry "Sleep
no more!
Macbeth does murder sleep," the
innocent sleep,
Sleep that knits up the ravel'd sleeve
of care,
The death of each day's life, sore
labor's bath,
Balm of hurt minds, great nature's
second course,
Chief nourisher in life's feast . . .
Still it cried "Sleep no more!" to all
the house; . . .
Macbeth shall sleep no more."

A little bit further into the play I thought to myself, "I should look up in Scripture sometime about the conscience. These poor people are in agony, and there are a lot of individuals that I run into who are like the Macbeths." Before very long I was engrossed in the play once again. Macbeth now has his mug, and he is sitting at the banquet table. He wings that mug at one of his victims who is leering at him from the banquet table. There was no one there, of course.

Later in my office I began to go through the

Scriptures. I was quite surprised because the Bible mentions the conscience a great deal. Let me give you a few of these references. Hebrews 9:9 refers to the inadequacy of the Old Testament Scriptures which cannot perfect the conscience of the worshiper. In I Peter 3:21, baptism is seen not as a removal of dirt from the body but as an appeal to God for a clear conscience. There it is again. Paul, in I Timothy 1:15, says that the aim of our charge is love that issues from a pure heart and a clear conscience. In Romans we are urged to obey governing authorities, not only to avoid God's wrath, but also for the sake of conscience. And, there are more.

Upon conversion, the Holy Spirit takes over the new believer's conscience. That's biblical. Prior to conversion, your conscience has been programmed by the norms of the given society in which you happen to be raised. But now this new force begins to impact all of life, including your conscience. So far I sound quite wise, but now I am at a loss because it is quite difficult to explain how this comes about.

Say you are a new convert. What is Christ going to want to do as the One who teaches you the new way of life? He's going to want to teach you how to love God and love man. In fact, if you do not want to love God and do not want to love man, you really should not be a follower of Christ. That is the bottom line for Him—this new lifestyle. Love God and love man—that's what the standard of the kingdom is. Love God, love people.

Now, Christ by His Spirit (and this is the Christ who modeled love for God and love for people) indwells us, and He is going to lead us in this new direction. So as a new convert, every time you step out of line, it will be like a buzzer going off . . . **BZZZ**. It goes off all the time when you first become a Christian. After a while you begin to say, "This is getting very annoying. Don't I ever do anything right?" The truth is that you are finding out that there is an incredible difference between being a good American and being a good member of the kingdom of God.

I was recently in Denver, and they had just finished the Billy Graham crusade. There were numbers of converts. Suppose someone who went forward works in a factory. He goes to work the



Students listen as God's Word is presented.



Faculty and students sing God's praises together.

next day and begins to talk about the bozo down the line that he doesn't care for. As soon as he starts to talk . . . **BZZZ**. Then he is very aware that God is serious about his learning to love Him and love other people. Now you can do what many individuals do who have heard the Spirit of Christ going **BZZZ**. They shut it off. It is an unwelcome alarm clock. If you silence that alarm over a period of time you end up in a very difficult position because now you must be the one who is teaching yourself how to walk the way of Jesus. You have taken one of His basic areas of teaching (through the conscience) and said, "I do not choose to be obedient in that area."

How do I know that the **BZZZ** is from God? Cannot the devil put the thought in my mind too? It is not usually that hard to tell the difference between when it is God and when it is the devil. If you honestly do not know whether it is God or the devil, I say do not worry about it.

Let me give you some of the names of the Spirit that will help you know when it is from God or when it is from the pretender. For example, He is called the "Holy Spirit." So if **BZZZ** is in regard to a matter of holiness, you just assume that it is God. The devil is not going to correct you in that area. I am glad, frankly, that God is gracious to us and does not say something to us in an audible voice—especially when we are doing something wrong. How would you like to be sitting in a class and begin to think lustful thoughts and this great big voice says, "Ralph, get the dirty thoughts out

of your mind." Thankfully, God uses our conscience instead of speaking aloud.

Another name of the Spirit in the Scripture is the "Spirit of Truth." If your life is anything at all like mine, you will find Him again and again hammering at this area until your words are precisely so. I do not want to imply that I tell huge whoppers, because I never was very good at lying. But I was quite adept at exaggerating and twisting stories so I would come out looking a little better. Now, as I have grown in my walk with the Lord, I find when I do sense that **BZZZ**, I do not really question whether it is God or the devil. I know it is God.

Let me move from negative checks to what is more exciting—the positive encouragement of the Holy Spirit. You have heard this phrase many times; "the love of the Spirit." When you sense that you are prompted to do a loving act on someone's behalf, you know that did not come from the devil. Just assume that it came from God.

A term that is synonymous with the Holy Spirit is the "Spirit of Jesus." Who is this Spirit who indwells us? It is the Spirit of Jesus. He cannot physically crawl inside of us and live out His life. But He literally comes inside of us by His Spirit—the Spirit of Jesus. So when you sense that you are prompted to do a Jesus-like act, then do it. You become Jesus' hands and feet, His tenderness, His graciousness. Assume that the Lord is involved in what is going on. Over a period of time you will learn a great deal through trial and error in the Christian walk. I am not saying trial and error in terms of whether a commandment is right or not—that is the objective Word of God. I am talking about the subjective areas related to your conscience where you are not sure whether it is God or not. You try it and see what happens. Be responsive to the **BZZZ** of your conscience. Does that make sense? God does work that way. We learn. We never are perfect. We are always a little confused. But the conscience is a wonderful tool when it is in sync with the Spirit of Christ who created us and now wants to live through us.

Unfortunately, a lot of people follow a policy of not being obedient to the conscience. I remember a story I read by Dr. David McKenna, president of Asbury Seminary. In one of his books he told about the troubled soul who went for professional

help. "What is your problem?" asked the counselor. "I do not have the will power to resist temptation, and my conscience is uneasy." "You would like to strengthen your will power. Is that right?" The patient paused, dropped his head, and answered sheepishly, "Not exactly. If it is all right with you, I would like to have my conscience weakened." It is possible that you have been trying to become accustomed to a troubled conscience. You would not state it out loud that way. But in practice that is what has been happening. It seems as though, following that route, you have avoided any major mental aberration like the Macbeths. You are not winging coffee mugs at people who are not there. But you also may be missing one of the greatest joys you can know in the Christian walk. That is the delight of enjoying the beauty of a clear conscience—day by day, hour by hour, and moment by moment.

In a sentence, here is what I am saying. There is great joy in keeping a clear conscience. That is rather easy to understand, isn't it? But, if the way to go about it in your mind would be to take the past and dredge up all the spiritual sludge you can recall, put it in one giant heap, add on the fears you have for the future, and then say some wonderful prayer and "poof" it is all gone, at that point I think it would be very hard. So see what you think of the following recommendation.

I would suggest that you never even think about the past. It will immobilize you. Do not worry in terms of tomorrow. I would start at this given point, experimenting in terms of the ministry of the Holy Spirit regarding my conscience. I would say, "This day from now to the end of the day, I will do what I am hearing this man suggest. I will attempt to live with a clear conscience. When **BZZZ** happens, I will respond. At the end of this day, I will decide whether or not it brings me joy. Maybe I am watching something or reading something and **BZZZ** happens. Instead of looking longer or reading any further, this day I will not worry about it in regard to tomorrow, but this day I will either shut off the set or put the book aside. I want to see if this clear conscience idea does bring me joy. This day in conversation if I hear my mouth saying things that are not necessarily true and **BZZZ** triggers within my conscience, I will adjust what I am saying. I am not

worried about whether I will say that tomorrow or if I did yesterday. I am just talking about this day." Does that make sense? "This day if I am prompted to do a loving act on someone else's behalf, maybe someone I do not care for that much, this day I will do it if **BZZZ** triggers in my conscience."

Then at the end of this day examine what has taken place and see if it has brought you joy. Fair enough? If at the end of this day, as you look back on it and decide that this has been the worst day you have spent in a long time, then forget the clear conscience thing. You can say, "It works for him but does not work for me." But, if at the end of this day, you have experimented and you decide that this has been a wonderful day, then you are welcome to think in terms of clear conscience day #2 for tomorrow. You have had one good experience, now try it for a second, third, and fourth day. That is how Peter and Paul got to be the way they were. They did it a day at a time. Over a period of time you begin to say, "I think I like this so much I am not going to change." Then you get quite proficient—never perfect—but quite proficient.

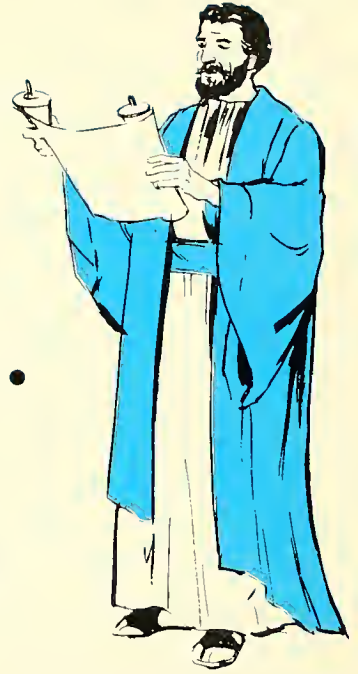
You have to decide if you want to make this your experiment, the holy experiment of clear conscience day #1. Now take the time to say either, "Lord, I choose not to do this and here is why," or "Lord, I choose to do this beginning now for the rest of this day." You decide. □



David R. Mains is the director of The Chapel of the Air, Wheaton, Illinois. A primary motivation in his ministry is "a longing for spiritual awakening in North America" comparable to that of the 1740's and 1800's. His annual 50-Day Spiritual Adventure is a familiar part of The Chapel of the Air. Mr. Mains is a graduate of Wheaton College and has studied at Southwestern Seminary.

An Ordinary Person . . . with Extraordinary Impact!

by Kenneth G. Hanna



All of us have favorite people—people in real life and people in Scripture. We look at these people and say, “I would like to be him or her.” We are also conscious that there are some super-heroes around us—people whose abilities and accomplishments are outstanding. On the one hand, we deeply wish we could be like them; but if we are honest, we would have to confess that it is a bit frustrating. They do not seem mortal like we are. We just do not have their abilities.

Every once in awhile people come along who seem to be very ordinary but do significant or extraordinary things. They capture our attention. If you followed the recent Winter Olympics, you

**"Is there any possibility
of my life's being extraordinary when
I am so ordinary?"**

met a non-hero from Great Britain named Eddie “the Eagle” Edwards. “The Eagle” has very weak eyesight (close to being declared legally blind) and has very little access to training facilities for winter sports. But he still took up the task of becoming a ski jumper. Eddie had the distinction of finishing last out of all the jumpers, but he still

is a national hero. Everyone wants to meet him. Everyone wants to interview him. Everyone wants his autograph. He is a typical non-hero—an ordinary person who took up the challenge of doing something unusual and succeeded. It was not because he won a medal, but because he did something that few people thought he could do and very few people were willing to make the sacrifice to even attempt.

Most of us are conscious of the fact that we are ordinary people. We have some skills or abilities, and we may be distinctive in some area. But in the final analysis, we sense our ordinariness. We begin to ask, “Is there anything significant that I can do? How is there any possibility of my life's being extraordinary when I am so ordinary?”

The book of Acts touches the highlights of what seems to be a very ordinary man. In verse 36 of the fourth chapter we read, “Joseph, a Levite from Cyprus, whom the apostles called Barnabas (which means Son of Encouragement), sold a field he owned and brought the money and put it at the apostles’ feet.” The first time we encounter this man Barnabas, he was doing something that was not all that unusual. It was being done by other believers in the church, and he simply joined with them in giving a material gift. He sold a piece of property that may have been in the

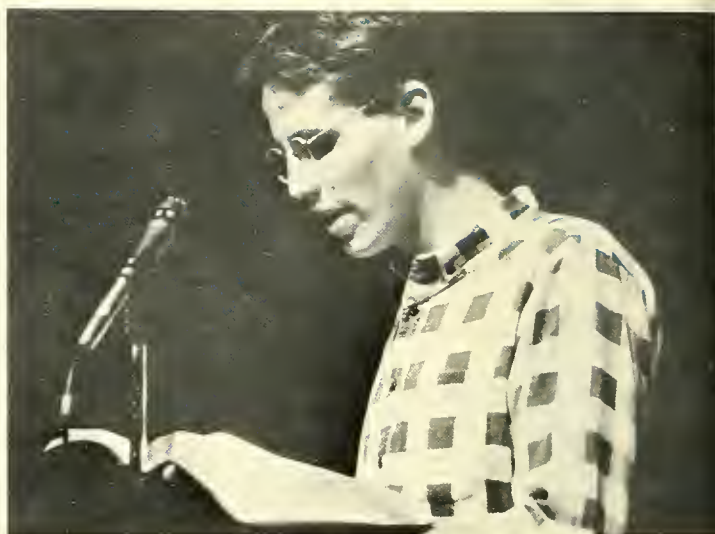
family or that may have meant a great deal to him. But he felt that it was not as important as the ministry of the gospel of Jesus Christ. He was willing to give what he had to others. The start of his distinctive life in the church was an act of generosity.

Sometimes when you and I give material things to others, it may not seem significant. Never demean the act of giving—whether it is time, money, or whatever one might give. It is a significant act, characteristic of those who really know God through Jesus Christ, and often leads to greater opportunities for ministry.

The next time we encounter Barnabas he was still generous, but this time he was giving something more personal and something which involved more risk. We discover in Acts nine that Saul of Tarsus, who had been a persecutor of the church, had now come face to face with the living Christ. His life was transformed, and Paul was now proclaiming his new faith in Christ in the area of Damascus. He came to Jerusalem thinking that now as a follower of Jesus Christ, he would be able to work with those whom he previously persecuted. But we discover that the other disciples were not convinced that Saul of Tarsus had in fact been genuinely born again.

Here comes our friend Barnabas again. At a time when everyone else was suspicious, doubtful, and wanted to stay at arm's length from this new convert to Christ, Barnabas had the insight to see the power and the grace of God at work in the life of this individual. He was willing to risk his own reputation and ministry by befriending Paul. He gave him, in effect, a letter of recommendation and introduction to the church at Jerusalem. What was perhaps to be the most significant career of all the New Testament characters, that of Paul and his missionary journeys, would have been terminated, or at least significantly reduced, but for the insight and generosity of Barnabas.

Barnabas was generous not only with material possessions, but also with his friendship. He had the ability to see the grace of God at work in the lives of others and was able to endorse it, encour-



Students are involved regularly in chapel programs.

age it, and develop it. That is something within your reach and mine—the ability to welcome others with open arms, to share with them the grace of God, to bring them into fellowship with other believers, and to endorse their life and ministry.

Barnabas was also tactful in resolving a crisis. We encounter him next in Acts eleven. The church had seen the gospel of Jesus Christ proclaimed, not just to Jewish people but to Gentiles. This created some consternation. We are told in verse 19, "Now those who had been scattered by the persecution in connection with Stephen traveled as far as Phoenicia, Cyprus, and Antioch, telling the message only to Jews. Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks, also telling them the good news about the Lord Jesus." Here were people who were so enthused about Christ that they found it impossible to limit the proclamation of the gospel to just the Jewish people as had been the custom.

In one sense, this was a great time. The gospel had gone to new people and crossed new frontiers. But the church at Jerusalem was still deeply conscious that the gospel of Jesus Christ had been essentially a Jewish gospel. Now all of a sudden, those boundaries were broken. What was the

Spirit of God doing? The work of the gospel of Jesus Christ was transforming people once thought to be outside of religious influence. So the church needed to send someone to Antioch who would be a trouble shooter—someone who would be able to go in and defuse a potentially difficult situation. Who did they send? Barnabas. Here was an individual who was able to step into a crisis, resolve the conflict, see people drawn together, and move forward positively.

All of us can at some time or in some way create conflict. But the peacemakers among us are far too few. Barnabas was that—a peacemaker. He was an individual who could spread oil on troubled waters. We are told, “. . .they sent Barnabas to Antioch. When he arrived and saw the evidence of the grace of God, he was glad and encouraged them all to remain true to the Lord with all their hearts. He was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord” (Acts 11:22-24 NIV). The Antioch church, which was already growing before he came, now mushroomed even more rapidly, both numerically and in its internal strength.

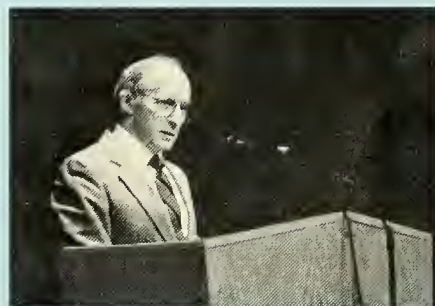
Then, Barnabas was humble when it came to his own role and that of others in the cause of Christ. We read that because the work was prospering so much, Barnabas went to Tarsus to look for Paul. When he found him, he brought him to Antioch. For a whole year, Barnabas and Paul met with the church there and taught great numbers of people. Again, at a strategic point, Barnabas brought Paul into the active ministry of the gospel at Antioch. This was the starting point for the whole missionary expansion of the church of Jesus Christ and the missionary career of Paul. But it was Barnabas who invited him and said, “Paul, the work is bigger than I can do myself.”

Barnabas had the wonderful ability to evaluate the need and recognize that God had gifted others to do things in a way that he himself could not do. The church probably did not tell Barnabas that he needed an assistant. He went out and

brought in Paul with the full understanding that Paul was so gifted he would in short order become the most prominent person in the church at Antioch. Barnabas himself, who could perhaps claim the title of senior pastor, would find his own career becoming less prominent. You discover here an individual who was humble in human relations—he was quick to give responsibility and credit to other people and enlist them in the cause of Christ. Again, that is not a common quality. Yet, it is one that is within the reach of everyone of us—the ability to sense the grace of God at work in others and promote and encourage them even if it means a lessening of our own prominence in the cause of Christ.

There is one other experience in his life that we need to address. From the human standpoint, it looks like a tragedy, but Scripture records it honestly. A difference of opinion arose between Paul and Barnabas following their first missionary journey. In Acts fifteen, we discover that Paul and Barnabas decided that it was time to go out and

(Continued on page 14)



Before assuming the presidency of Bryan College nearly two years ago, **Kenneth G. Hanna** was the vice president and dean of education at Moody Bible Institute, Chicago, and prior to that, president of Winnipeg Bible College and Theological Seminary, Manitoba, Canada. He is a 1957 graduate of Bryan College and received a master's and doctorate from Dallas Theological Seminary.



A RIGHT TO LIVE?

by Jean Garton

Once upon a time . . .
. . . there was a little girl whose mother was
getting her all dressed up to go visiting.

When she was finished, the child kept asking to go outside and wait for her mother. Finally, her mother gave in and said the words we have all heard, "Okay, you may wait outside, but don't get dirty." Out the little girl went. As could be expected, she got mud on her socks. Crying, she went to her mother. Her mother said, "Oh well, the mud is only on your socks; we can change those." The little girl asked, "What's mud for anyway?" The mother was taken aback. What was mud for anyway? "Mud is to make bricks." "What are bricks for anyway?" "To make houses," the mother answered. "What are houses for?" the girl asked. "For people." "And what are people for?" The mother did not have an answer.

When people do not have a God-centered view of the universe, they cannot answer that question either. But they try.

GENETIC VIEW OF LIFE

For generations there have been various approaches to human life, usually called by different

names depending on the time. First, there is a **genetic view of life** which says that the only distinction between human beings and animals is in their genetic makeup. This view does not assign any higher value to human beings, nor does it distinguish them from other animals as being anything special. Recently, Dr. Peter Singer, in the prestigious *American Journal of Pediatrics* said, "We have got to quit this religious mumbo jumbo that claims that human beings are a special form of creation. There is no reason to single out human beings from other animals. In fact, other forms of animals are often more desirable to me than the human animal." I once saw a bumper sticker that I thought was cute. It said, "Animals are small people in fur coats." Cute? Terribly untrue! But you see that concept in everyday living.

Recently I was at a gathering where a number of families came—and I mean families that brought everybody. There were Blanche, Midge and Maxine (who were sisters), and John (who was quite crippled with arthritis). Blanche was a cat. Midge and Maxine were cocker spaniels. John was a Heinz 57 variety dog. When did you last hear someone name a dog Spot? We are now giving humanity even in the names we assign to animals. As a result, we are even more susceptible

to applying animal husbandry to people. We talk about putting older people to sleep. That is what we do with animals. We talk about breeding of human beings.

In a letter to Ann Landers, a writer stated, "The only way we have to a better world is to have better people. The only way we can have better people is the careful and diligent process of selective breeding and selective extermination." (Listen to the people he wanted to exterminate.) "*Homo sapiens* is the only species that deliberately breeds from the weaklings, the cripples, the immature, the 4 F's, the incompetents, the lunatics, the criminals, the alcoholics, the diseased, and the aged." He concluded by saying, "But no one has the nerve to do what needs to be done—I mean make selective breeding and extermination the law of the land." So the idea of our being one of another form of animal has consequences.

DEVELOPMENTAL VIEW OF LIFE

Then there is the **developmental view of life**. It says that life becomes human at some point. Of course, that is a very subjective view. For some it is a quickening, or viability, or birth. I recently met a university professor who believes we do not become human until we reach three years of age and that we cease to be human when we reach 65. He is 41 now. What do you bet that 65 years will become 70, and then 75 as he gets older?

FUNCTIONALIST OR UTILITARIAN VIEW OF LIFE

Third, there is the **functionalist or utilitarian view of life**. Inherent in this view is that those who do not meet the arbitrary standards of the experts or those in control at the time will be eliminated. That was the fundamental view of the genetic program in Hitler's Germany. We see it now in infanticide. We see it in the development of a mathematical formula that is being applied to

newborns. It begins with QL [quality of life] = NE [natural endowment] + (H [home] + S [society]). If a newborn does not have enough natural endowment, or does not have a nurturing home life, or is not in an area of society that would be positive toward this child's condition at birth, his final mathematical score means he is a candidate for non-treatment or starvation.

We who are Christians know that the God who made us out of nothing can and does make something out of lives which look like nothing. We could point to a Helen Keller . . . or to an Ethel Waters, the black gospel singer who was the product of a teen-age rape. She went on to be "God's sparrow." Clearly her terrible beginning did not disqualify her for service in the name of the Lord.

In the utilitarian view, the individual becomes unimportant. There is a bioethicist in California who maintains that prospective parents should be screened so that they can avoid having children with genetically defective tooth enamel. The fundamental question is, "How different is one allowed to be?" And, "Who decides?"

JUDEO-CHRISTIAN VIEW OF LIFE

Thank God, there is a fourth view—the **Judeo-Christian view of life**, Western ethic, the sanctity of human life ethic. In this view, value and dignity



Issues are viewed in the light of God's Truth.

are accorded to every human life regardless of age or condition. Human beings are designed by God and are bearers of God's image.

A number of years ago an army officer was arrested in Bangkok. The story which appeared in the papers told how he was sentenced to seven years in prison. His crime was that he had stepped on a coin of that foreign country. Because the coin bore the image of the ruler, it was taken as a great offense against the monarch. Human beings are the coins of God's realm. We bear His image.

Abortion is not the issue. The issue is, "What is our fundamental view of life?" In practical terms, can we treat one group of human beings as if they are not human without placing all of us in jeopardy? Up until the late 1960's, every state had laws that protected you and me. Then came the Supreme Court decision. There are three elements in that decision. One is personhood. The Court said that the unborn are not persons in the whole sense. Can you be a person in a half sense? What is a person in the whole sense? Then they said there is a constitutional right to privacy. That started out to mean that there could be no unwarranted search of your home. The third is that the unborn is not capable of meaningful life. But the Court did not define "meaningful life." Do you have meaningful life? By whose standards? For how long? Who decides?



Jean Garton has lectured and written extensively on the right-to-life issue. She is the consultant on life concerns for the office of the president of the Lutheran Church-Missouri Synod. She has testified before U.S.

Senate and House of Representatives subcommittees on right-to-life issues. Mrs. Garton holds the Doctor of Literature and Doctor of Humane Letters degrees.

Some historians have theorized that the Christian church goes through cycles of five hundred years. In each five hundred years there is a particular test or challenge or controversy. In the first five-hundred-year period, Christians were challenged with the nature and person of Christ. Was He part of the Trinity? Was He coequal with God? The creeds emerged saying, "This is who Christ is." In the next five hundred years, the leadership of the Christian church was put to another test. Who was the leader—the Pope? The Eastern schism occurred. During the next five hundred years, the challenge was over the practice of the church. That culminated in the Reformation. Now we are in the current five hundred years. Those who present this view maintain that the test which faces the Christian church today concerns its witness. Will we become secular in our witness? There are some who have said, "Yes, we have failed the test. The culmination of these five hundred years will be the end of Christendom." This will not be the end of Christianity, but could be the end of the influence of the Judeo-Christian ethic on our institutions and on our culture.

So abortion is not a crisis of medicine, or a crisis of our society, but it is a crisis of logic, a crisis of reason, and a crisis of responsibility. It is a crisis of faith and a crisis of witness. We would do well to remind ourselves that we are always only one generation away from paganism. What can we do? A few months ago *U. S. News and World Report* conducted a survey asking the question, "Who runs America?" They listed 30 possibilities. The results showed that religion ranked 28th. Number one was the White House.

Consider two things. One is the purpose of government. Government is an instrument of God. When government does not fulfill its responsibility under God, then we as Christians have the responsibility and duty to remind government of its responsibility. The church cannot challenge government on the basis of God as savior and redeemer, but on the basis of God's work as creator and preserver. We need to remind our

(Continued on page 14)

For your reading enjoyment ...

Arts & Letters, started in January 1987, publishes scholarly and original works by students of Bryan College and other Christian colleges across the United States and Canada. The journal focuses on the humanities and is produced bi-annually by Bryan students. Along with student contributions, **Arts & Letters** includes works by faculty members and a widely recognized scholar.

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Dandilines is a yearly Bryan student anthology of essays, poems, short stories, and illustrations. Volume XIII focuses on the U. S. Constitution Bicentennial as a theme and is 139 pages. Mail orders for the current edition are \$3.00; back issues are \$1.50.

The Bryan College yearbook is called the **Commoner**. The yearbook derives its name from the title by which William Jennings Bryan was known, "The Great Commoner," and from the name of Mr. Bryan's newspaper, **The Commoner**. The 1988 edition of the yearbook will be available in May for \$30.00 (postage paid). Back issues from 1981-87 and certain years before 1981 are available for \$7.00.

For **Dandilines** and **Commoner** orders, send requests to Dr. Richard Cornelius, Box 7556, Bryan College, Dayton, Tennessee 37321-7000.

(Checks should be made payable to Bryan College.)



The **Bridge the Gap Phonathon**, conducted in February, was another special blessing from God! One hundred eighty-seven student, alumni, faculty, and staff volunteers joined in the Phonathon effort. They talked on the telephone with friends and alumni of the college. A record total of \$122,445 was received in gifts and pledges topping the 1988 goal by twenty-two percent.

Hanna —

(Continued from page 9)

visit the churches they had established on their first tour (verse 36). Barnabas wanted to take John (also called Mark) with them. Paul did not think it wise to take Mark because he had deserted them in Pamphilia. Paul and Barnabas had such a sharp disagreement that they parted company. Barnabas took Mark and sailed for Cyprus. Paul chose Silas and left for Syria.

It does appear the church sided with Paul in his commitment to the work and chose not to side with Barnabas and his commitment to the worker. You can understand how deep that rift was between two men who had so intimately shared in the ministry of the gospel for so long. Paul felt that the task of proclaiming the gospel of Christ was so important that they could not hazard it to take someone with them who had disappointed them. Barnabas, on the other hand, was deeply committed to people and convinced that John Mark had in fact matured and developed and was now a reliable servant of Christ.

I cannot resolve the debate. Scripture does not tell us. But I would like to think that Paul, in writing to Timothy (II Timothy 4:11), was admitting, at least indirectly, that Barnabas had a good point. Paul said, "Bring John Mark unto me for he is profitable unto me for the work of the ministry." As Paul wrote the last letter of his life, he was deeply convinced that John Mark was a choice servant of Christ and longed for his company. Paul saw then what he perhaps had not seen earlier. Possibly Paul discovered from Barnabas the value of sharing his life with another and bringing him along in the cause of Christ.

Young people, as you look at the life of Barnabas, there are many other things about his life that I think are commendable. Above all is the fact that here was an ordinary person; yet he had an extraordinary impact on the lives of others. Who knows how much of the ministry of Paul and the whole cause of Christ we owe to the ministry of Barnabas, an encourager and developer of people?

If you feel ordinary, bear in mind that what God did through Barnabas, He would love to do again in you and through you. There may be other Pauls waiting for you to invest your life in them. You may be a part of an extraordinary ministry. ☐

A Right to Live —

(Continued from page 12)

selves of the fact that government is an institution of God to accomplish God's purpose, which is to

protect innocent human life.

Second, we need to recognize that there are disqualifying issues involved. We have a responsibility to examine the character and competence of potential leaders. Sincerity is not enough.

I believe, as the Declaration of Independence states, that we are endowed by our Creator with an inalienable right to life. I believe that the primary function of government is to insure and guarantee that right. I believe that a person who does not understand this fundamental principle of government is not qualified to hold elective office, no matter how right he or she may be on other issues. Is that too narrow? Let me ask you this; . . . if you agree with a candidate on every issue imaginable except freedom of religion, would you vote for him? If he agrees with you on everything except freedom of the press, would that single issue disqualify him? If a candidate can allow for the destruction of millions of innocent lives, how fit is he to run a government—to represent a people founded on the belief that life is an inalienable right?

The answer to the future is in your hand. You can make a difference. I believe we are at a crucial turning point in our history. It is not a time for the weak, for the apathetic, for the selfish. It is indeed a time for God's people to stand up. I pray God that His Spirit will move mightily in your midst. Indeed, life and death are in your hands. ☐

DIRECTOR OF PUBLIC RELATIONS AND PUBLICATIONS

Bryan College is currently seeking candidates to fill the position of **Director of Public Relations and Publications**. This individual will be responsible for the development and communication of information about Bryan College to the various constituencies of the college as well as the general public. The Director of P.R. and Publications reports to the Vice President for Advancement.

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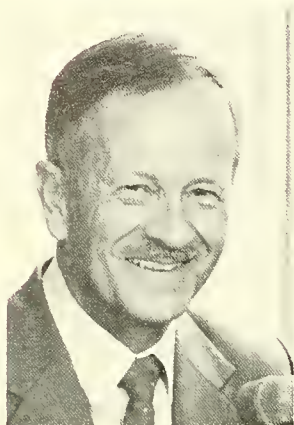
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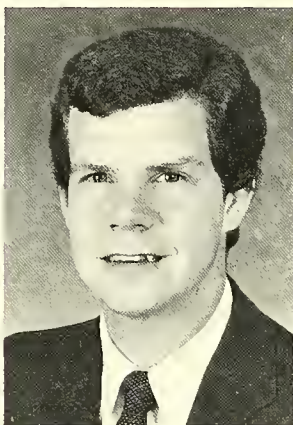
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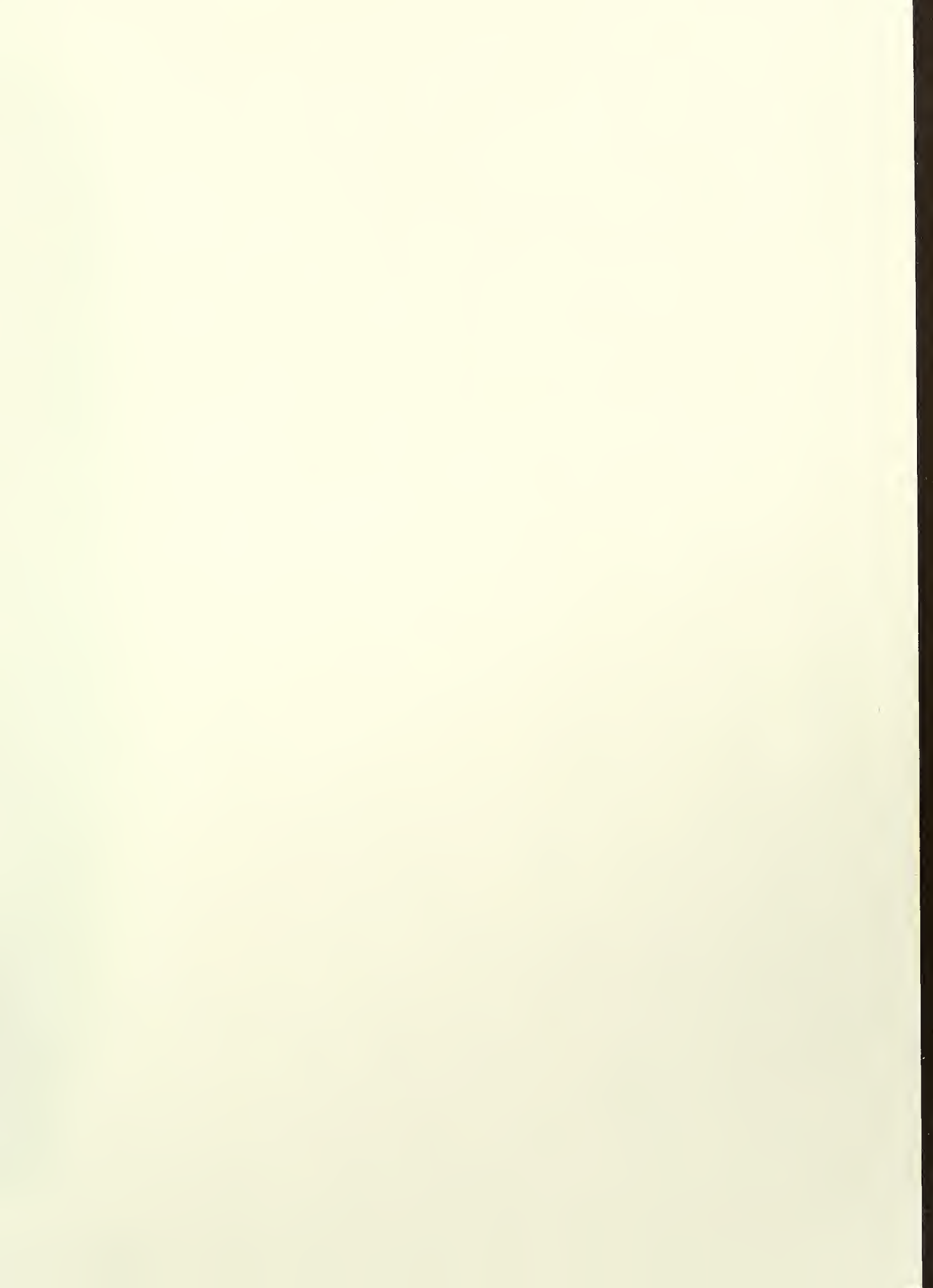
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